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SERMONS

OR

HOMILIES

APPOINTED TO BE READ IN CHURCHES

IN THE TIME OF

QUEEN ELIZABETH

OF FAMOUS MEMORY.

IN TWO PARTS.

66940

TO WHICH ARE ADDED,

THE CONSTITUTIONS AND CANONS ECCLESIASTICAL

AND

THE THIRTY-NINE ARTICLES

OF THE

CHURCH OF ENGLAND.

FOURTH EDITION.

OXFORD,

AT THE CLARENDON PRESS.

MDCCCXVI.

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THE

PREFACE,

As it was publiſhed in the Year 1562.

CONSIDERING how neceſſary it is, that the Word of God, which is the only food of the ſoul, and that moſt excellent light that we muſt walk by, in this our moſt dangerous pilgrimage, ſhould at all convenient times be preached unto the people, that thereby they may both learn their duty towards God, their Prince, and their neighbours, according to the mind of the Holy Ghoſt, expreſſed in the Scriptures, and alſo to avoid the manifold enormities which heretofore by falſe doctrine have crept into the Church of God; and how that all they which are appointed Miniſters have not the gift of preaching ſufficiently to inſtruct the people, which is committed unto them, whereof great inconveniences might riſe, and ignorance ſtill be maintained, if ſome honeſt remedy be not ſpeedily found and provided: the Queen's moſt excellent Majeſty, tendering the ſouls health of her loving ſubjects, and the quieting of their conſciences in the chief and principal points of Chriſtian religion, and willing alſo by the true ſetting forth and pure

declaring of God's Word, which is the principal guide and leader unto all godlineſs and virtue, to expel and drive away as well corrupt, vicious, and ungodly living, as alſo erroneous and poiſoned doctrines, tending to ſuperſtition and idolatry, hath by the advice of her moſt honourable Counſellors, for her diſcharge in this behalf, cauſed a Book of Homilies, which heretofore was ſet forth by her moſt loving Brother, a Prince of moſt worthy memory, Edward the Sixth, to be printed anew, wherein are contained certain wholeſome and godly exhortations, to move the people to honour and worſhip Almighty God, and diligently to ſerve him, every one according to their degree, ſtate, and vocation. All which Homilies her Majeſty commandeth and ſtraitly chargeth all Parſons, Vicars, Curates, and all others having ſpiritual cure, every Sunday and Holy-day in the year, at the miniſtering of the holy Communion, or if there be no Communion miniſtered that day, yet after the Goſpel and Creed, in ſuch order and place as is appointed in the Book of Common Prayers, to read and declare to their pariſhioners plainly and diſtinctly one of the ſaid Homilies, in ſuch order as they ſtand in the book, except there be a Sermon, according as it is enjoined in the book of her Highneſs' Injunctions; and then for that cauſe only, and for none other, the reading of the ſaid Homily to be deferred unto the next Sunday or Holy-day following. And when the foreſaid Book of Homilies is read over, her Majeſty's pleaſure is, that the ſame be repeated and read again, in ſuch like ſort as was

before

before preſcribed. Furthermore, her Highneſs commandeth, that, notwithſtanding this order, the ſaid eccleſiaſtical perſons ſhall read her Majeſty's Injunctions at ſuch times, and in ſuch order, as in the book thereof appointed; and that the Lord's Prayer, the Articles of the Faith, and the Ten Commandments, be openly read unto the people, as in the ſaid Injunctions is ſpecified, that all her people, of what degree or condition ſoever they be, may learn how to invocate and call upon the name of God, and know what duty they owe both to God and man: ſo that they may pray, believe, and work according to knowledge, while they ſhall live here, and after this life be with him that with his blood hath bought us all. To whom, with the Father and the Holy Ghoſt, be all honour and glory for ever. *Amen.*

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A FRUIT-

A

FRUITFUL EXHORTATION

TO THE

Reading and Knowledge of holy Scripture.

UNTO a Chriſtian man there can be nothing either more neceſſary or profitable, than the knowledge of holy Scripture, foraſmuch as in it is contained God's true word, ſetting forth his glory, and alſo man's duty. And there is no truth nor doctrine neceſſary for our juſtification and everlaſting ſalvation, but that is, or may be, drawn out of that fountain and well of truth. Therefore as many as be deſirous to enter into the right and perfect way unto God, muſt apply their minds to know holy Scripture; without the which, they can neither ſufficiently know God and his will, neither their office and duty. And as drink is pleaſant to them that be dry, and meat to them that be hungry; ſo is the reading, hearing, ſearching, and ſtudying of holy Scripture, to them that be deſirous to know God, or themſelves, and to do his will. And their ſtomachs only do loathe and abhor the heavenly knowledge and food of God's word, that be ſo drowned in worldly vanities, that they neither ſavour God, nor any godlineſs: for that is the cauſe why they deſire ſuch vanities, rather than the true knowledge of God. As they that are ſick of an ague, whatſoever they eat and drink, though it be never ſo pleaſant, yet it is as bitter to them as wormwood; not for the bitterneſs of the meat, but for the corrupt and bitter humour that is in their own tongue and mouth: even ſo is the ſweetneſs of God's word bitter, not of itſelf, but only unto them that have their minds corrupted with long cuſtom of ſin and love of this world. Therefore forſaking the corrupt judgment of fleſhly men, which care not but for their car-

The praiſe of holy Scripture.

The perfection of holy Scripture.

The knowledge of holy Scripture is neceſſary.

To whom the knowledge of holy Scripture is ſweet and pleaſant.

Who be enemies to holy Scripture.

An aptſimilitude, declaring of whom the Scripture is abhorred.

An exhortation unto the diligent reading and searching of the holy Scripture. Matt. iv.

carcaſe; let us reverently hear and read holy Scripture, which is the food of the ſoul. Let us diligently ſearch for the well of life in the books of the New and Old Teſtament, and not run to the ſtinking puddles of men's traditions, deviſed by men's imagination, for our juſtification and ſalvation. For in holy Scripture is fully contained what we ought to do, and what to eſchew, what to believe, what to love, and what to look for at God's hands at length. In theſe books we ſhall find the Father from whom, the Son by whom, and the Holy Ghoſt in whom, all things have their being and keeping up; and theſe three perſons to be but one God, and one ſubſtance. In theſe books we may learn to know ourſelves, how vile and miſerable we be; and alſo to know God, how good he is of himſelf, and how he maketh us and all creatures partakers of his goodneſs. We may learn alſo in theſe books to know God's will and pleaſure, as much as, for this preſent time, is convenient for us to know. And, as the great clerk and godly preacher, St. John Chryſoſtom, ſaith, whatſoever is required to the ſalvation of man, is fully contained in the Scripture of God. He that is ignorant may there learn and have knowledge. He that is hard-hearted, and an obſtinate ſinner, ſhall there find everlaſting torments, prepared of God's juſtice, to make him afraid, and to mollify or ſoften him. He that is oppreſſed with miſery in this world ſhall there find relief in the promiſes of everlaſting life, to his great conſolation and comfort. He that is wounded by the Devil unto death ſhall find there medicine, whereby he may be reſtored again unto health: if it ſhall require to teach any truth, or reprove any falſe doctrine, to rebuke any vice, to commend any virtue, to give good counſel, to comfort or to exhort, or to do any other thing requiſite for our ſalvation, all thoſe things, ſaith St. Chryſoſtom, we may learn plentifully of the Scripture. There is, ſaith Fulgentius, abundantly enough, both for men to eat, and children to ſuck. There is whatſoever is meet for all ages, and for all degrees and ſorts of men. Theſe books therefore ought to be much in our hands, in our eyes, in our ears, in our mouths, but moſt of all in our hearts. For the Scripture of God is the heavenly meat of our ſouls; the hearing and keeping of it maketh us bleſſed, ſanctifieth us, and maketh us holy; it turneth our ſouls; it is a light lantern to our feet; it is a ſure, ſteadfaſt, and everlaſting inſtrument of ſalvation; it giveth wiſdom to the humble and lowly hearts; it comforteth, maketh glad, cheereth,

The holy Scripture is a ſufficient doctrine for our ſalvation.

What things we may learn in the holy Scripture.

Holy Scripture miniſtereth ſufficient doctrine for all degrees and ages. Matt. iv. Luke iv. John xvii. Pſalm xix.

cheereth, and cherisheth our conscience: it is a more excellent jewel or treasure than any gold or precious stone; it is more sweet than honey or honey-comb; it is called the *best part*, which Mary did choose, for it hath in it everlasting comfort. The words of holy Scripture be called words of *everlasting life:* for they be God's instrument, ordained for the same purpose. They have power to turn through God's promise, and they be effectual through God's assistance, and (being received in a faithful heart) they have ever an heavenly spiritual working in them: they are lively, quick, and mighty in operation, and *sharper than any two-edged sword, and enter through, even to the dividing asunder of the soul and the spirit, of the joints and the marrow.* Christ calleth him a wise builder, that buildeth upon his word, upon his sure and substantial foundation. By this word of God we shall be judged: for *the word that I speak*, saith Christ, *is it, that shall judge in the last day.* He that keepeth the word of Christ, is promised the love and favour of God, and that he shall be the dwelling-place or temple of the blessed Trinity. This word whosoever is diligent to read, and in his heart to print that he readeth, the great affection to the transitory things of this world shall be minished in him, and the great desire of heavenly things (that be therein promised of God) shall increase in him. And there is nothing that so much strengtheneth our faith and trust in God, that so much keepeth up innocency and pureness of the heart, and also of outward godly life and conversation, as continual reandig and recording of God's word. For that thing, which (by continual use of reading of holy Scripture, and diligent searching of the same) is deeply printed and graven in the heart, at length turneth almost into nature. And moreover, the effect and virtue of God's word is to illuminate the ignorant, and to give more light unto them that faithfully and diligently read it, to comfort their hearts, and to encourage them to perform that, which of God is commanded. It teacheth patience in all adversity, in prosperity humbleness; what honour is due unto God, what mercy and charity to our neighbour. It giveth good counsel in all doubtful things. It sheweth of whom we shall look for aid and help in all perils, and that God is the only giver of victory in all battles and temptations of our enemies, bodily and ghostly. And in reading of God's word, he not always most profiteth that is most ready in turning of the book, or in saying of it without the book; but he that

What commodities and profits the knowledge of holy Scripture bringeth. Luke x. John vi. Heb. iv. Matt. vii. John xii. John xiv. 1 Kings xiv. 2 Chron. xx. 1 Cor. xv. 1 John v. Who profit most in reading God's word.

is moſt turned into it, that is moſt inſpired with the Holy Ghoſt, moſt in his heart and life altered and changed into that thing which he readeth; he that is daily leſs and leſs proud, leſs wrathful, leſs covetous, and leſs deſirous of worldly and vain pleaſures; he that daily (forſaking his old vicious life) increaſeth in virtue more and more. And, to be ſhort, there is nothing that more maintaineth godlineſs of the mind, and driveth away ungodlineſs, than doth the continual reading or hearing of God's word, if it be joined with a godly mind, and a good affection to know and follow God's will. For without a ſingle eye, pure intent, and good mind, nothing is allowed for good before God. And, on the other ſide, nothing more darkeneth Chriſt and the glory of God, nor bringeth in more blindneſs and all kinds of vices, than doth the ignorance of God's word.

Iſaiah v. Matt. xxii. 1 Cor. xiv.

What incommodities the ignorance of God's word bringeth.

The Second Part of the Sermon of the Knowledge of holy Scripture.

IN the firſt part of this Sermon, which exhorteth to the knowledge of holy Scripture, was declared wherefore the knowledge of the ſame is neceſſary and profitable to all men, and that by the true knowledge and underſtanding of Scripture, the moſt neceſſary points of our duty towards God and our neighbours are alſo known. Now as concerning the ſame matter you ſhall hear what followeth. If we profeſs Chriſt, why be we not aſhamed to be ignorant in his doctrine, ſeeing that every man is aſhamed to be ignorant in that learning which he profeſſeth? That man is aſhamed to be called a philoſopher which readeth not the books of philoſophy, and to be called a lawyer, an aſtronomer, or a phyſician, that is ignorant in the books of law, aſtronomy, and phyſic. How can any man then ſay that he profeſſeth Chriſt and his religion, if he will not apply himſelf (as far forth as he can or may conveniently) to read and hear, and ſo to know the books of Chriſt's Goſpel and doctrine? Although other ſciences be good, and to be learned, yet no man can deny but this is the chief, and paſſeth all other incomparably. What excuſe ſhall we therefore make at the laſt day before Chriſt, that delight to read or hear men's fantaſies and inventions, more than his moſt holy Goſpel? and will find no time to do that which chiefly, above

God's word excelleth all ſciences.

above all things, we ſhould do, and will rather read other things than that, for the which we ought rather to leave reading of all other things. Let us therefore apply ourſelves, as far forth as we can have time and leiſure, to know God's word, by diligent hearing and reading thereof, as many as profeſs God, and have faith and truſt in him. But they that have no good affection to God's word (to colour this their fault) allege commonly two vain and feigned excuſes. Some go about to excuſe them by their own frailneſs and fearfulneſs, ſaying, that they dare not read holy Scripture, leſt through their ignorance they ſhould fall into any error. Others pretend that the difficulty to underſtand it and the hardneſs thereof is ſo great, that it is meet to be read only of clerks and learned men. As touching the firſt: Ignorance of God's word is the cauſe of all error, as Chriſt himſelf affirmed to the Sadducees, ſaying, that *they erred, becauſe they knew not the Scripture.* How ſhould they then eſchew error, that will be ſtill ignorant? And how ſhould they come out of ignorance, that will not read nor hear that thing which ſhould give them knowledge? He that now hath moſt knowledge, was at the firſt ignorant; yet he forbare not to read, for fear he ſhould fall into error: but he diligently read, leſt he ſhould remain in ignorance, and through ignorance in error. And if you will not know the truth of God (a thing moſt neceſſary for you) leſt you fall into error; by the ſame reaſon you may then lie ſtill, and never go, leſt, if you go, you fall into the mire; nor eat any good meat, leſt you take a ſurfeit; nor ſow your corn, nor labour in your occupation, nor uſe your merchandiſe, for fear you loſe your ſeed, your labour, your ſtock, and ſo by that reaſon it ſhould be beſt for you to live idly, and never to take in hand to do any manner of good thing, leſt peradventure ſome evil thing may chance thereof. And if you be afraid to fall into error by reading of holy Scripture, I ſhall ſhew you how you may read without danger of error. Read it humbly, with a meek and a lowly heart, to the intent you may glorify God, and not yourſelf, with the knowledge of it: and read it not without daily praying to God, that he would direct your reading to good effect; and take upon you to expound it no further than you can plainly underſtand it. For, as St. Auguſtine ſaith, the knowledge of holy Scripture is a great, large, and a high place; but the door is very low, ſo that the high and arrogant man cannot run in; but he muſt ſtoop low, and humble himſelf, that ſhall enter into

Vain excuſes diſſuading from the knowledge of God's word.

The firſt.

The ſecond.

Matt. xxii.

How moſt commodiouſly and without all peril the holy Scripture is to be read.

it. Preſumption and arrogancy are the mother of all error; and humility needeth to fear no error. For humility will only ſearch to know the truth; it will ſearch, and will bring together one place with another; and where it cannot find out the meaning, it will pray, it will aſk of others that know, and will not preſumptuouſly and raſhly define any thing which it knoweth not. Therefore the humble man may ſearch any truth boldly in the Scripture, without any danger of error. And if he be ignorant, he ought the more to read and to ſearch holy Scripture, to bring him out of ignorance. I ſay not nay, but a man may profit with only hearing; but he may much more profit with both hearing and reading. This have I ſaid as touching the fear to read, through ignorance of the perſon. And concerning the hardneſs of Scripture; he that is ſo weak that he is not able to brook ſtrong meat, yet he may ſuck the ſweet and tender milk, and defer the reſt until he wax ſtronger, and come to more knowledge. For God receiveth the learned and unlearned, and caſteth away none, but is indifferent unto all. And the Scripture is full, as well of low valleys, plain ways, and eaſy for every man to uſe and to walk in; as alſo of high hills and mountains, which few men can climb unto. And whoſoever giveth his mind to holy Scriptures with diligent ſtudy and burning deſire, it cannot be, ſaith St. John Chryſoſtom, that he ſhould be left without help. For either God Almighty will ſend him ſome godly doctor to teach him, as he did to inſtruct the Eunuch, a nobleman of Ethiopia, and treaſurer unto Queen Candace, who having a great affection to read the Scripture, (although he underſtood it not,) yet, for the deſire that he had unto God's word, God ſent his Apoſtle Philip to declare unto him the true ſenſe of the Scripture that he read; or elſe, if we lack a learned man to inſtruct and teach us, yet God himſelf from above will give light unto our minds, and teach us thoſe things which are neceſſary for us, and wherein we be ignorant. And in another place Chryſoſtom ſaith, that man's human and worldly wiſdom or ſcience is not needful to the underſtanding of Scripture, but the revelation of the Holy Ghoſt, who inſpireth the true meaning unto them that with humility and diligence do ſearch therefore. *He that aſketh ſhall have, and he that ſeeketh ſhall find, and he that knocketh ſhall have the door open.* If we read once, twice, or thrice, and underſtand not, let us not ceaſe ſo, but ſtill continue reading, praying, aſking of others, and ſo by ſtill

Scripture in ſome places is eaſy, and in ſome places hard to be underſtood.

God leaveth no man untaught, that hath a good will to know his word.

How the knowledge of Scripture may be attained unto.

Matt. vii.

A good rule for the underſtanding of Scripture.

ſtill knocking, at the laſt, the door ſhall be opened; as St. Auguſtine ſaith, Although many things in the Scripture be ſpoken in obſcure myſteries, yet there is nothing ſpoken under dark myſteries in one place, but the ſelf-ſame thing in other places is ſpoken more familiarly and plainly, to the capacity both of learned and unlearned. And thoſe things in the Scripture that be plain to underſtand, and neceſſary for ſalvation, every man's duty is to learn them, to print them in memory, and effectually to exerciſe them. And as for the dark myſteries, to be contented to be ignorant in them, until ſuch time as it ſhall pleaſe God to open thoſe things unto him. In the mean ſeaſon, if he lack either aptneſs or opportunity, God will not impute it to his folly: but yet it behoveth not, that ſuch as be apt ſhould ſet aſide reading, becauſe ſome other be unapt to read; nevertheleſs, for the hardneſs of ſuch places, the reading of the whole ought not to be ſet apart. And briefly to conclude, as St. Auguſtine ſaith, by the Scripture all men be amended, weak men be ſtrengthened, and ſtrong men be comforted. So that ſurely none be enemies to the reading of God's word, but ſuch as either be ſo ignorant, that they know not how wholeſome a thing it is; or elſe be ſo ſick, that they hate the moſt comfortable medicine that ſhould heal them; or ſo ungodly, that they would wiſh the people ſtill to continue in blindneſs and ignorance of God.

No man is excepted from the knowledge of God's word.

What perſons would have ignorance to continue.

Thus we have briefly touched ſome part of the commodities of God's holy word, which is one of God's chief and principal benefits, given and declared to mankind here on earth. Let us thank God heartily for this his great and ſpecial gift, beneficial favour, and fatherly providence; let us be glad to receive this precious gift of our heavenly Father; let us hear, read, and know theſe holy rules, injunctions, and ſtatutes of our Chriſtian religion, and upon that we have made profeſſion to God at our baptiſm; let us with fear and reverence lay up, in the cheſt of our hearts, theſe neceſſary and fruitful leſſons; let us night and day muſe, and have meditation and contemplation in them; let us ruminate, and, as it were, chew the cud, that we may have the ſweet juice, ſpiritual effect, marrow, honey, kernel, taſte, comfort, and conſolation of them; let us ſtay, quiet, and certify our conſciences, with the moſt infallible certainty, truth, and perpetual aſſurance of them; let us pray to God (the only Author of theſe heavenly ſtudies) that we may ſpeak, think, believe, live, and depart hence, according to the

The holy Scripture is one of God's chief benefits.

The right reading, uſe, and fruitful ſtudying in holy Scripture. Pſalm i.

wholeſome doctrine and verities of them. And, by that means, in this world we ſhall have God's defence, favour, and grace, with the unſpeakable ſolace of peace, and quietneſs of conſcience; and after this miſerable life we ſhall enjoy the endleſs bliſs and glory of heaven: which he grant us all, that died for us all, Jeſus Chriſt, to whom, with the Father and the Holy Ghoſt, be all honour and glory, both now and everlaſtingly. Amen.

A

SERMON

OF THE

Misery of Mankind, and of his Condemnation to Death everlasting, by his own Sin.

THE Holy Ghost, in writing the holy Scripture, is in nothing more diligent than to pull down man's vain-glory and pride, which of all vices is most universally grafted in all mankind, even from the first infection of our first father Adam. And therefore we read in many places of Scripture many notable lessons against this old rooted vice, to teach us the most commendable virtue of humility, how to know ourselves, and to remember what we be of ourselves. In the book of Genesis, Almighty God giveth us all a title and name in our great grandfather Adam, which ought to warn us all to consider what we be, whereof we be, from whence we came, and whither we shall, saying thus, *In the sweat of thy face shalt thou eat thy bread, till thou be turned again into the ground: for out of it wast thou taken; in as much as thou art dust, and into dust shalt thou be turned again.* Here (as it were in a glass) we may learn to know ourselves to be but ground, earth, and ashes, and that to earth and ashes we shall return. Gen. iii.

Also, the holy patriarch Abraham did well remember this name and title, dust, earth, and ashes, appointed and assigned by God to all mankind: and therefore he calleth himself by that name, when he maketh his earnest prayer for Sodom and Gomorrah. And we read that Judith, Esther, Job, Jeremy, with other holy men and women in the Old Testament, did use sackcloth, and to cast dust and ashes upon their heads, when they bewailed their sinful living. Jud. iv. ix. Job xiii. Jer. vi. xxv.

living. They called and cried to God for help and mercy, with ſuch a ceremony of ſackcloth, duſt, and aſhes, that thereby they might declare to the whole world, what an humble and lowly eſtimation they had of themſelves, and how well they remembered their name and title aforeſaid, their vile, corrupt, frail nature, duſt,
Wiſd. vii. earth, and aſhes. The Book of Wiſdom alſo, willing to pull down our proud ſtomachs, moveth us diligently to remember our mortal and earthly generation, which we have all of him that was firſt made: and that all men, as well kings as ſubjects, come into this world, and go out of the ſame, in like ſort: that is, as of ourſelves, full miſerable, as we may daily ſee. And Almighty God commanded his prophet Iſaiah to make a proclamation, and
Iſaiah xl. cry to the whole world: and Iſaiah aſking, *What ſhall I cry?* the Lord anſwered, Cry, that *all fleſh is graſs, and* that *all the glory thereof is but as the flower of the field: when the graſs is withered, the flower falleth away, when the wind of the Lord bloweth upon it. The people ſurely is graſs, the which drieth up; and the flower fadeth away.* And the holy man Job, having in himſelf great experience of the miſerable and ſinful eſtate of man, doth open
Job xiv. the ſame to the world in theſe words: *Man,* ſaith he, *that is born of a woman, living but a ſhort time, is full of manifold miſeries: he ſpringeth up like a flower, and fadeth again, vaniſhing away as it were a ſhadow, and never continueth in one ſtate. And doſt thou judge it meet, O Lord, to open thine eyes upon ſuch a one, and to bring him to judgment with thee? Who can make him clean, that is conceived of an unclean ſeed?* and all men of their evilneſs, and natural proneneſs, be ſo univerſally given to
Gen. vi. ſin, that, as the Scripture ſaith, *God repented that ever he made man.* And by ſin his indignation was ſo much provoked againſt the world, that he drowned all the
Gen. vii. world with Noah's flood, (except Noah himſelf, and his little houſhold.) It is not without great cauſe that the Scripture of God doth ſo many times call all men here in this world by this word, earth: *O thou earth, earth,*
Jer. xxii. *earth,* ſaith Jeremiah, *hear the word of the Lord.* This our right name, calling, and title, *earth, earth, earth,* pronounced by the prophet, ſheweth what we be indeed, by whatſoever other ſtyle, title, or dignity, men do call us. Thus he plainly named us, who knoweth beſt, both what we be, and what we ought of right to be called. And thus he ſetteth us forth, ſpeaking by his faithful
Rom. iii. Apoſtle St. Paul; *All men, Jews and Gentiles, are under ſin:*

ſin: there is none righteous, no not one: There is none that underſtandeth, there is none that ſeeketh after God: they are all gone out of the way, they are all unprofitable; there is none that doth good, no not one: Their throat is an open ſepulchre, with their tongues they have uſed craft and deceit, the poiſon of ſerpents is under their lips, their mouth is full of curſing and bitterneſs, their feet are ſwift to ſhed blood, deſtruction and wretchedneſs are in their ways, and the way of peace have they not known: there is no fear of God before their eyes. And in another place St. Paul writeth thus, Rom. xi.
God hath wrapped all nations in unbelief, that he might have mercy on all. The Scripture ſhutteth up all under Gal. iii.
ſin, that the promiſe by the faith of Jeſus Chriſt ſhould be given unto them that believe. St. Paul in many places painteth us out in our colours, calling us the *chil-* Epheſ. ii.
dren of the wrath of God, when we be born: ſaying alſo, that we *cannot think a good thought of ourſelves,* much leſs can we ſay well, or do well of ourſelves. And the Wiſe Man ſaith in the Book of Proverbs, *The juſt man falleth* Prov. xxiv.
ſeven times a day. The moſt tried and approved man Job feared all his works. St. John the Baptiſt *being* Luke i.
ſanctified in his mother's womb, and praiſed before he was born, being called an angel, and great before the Lord, filled even from his birth with the Holy Ghoſt, the preparer of the way for our Saviour Chriſt, and commended of our Saviour Chriſt to be *more than a prophet, and the greateſt that ever was born of a woman:* yet he plainly granteth, that he had need to be waſhed of Chriſt: he worthily extolleth and glorifieth his Lord and Maſter Matth. iii.
Chriſt, and humbleth himſelf as unworthy to unbuckle his ſhoes, and giveth all honour and glory to God. So doth St. Paul both oft and evidently confeſs himſelf, what he was of himſelf, ever giving (as a moſt faithful ſervant) all praiſe to his Maſter and Saviour. So doth bleſſed St. John the Evangeliſt, in the name of himſelf, and of all other holy men, (be they never ſo juſt,) make this open confeſſion: *If we ſay we have no ſin, we deceive ourſelves,* 1 John i. ii.
and the truth is not in us: if we acknowledge our ſins, God is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs. If we ſay we have not ſinned, we make him a liar, and his word is not in us. Wherefore the Wiſe Man, in the book called Eccleſiaſtes, maketh this true and general confeſſion, *There is not one juſt man upon* Eccleſ. vii.
the earth, that doth good, and ſinneth not. And David is Pſalm li.
aſhamed of his ſin, but not to confeſs his ſin. How oft, how earneſtly, and lamentably doth he deſire God's great

mercy

mercy for his great offences, and that God ſhould *not*
Pſal. cxliii. *enter into judgment with him!* And again, how well weigheth this holy man his ſins, when he confeſſeth, that they be ſo *many in number, and ſo hid,* and hard to underſtand, that it is in a manner impoſſible to *know, ut-*
Pſalm xix. *ter, or number them?* Wherefore, he having a true, earneſt, and deep contemplation and conſideration of his ſins, and yet not coming to the bottom of them, he maketh ſupplication to God *to forgive him his privy, ſecret, hid ſins:* the knowledge of which he cannot attain unto. He weigheth rightly his ſins from the original root and ſpring-head, perceiving inclinations, provocations, ſtirrings, ſtingings, buds, branches, dregs, infections, taſtes, feelings, and ſcents of them to continue in him ſtill.
Pſalm li. Wherefore he ſaith, Mark, and behold, *I was conceived in ſins:* he ſaith not ſin, but, in the plural number, ſins; foraſmuch as out of one, as a fountain, ſpring all the
Mark x. reſt. Our Saviour Chriſt ſaith, *There is none good but*
Luke xviii. *God;* and that we can do nothing that is good without
John xv. him, nor can *any man come to the Father but by him.* He
Luke xvii. commandeth us all to ſay, that *we be unprofitable ſervants, when we have done all that we can do.* He prefer-
Luke xviii. reth the penitent Publican before the proud, holy, and
Matt. ix. glorious Phariſee. He calleth himſelf a *Phyſician,* but *not to them that be whole, but to them that be ſick,* and have need of his ſalve for their ſore. He teacheth us in our prayers to acknowledge ourſelves ſinners, and to aſk righteouſneſs, and deliverance from all evils, at our heavenly Father's hand. He declareth that the ſins of our own hearts do defile our own ſelves. He teacheth that an evil word or thought deſerveth condemnation, affirm-
Matth. xii. ing, that *we ſhall give account for every idle word.* He
Matth. xv. ſaith, *He came not to ſave, but the ſheep that were utterly loſt and caſt away.* Therefore few of the proud, juſt, learned, wiſe, perfect, and holy Phariſees were ſaved by him, becauſe they juſtified themſelves by their counterfeit holineſs before men. Wherefore, good people, let us beware of ſuch hypocriſy, vain-glory, and juſtifying of ourſelves.

The Second Part of the Sermon of the Misery of Man.

FORASMUCH as the true knowledge of ourselves is very necessary to come to the right knowledge of God, ye have heard in the last reading, how humbly all godly men always have thought of themselves; and so to think and judge of themselves, are taught of God their Creator, by his holy word. For of ourselves we be crab-trees, that can bring forth no apples. We be of ourselves of such earth, as can bring forth but weeds, nettles, brambles, briers, cockle, and darnel. Our fruits be declared in the fifth chapter to the Galatians. We have neither faith, charity, hope, patience, chastity, nor any thing else that good is, but of God; and therefore these virtues be called there *the fruits of the Holy Ghost*, and not the fruits of man. Let us therefore acknowledge ourselves before God (as we be indeed) miserable and wretched sinners. And let us earnestly repent, and humble ourselves heartily, and cry to God for mercy. Let us all confess with mouth and heart, that we be full of imperfections: let us know our own works, of what imperfection they be; and then we shall not stand foolishly and arrogantly in our own conceits, nor challenge any part of justification by our merits or works. For truly there be imperfections in our best works: we do not love God so much as we are bound to do, with all our heart, mind, and power: we do not fear God so much as we ought to do: we do not pray to God, but with great and many imperfections: we give, forgive, believe, live, and hope imperfectly: we speak, think, and do imperfectly: we fight against the devil, the world, and the flesh imperfectly: let us therefore not be ashamed to confess plainly our state of imperfection: yea, let us not be ashamed to confess imperfection, even in all our own best works. Let none of us be ashamed to say with holy Saint Peter, *I am a sinful man.* Let us say with the holy Prophet David, *We have sinned with our fathers; we have done amiss, and dealt wickedly.* Let us all make open confession, with the prodigal son, to our Father, and say with him, *We have sinned against heaven, and before thee, O Father: we are not worthy to be called thy sons.* Let us all say with holy Baruch, *O Lord our God, to us is worthily ascribed shame and confusion, and to thee righteousness:* we have sinned, we have done wickedly, we have behaved ourselves ungodly in all thy righteousness. Let us all say with the holy

Gal. v.

Luke v.

Psalm cvi.

Luke xv.

Baruch ii.

Dan. ix. holy Prophet Daniel, *O Lord, righteouſneſs belongeth to thee, unto us belongeth confuſion.* We have ſinned, we have been naughty, we have offended, we have fled from thee, we have gone back from all thy precepts and judgments. So we learn of all good men in holy Scriptures, to humble ourſelves, and to exalt, extol, praiſe, magnify, and glorify God.

Thus we have heard how evil we be of ourſelves, how of ourſelves, and by ourſelves, we have no goodneſs, help, nor ſalvation; but contrariwiſe, ſin, damnation, and death everlaſting: which if we deeply weigh and conſider, we ſhall the better underſtand the great mercy of God, and
2 Cor. iii. how our ſalvation cometh only by Chriſt. For in ourſelves (as of ourſelves) we find nothing, whereby we may be delivered from this miſerable captivity, into the which we were caſt, through the envy of the devil, by breaking
Pſal. xlix. of God's commandment in our firſt parent Adam. We are all *become unclean:* but we all are not able to cleanſe ourſelves, nor to make one another of us clean. We are by
Epheſ. ii. nature *the children of God's wrath:* but we are not able to make ourſelves the children and inheritors of God's glory.
1 Pet. ii. We are *ſheep that run aſtray:* but we cannot of our own power come again to the ſheepfold, ſo great is our imperfection and weakneſs. In ourſelves therefore may not we glory, which, of ourſelves, are nothing but ſinful: neither may we rejoice in any works that we do, which all be ſo imperfect and impure, that they are not able to ſtand before the righteous judgment-ſeat of God; as the
Pſal. cxliii. holy Prophet David ſaith, *Enter not into judgment with thy ſervant, O Lord: for no man that liveth ſhall be found righteous in thy ſight.* To God therefore muſt we flee, or elſe ſhall we never find peace, reſt, and quietneſs of
2 Cor. i. conſcience in our hearts. For he is *the Father of mercies, and God of all conſolation.* He is the Lord, with whom
Pſal. cxxx. is *plenteous redemption:* he is the God, which of *his own mercy ſaveth us,* and ſetteth out his charity and exceeding love towards us, in that of his own voluntary goodneſs, when we were periſhed, he ſaved us, and provided an everlaſting kingdom for us. And all theſe heavenly treaſures are given us, not for our own deſerts, merits, or good deeds, (which of ourſelves we have none,) but of his mere mercy freely. And for whoſe ſake? Truly for Jeſus Chriſt's ſake, that pure and undefiled Lamb of God. He is that dearly beloved Son, for whoſe ſake God is fully pacified, ſatisfied, and ſet at one with man. He is the
John i. *Lamb of God which taketh away the ſins of the world;*

of

of whom only it may be truly ſpoken, that he did *all things well, and in his mouth was found no craft nor ſubtilty.* None but he alone may ſay, *The prince of the world came, and in me he hath nothing.* And he alone may alſo ſay, *Which of you ſhall reprove me of any fault?* He is the high and everlaſting Prieſt, which hath *offered himſelf once for all* upon the altar of the croſs, and *with that one oblation hath made perfect for evermore them that are ſanctified.* He is the *alone Mediator between God and man,* which paid our ranſom to God *with his own blood,* and with that hath he *cleanſed us all from ſin.* He is the Phyſician, which healeth all our diſeaſes. He is that Saviour, which ſaveth his people *from all their ſins:* to be ſhort, he is that flowing and moſt plenteous fountain, *of whoſe fulneſs all we have received. For in him alone are all the treaſures of the wiſdom and knowledge of God hidden.* And in him, and by him, have we from God the Father all good things, pertaining either to the body or to the ſoul. O how much are we bound to this our heavenly Father for his great mercies, which he hath ſo plenteouſly declared unto us in Chriſt Jeſus our Lord and Saviour! What thanks worthy and ſufficient can we give to him? Let us all with one accord burſt out with joyful voices, ever praiſing and magnifying this Lord of mercy, for his tender kindneſs ſhewed to us in his dearly beloved Son Jeſus Chriſt our Lord.

1 Pet. ii. John viii. Heb. vii. 1 John ii. Matth. i.

Hitherto have we heard what we are of ourſelves; very ſinful, wretched, and damnable. Again, we have heard how that of ourſelves, and by ourſelves, we are not able either to think a good thought, or work a good deed; ſo that we can find in ourſelves no hope of ſalvation, but rather whatſoever maketh unto our deſtruction. Again, we have heard the tender kindneſs and great mercy of God the Father towards us, and how beneficial he is to us for Chriſt's ſake, without our merits or deſerts, even of his own mere mercy and tender goodneſs. Now, how theſe exceeding great mercies of God, ſet abroad in Chriſt Jeſus for us, be obtained, and how we be delivered from the captivity of ſin, death, and hell, ſhall more at large (with God's help) be declared in the next ſermon. In the mean ſeaſon, yea, and at all times, let us learn to know ourſelves, our frailty and weakneſs, without any cracking or boaſting of our own good deeds and merits. Let us alſo acknowledge the exceeding mercy of God towards us, and confeſs, that as of ourſelves cometh all evil and damnation, ſo likewiſe of him cometh all goodneſs

and

and ſalvation, as God himſelf ſaith by the prophet Hoſea,
Hoſea xiii. *O Iſrael, thy deſtruction cometh of thyſelf: but in me only is thy help and comfort.* If we thus humbly ſubmit ourſelves in the ſight of God, we may be ſure that in the time of his viſitation he will lift us up unto the kingdom of his dearly beloved Son, Chriſt Jeſus our Lord; to whom, with the Father, and the Holy Ghoſt, be all honour and glory for ever. Amen.

A SER-

A

SERMON

OF THE

Salvation of Mankind, by only Chriſt our Saviour, from Sin and Death everlaſting.

BECAUSE all men be ſinners and offenders againſt God, and breakers of his Law and Commandments, therefore can no man by his own acts, works, and deeds (ſeem they never ſo good) be juſtified, and made righteous before God: but every man of neceſſity is conſtrained to ſeek for another righteouſneſs, or juſtification, to be received at God's own hands; that is to ſay, the forgiveneſs of his ſins and treſpaſſes, in ſuch things as he hath offended. And this juſtification, or righteouſneſs, which we ſo receive of God's mercy and Chriſt's merits, embraced by faith, is taken, accepted, and allowed of God, for our perfect and full juſtification. For the more full underſtanding hereof, it is our parts and duty ever to remember the great mercy of God, how that (all the world being wrapped in ſin by breaking of the Law) God ſent his only Son our Saviour Chriſt into this world, to fulfil the Law for us, and, by ſhedding of his moſt precious blood, to make a ſacrifice and ſatisfaction, or (as it may be called) amends to his Father for our ſins, to aſſuage his wrath and indignation conceived againſt us for the ſame.

The efficacy of Chriſt's paſſion and oblation.

Inſomuch that infants, being baptized and dying in their infancy, are by this ſacrifice waſhed from their ſins, brought to God's favour, and made his children, and inheritors of his kingdom of heaven. And they, which in act or deed do ſin after their baptiſm, when they turn again to God unfeignedly, they are likewiſe waſhed by this ſacrifice from their ſins, in ſuch ſort, that there remaineth not any ſpot of ſin, that ſhall be imputed to their damnation. This is that juſtification, or righteouſneſs, which St. Paul

Gal. ii. St. Paul speaketh of, when he saith, *No man is justified by the works of the Law, but freely by faith in Jesus Christ.* And again he saith, *We believe in Jesus Christ, that we be justified freely by the faith of Christ, and not by the works of the Law, because that no man shall be justified by the works of the Law.* And although this justification be free unto us, yet it cometh not so freely unto us, that there is no

Objection. ransom paid therefore at all. But here may man's reason be astonished, reasoning after this fashion: If a ransom be paid for our redemption, then is it not given us freely. For a prisoner that payeth his ransom is not let go freely; for if he go freely, then he goeth without ransom: for what is it else to go freely, than to be set at liberty without

Answer. payment of ransom? This reason is satisfied by the great wisdom of God in this mystery of our redemption, who hath so tempered his justice and mercy together, that he would neither by his justice condemn us unto the everlasting captivity of the devil, and his prison of hell, remediless for ever without mercy, nor by his mercy deliver us clearly, without justice, or payment of a just ransom: but with his endless mercy he joined his most upright and equal justice. His great mercy he shewed unto us in delivering us from our former captivity, without requiring of any ransom to be paid, or amends to be made upon our parts, which thing by us had been impossible to be done. And whereas it lay not in us to do that, he provided a ransom for us, that was, the most precious body and blood of his own most dear and best beloved Son Jesus Christ, who, besides this ransom, fulfilled the Law for us perfectly. And so the justice of God and his mercy did embrace together, and fulfilled the mystery of our redemption. And of this justice and mercy of God knit together, speaketh

Rom. iii. St. Paul in the third chapter to the Romans, *All have offended, and have need of the glory of God; but are justified freely by his grace, by redemption which is in Jesus Christ, whom God hath set forth to us for a reconciler and peacemaker, through faith in his blood, to shew his righteousness.*

Rom. x. And in the tenth chapter, *Christ is the end of the Law unto righteousness, to every man that believeth.* And in the eighth

Rom. viii. chapter, *That which was impossible by the Law, inasmuch as it was weak by the flesh, God sending his own Son in the similitude of sinful flesh, by sin condemned sin in the flesh, that the righteousness of the Law might be fulfilled in us, which walk not after the flesh, but after the Spirit.* In these fore-

Three things must go together in our justification. said places, the Apostle toucheth specially three things, which must go together in our justification. Upon God's part,

part, his great mercy and grace; upon Chriſt's part, juſtice, that is, the ſatisfaction of God's juſtice, or the price of our redemption, by the offering of his body, and ſhedding of his blood, with fulfilling of the Law perfectly and throughly; and upon our part, true and lively faith in the merits of Jeſus Chriſt, which yet is not ours, but by God's working in us: ſo that in our juſtification is not only God's mercy and grace, but alſo his juſtice, which the Apoſtle calleth the juſtice of God, and it conſiſteth in paying our ranſom, and fulfilling of the Law: and ſo the grace of God doth not ſhut out the juſtice of God in our juſtification, but only ſhutteth out the juſtice of man, that is to ſay, the juſtice of our works, as to be merits of deſerving our juſtification. And therefore St. Paul declareth here nothing upon the behalf of man concerning his juſtification, but only a true and lively faith, which nevertheleſs is the gift of God, and not man's only work, without God. And yet that faith doth not ſhut out repentance, hope, love, dread, and the fear of God, to be joined with faith in every man that is juſtified; but it ſhutteth them out from the office of juſtifying. So that, although they be all preſent together in him that is juſtified, yet they juſtify not altogether: neither doth faith ſhut out the juſtice of our good works, neceſſarily to be done afterward of duty towards God; (for we are moſt bounden to ſerve God, in doing good deeds, commanded by him in his holy Scripture, all the days of our life:) but it excludeth them, ſo that we may not do them to this intent, to be made juſt by doing of them. For all the good works that we can do be imperfect, and therefore not able to deſerve our juſtification: but our juſtification doth come freely by the mere mercy of God, and of ſo great and free mercy, that whereas all the world was not able of themſelves to pay any part towards their ranſom, it pleaſed our heavenly Father of his infinite mercy, without any our deſert or deſerving, to prepare for us the moſt precious jewels of Chriſt's body and blood, whereby our ranſom might be fully paid, the Law fulfilled, and his juſtice fully ſatisfied. So that Chriſt is now the righteouſneſs of all them that truly do believe in him. He for them paid their ranſom by his death. He for them fulfilled the Law in his life. So that now in him, and by him, every true Chriſtian man may be called a fulfiller of the Law; foraſmuch as that which their infirmity lacketh, Chriſt's juſtice hath ſupplied.

How it is to be underſtood, that faith juſtifieth without works.

The Second Part of the Sermon of Salvation.

YE have heard, of whom all men ought to ſeek their juſtification and righteouſneſs, and how alſo this righteouſneſs cometh unto men by Chriſt's death and merits: ye heard alſo, how that three things are required to the obtaining of our righteouſneſs; that is, God's mercy, Chriſt's juſtice, and a true and a lively faith, out of the which faith ſpring good works. Alſo before was declared at large, that no man can be juſtified by his own good works, that no man fulfilleth the Law, according to the ſtrict rigour of the Law.

And St. Paul in his Epiſtle to the Galatians proveth the
Gal. iii. ſame, ſaying thus; *If there had been any law given, which could have juſtified, verily righteouſneſs ſhould have been by the Law.* And again he ſaith, *If righteouſneſs be by the Law, then Chriſt died in vain.* And again he ſaith, *You that are juſtified by the Law are fallen away from grace.* And
Epheſ. ii. furthermore, he writeth to the Epheſians on this wiſe, *By grace are ye ſaved through faith, and that not of yourſelves, for it is the gift of God, and not of works, leſt any man ſhould glory.* And, to be ſhort, the ſum of all Paul's diſputation is this; that if juſtice come of works, then it cometh not of grace; and if it come of grace, then it cometh not of works. And to this end tend all the Prophets, as St. Pe-
Acts x. ter ſaith in the tenth of the Acts; *Of Chriſt all the Prophets*, ſaith St. Peter, *do witneſs, that through his name, all they that believe in him ſhall receive the remiſſion of ſins.*

Faith only juſtifieth, is the doctrine of old Doctors. And after this wiſe to be juſtified only by this true and lively faith in Chriſt, ſpeak all the old and ancient authors, both Greeks and Latins; of whom I will ſpecially rehearſe three, Hilary, Baſil, and Ambroſe. St. Hilary ſaith theſe words plainly in the ninth Canon upon Matthew; Faith only juſtificth. And St. Baſil, a Greek author, writeth thus; This is a perfect and a whole rejoicing in God, when a man advanceth not himſelf for his own righteouſneſs, but acknowledgeth himſelf to lack true juſtice and righteouſneſs, and to be juſtified by the only faith in Chriſt.
Philip. iii. And Paul, ſaith he, doth glory in the contempt of his own righteouſneſs, and that he *looketh for the righteouſneſs of God by faith.*

Theſe be the very words of St. Baſil; and St. Ambroſe, a Latin author, ſaith theſe words; This is the ordinance of God, that they which believe in Chriſt ſhould be ſaved without

without works, by faith only, freely receiving remiſſion of their ſins. Conſider diligently theſe words, without works, by faith only, freely we receive remiſſion of our ſins. What can be ſpoken more plainly, than to ſay, that freely without works, by faith only, we obtain remiſſion of our ſins? Theſe and other like ſentences, that we be juſtified by faith only, freely, and without works, we do read oft times in the moſt, beſt, and ancient writers: as, beſide Hilary, Baſil, and St. Ambroſe, before rehearſed, we read the ſame in Origen, St. Chryſoſtom, St. Cyprian, St. Auguſtine, Proſper, Oecumenius, Photius, Bernardus, Anſelm, and many other Authors, Greek and Latin. Nevertheleſs, this ſentence, that we be juſtified by faith only, is not ſo meant of them, that the ſaid juſtifying faith is alone in man, without true repentance, hope, charity, dread, and the fear of God, at any time and ſeaſon. Nor when they ſay, that we be juſtified freely, do they mean that we ſhould or might afterward be idle, and that nothing ſhould be required on our parts afterward: neither do they mean ſo to be juſtified without our good works, that we ſhould do no good works at all, like as ſhall be more expreſſed at large hereafter. But this ſaying, that we be juſtified by faith only, freely, and without works, is ſpoken for to take away clearly all merit of our works, as being unable to deſerve our juſtification at God's hands, and thereby moſt plainly to expreſs the weakneſs of man, and the goodneſs of God; the great infirmity of ourſelves, and the might and power of God; the imperfectneſs of our own works, and the moſt abundant grace of our Saviour Chriſt; and therefore wholly to aſcribe the merit and deſerving of our juſtification unto Chriſt only, and his moſt precious blood-ſhedding. This faith the holy Scripture teacheth; this is the ſtrong rock and foundation of Chriſtian religion; this doctrine all old and ancient authors of Chriſt's church do approve; this doctrine advanceth and ſetteth forth the true glory of Chriſt, and beateth down the vain-glory of man; this whoſoever denieth, is not to be accounted for a Chriſtian man, nor for a ſetter-forth of Chriſt's glory; but for an adverſary to Chriſt and his Goſpel, and for a ſetter-forth of men's vain glory. And although this doctrine be never ſo true, (as it is moſt true indeed,) that we be juſtified freely, without all merit of our own good works, (as St. Paul doth expreſs it,) and freely, by this lively and perfect faith in Chriſt only, (as the ancient authors uſe to ſpeak it,) yet this true doctrine muſt be alſo truly underſtood, and moſt plainly declared, leſt

Faith alone, how it is to be underſtood.

The profit of the doctrine of faith only juſtifieth.

What they be that impugn the doctrine of faith only juſtifieth.

carnal men ſhould take unjuſtly occaſion thereby to live carnally, after the appetite and will of the world, the fleſh, and the Devil. And becauſe no man ſhould err by miſtaking of this doctrine, I ſhall plainly and ſhortly ſo declare the right underſtanding of the ſame, that no man ſhall juſtly think that he may thereby take any occaſion of carnal liberty, to follow the deſires of the fleſh, or that thereby any kind of ſin ſhall be committed, or any ungodly living the more uſed.

A declaration of this doctrine of faith without works juſtificth.

Firſt, you ſhall underſtand, that in our juſtification by Chriſt it is not all one thing, the office of God unto man, and the office of man unto God. Juſtification is not the office of man, but of God; for man cannot make himſelf righteous by his own works, neither in part, nor in the whole; for that were the greateſt arrogancy and preſumption of man that Antichriſt could ſet up againſt God, to affirm that a man might by his own works take away and purge his own ſins, and ſo juſtify himſelf. But juſtification is the office of God only, and is not a thing which we render unto him, but which we receive of him; not which we give to him, but which we take of him, by his free mercy, and by the only merits of his moſt dearly beloved Son, our only Redeemer, Saviour, and Juſtifier, Jeſus Chriſt: ſo that the true underſtanding of this doctrine, we be juſtified freely by faith without works, or that we be juſtified by faith in Chriſt only, is not, that this our own act to believe in Chriſt, or this our faith in Chriſt, which is within us, doth juſtify us, and deſerve our juſtification unto us, (for that were to count ourſelves to be juſtified by ſome act or virtue that is within ourſelves;) but the true underſtanding and meaning thereof is, that although we hear God's word, and believe it; although we have faith, hope, charity, repentance, dread, and fear of God within us, and do never ſo many good works thereunto; yet we muſt renounce the merit of all our ſaid virtues, of faith, hope, charity, and all our other virtues and good deeds, which we either have done, ſhall do, or can do, as things that be far too weak and inſufficient, and imperfect, to deſerve remiſſion of our ſins, and our juſtification; and therefore we muſt truſt only in God's mercy, and that ſacrifice which our High Prieſt and Saviour Chriſt Jeſus, the Son of God, once offered for us upon the croſs, to obtain thereby God's grace and remiſſion, as well of our original ſin in baptiſm, as of all actual ſin committed by us after our baptiſm, if we truly repent, and turn unfeignedly to him again. So that, as St. John Baptiſt, although he were

Juſtification is the office of God only.

were never ſo virtuous and godly a man, yet in this matter of forgiving of ſin, he did put the people from him, and appointed them unto Chriſt, ſaying thus unto them, *Behold, yonder is the Lamb of God, which taketh away the ſins of the world*; even ſo, as great and as godly a virtue as the lively faith is, yet it putteth us from itſelf, and remitteth or appointeth us unto Chriſt, for to have only by him remiſſion of our ſins, or juſtification. So that our faith in Chriſt (as it were) ſaith unto us thus: It is not I that take away your ſins, but it is Chriſt only; and to him only I ſend you for that purpoſe, forſaking therein all your good virtues, words, thoughts, and works, and only putting your truſt in Chriſt. John i.

The Third Part of the Sermon of Salvation.

IT hath been manifeſtly declared unto you, that no man can fulfil the Law of God; and therefore by the Law all men are condemned: whereupon it followed neceſſarily, that ſome other thing ſhould be required for our ſalvation than the Law; and that is, a true and a lively faith in Chriſt; bringing forth good works, and a life according to God's commandments. And alſo you heard the ancient authors' minds of this ſaying, Faith in Chriſt only juſtifieth man, ſo plainly declared, that you ſee, that the very true meaning of this propoſition or ſaying, We be juſtified by faith in Chriſt only (according to the meaning of the old ancient authors) is this: We put our faith in Chriſt, that we be juſtified by him only, that we be juſtified by God's free mercy, and the merits of our Saviour Chriſt only, and by no virtue or good work of our own that is in us, or that we can be able to have, or to do, for to deſerve the ſame; Chriſt himſelf only being the cauſe meritorious thereof.

Here you perceive many words to be uſed to avoid contention in words with them that delight to brawl about words, and alſo to ſhew the true meaning to avoid evil taking and miſunderſtanding; and yet peradventure all will not ſerve with them that be contentious; but contenders will ever forge matters of contention, even when they have none occaſion thereto. Notwithſtanding, ſuch be the leſs to be paſſed upon, ſo that the reſt may profit, which will be more deſirous to know the truth, than (when it is plain enough) to contend about it, and with contentious and captious cavillation, to obſcure and darken

it. Truth it is, that our own works do not juſtify us, to ſpeak properly of our juſtification; that is to ſay, our works do not merit or deſerve remiſſion of our ſins, and make us, of unjuſt, juſt before God: but God of his mere mercy, through the only merits and deſervings of his Son Jeſus Chriſt, doth juſtify us. Nevertheleſs, becauſe faith doth directly ſend us to Chriſt for remiſſion of our ſins, and that, by faith given us of God, we embrace the promiſe of God's mercy, and of the remiſſion of our ſins, (which thing none other of our virtues or works properly doth,) therefore Scripture uſeth to ſay, that faith without works doth juſtify. And foraſmuch as it is all one ſentence in effect, to ſay, faith without works, and only faith, doth juſtify us; therefore the old ancient Fathers of the Church from time to time have uttered our juſtification with this ſpeech; Only faith juſtifieth us: meaning none other thing than St. Paul meant, when he ſaid, *Faith without works juſtifieth us.* And becauſe all this is brought to paſs through the only merits and deſervings of our Saviour Chriſt, and not through our merits, or through the merit of any virtue that we have within us, or of any work that cometh from us; therefore, in that reſpect of merit and deſerving, we forſake, as it were, altogether again, faith, works, and all other virtues. For our own imperfection is ſo great, through the corruption of original ſin, that all is imperfect that is within us, faith, charity, hope, dread, thoughts, words, and works, and therefore not apt to merit and deſerve any part of our juſtification for us. And this form of ſpeaking uſe we, in the humbling of ourſelves to God, and to give all the glory to our Saviour Chriſt, who is beſt worthy to have it.

Here you have heard the office of God in our juſtification, and how we receive it of him freely, by his mercy, without our deſerts, through true and lively faith. Now you ſhall hear the office and duty of a Chriſtian man unto God, what we ought on our part to render unto God again for his great mercy and goodneſs. Our office is, not to paſs the time of this preſent life unfruitfully and idly, after that we are baptized or juſtified, not caring how few good works we do, to the glory of God, and profit of our neighbours: much leſs is it our office, after that we be once made Chriſt's members, to live contrary to the ſame; making ourſelves members of the Devil, walking after his enticements, and after the ſuggeſtions of the world and the fleſh, whereby we know that we do ſerve the world and the Devil, and not God. For that faith

They that preach faith only juſtifieth, do not teach carnal liberty, or that we ſhould do no good works.

faith which bringeth forth (without repentance) either evil works, or no good works, is not a right, pure, and lively faith, but a dead, deviliſh, counterfeit, and feigned faith, as St. Paul and St. James call it. For even the devils know and believe that Chriſt was born of a Virgin; that he faſted forty days and forty nights without meat and drink; that he wrought all kind of miracles, declaring himſelf very God: they believe alſo, that Chriſt for our ſakes ſuffered a moſt painful death, to redeem us from everlaſting death, and that he roſe again from death the third day: they believe that he aſcended into heaven, and that he ſitteth on the right hand of the Father, and at the laſt end of this world ſhall come again, and judge both the quick and the dead. Theſe articles of our faith the devils believe, and ſo they believe all things that be written in the New and Old Teſtament to be true: and yet for all this faith they be but devils, remaining ſtill in their damnable eſtate, lacking the very true Chriſtian faith. For the right and true Chriſtian faith is, not only to believe that holy Scripture, and all the foreſaid articles of our faith are true; but alſo to have a ſure truſt and confidence in God's merciful promiſes, to be ſaved from everlaſting damnation by Chriſt: whereof doth follow a loving heart to obey his commandments. And this true Chriſtian faith neither any devil hath, nor yet any man, which in the outward profeſſion of his mouth, and in his outward receiving of the ſacraments, in coming to the church, and in all other outward appearances, ſeemeth to be a Chriſtian man, and yet in his living and deeds ſheweth the contrary. For how can a man have this true faith, this ſure truſt and confidence in God, that by the merits of Chriſt his ſins be forgiven, and he reconciled to the favour of God, and to be partaker of the kingdom of heaven by Chriſt, when he liveth ungodlily, and denieth Chriſt in his deeds? Surely no ſuch ungodly man can have this faith and truſt in God. For as they know Chriſt to be the only Saviour of the world; ſo they know alſo that wicked men ſhall not enjoy the kingdom of God. They know that God hateth unrighteouſneſs; that he will deſtroy all thoſe that ſpeak untruly; that thoſe that have done good works (which cannot be done without a lively faith in Chriſt) ſhall come forth into the reſurrection of life, and thoſe that have done evil ſhall come unto the reſurrection of judgment. Very well they know alſo, that to them that be contentious, and to them that will not be obedient unto the truth, but will obey unrighteouſneſs, ſhall come indig-

The devils have faith, but not the true faith.

What is the true and juſtifying faith.

They that continue in evil living have not true faith.

Pſal. v.

indignation, wrath, and affliction, &c. Therefore, to conclude, conſidering the infinite benefits of God, ſhewed and given unto us mercifully without our deſerts, who hath not only created us of nothing, and from a piece of vile clay, of his infinite goodneſs hath exalted us, as touching our ſoul, unto his own ſimilitude and likeneſs; but alſo, whereas we were condemned to hell, and death everlaſting, hath given his own natural Son, being God eternal, immortal, and equal unto himſelf in power and glory, to be incarnated, and to take our mortal nature upon him, with the infirmities of the ſame, and in the ſame nature to ſuffer moſt ſhameful and painful death for our offences, to the intent to juſtify us, and to reſtore us to life everlaſting: ſo making us alſo his dear children, brethren unto his only Son our Saviour Chriſt, and inheritors for ever with him of his eternal kingdom of heaven.

Theſe great and merciful benefits of God, if they be well conſidered, do neither miniſter unto us occaſion to be idle, and to live without doing any good works, neither yet ſtir us up by any means to do evil things; but contrariwiſe, if we be not deſperate perſons, and our hearts harder than ſtones, they move us to render ourſelves unto God wholly, with all our will, hearts, might, and power to ſerve him in all good deeds, obeying his commandments during our lives, to ſeek in all things his glory and honour, not our ſenſual pleaſures and vain glory; evermore dreading willingly to offend ſuch a merciful God and loving Redeemer, in word, thought, or deed. And the ſaid benefits of God, deeply conſidered, move us for his ſake alſo to be ever ready to give ourſelves to our neighbours, and, as much as lieth in us, to ſtudy with all our endeavour to do good to every man. Theſe be the fruits of the true faith, to do good as much as lieth in us to every man, and, above all things, and in all things, to advance the glory of God, of whom only we have our ſanctification, juſtification, ſalvation, and redemption: to whom be ever glory, praiſe, and honour, world without end. *Amen.*

A SHORT

DECLARATION

OF THE

True, Lively, and Chriſtian Faith.

THE firſt coming unto God, good Chriſtian people, is through faith, whereby (as it is declared in the laſt Sermon) we be juſtified before God. And leſt any man ſhould be deceived, for lack of right underſtanding thereof, it is diligently to be noted, that faith is taken in the Scripture two manner of ways. There is one faith, which in Scripture is called a dead faith, which bringeth forth no good works; but is idle, barren, and unfruitful. And this faith, by the holy Apoſtle St. James, is compared to the *faith of devils*, which believe God to be true and juſt, *and tremble* for fear; yet they do nothing well, but all evil. And ſuch a manner of faith have the wicked and naughty Chriſtian people, *which confeſs God*, as St. Paul ſaith, *in their mouth*, but *deny him in their deeds, being abominable, and without the right faith, and to all good works reprovable.* And this faith is a perſuaſion and belief in man's heart, whereby he knoweth that there is a God, and agreeth unto all truth of God's moſt holy word, contained in holy Scripture. So that it conſiſteth only in believing in the word of God, that it is true. And this is not properly called faith. But as he that readeth Cæſar's Commentaries, believing the ſame to be true, hath thereby a knowledge of Cæſar's life and notable acts, becauſe he believeth the hiſtory of Cæſar: yet it is not properly ſaid, that he believeth in Cæſar, of whom he looketh for no help nor benefit: even ſo, he that believeth that all that is ſpoken of God in the Bible is true, and yet liveth ſo ungodlily, that he cannot look to enjoy the promiſes and benefits of God; although it may be ſaid that ſuch a man hath

Faith.

A dead faith.

James ii.

Titus i.

hath a faith and belief to the words of God; yet it is not properly said that he believeth in God, or hath such a faith and trust in God, whereby he may surely look for grace, mercy, and everlasting life at God's hand, but rather for indignation and punishment, according to the merits of his wicked life. For as it is written in a book, intituled to be of Didymus Alexandrinus, Forasmuch as faith without works is dead, it is not now faith, as a dead man is not a man. This dead faith therefore is not the sure and substantial faith which saveth sinners. Another faith there is in Scripture, which is not, as the foresaid faith, idle, unfruitful, and dead, but *worketh by charity*, (as St. Paul declareth, Gal. v.) which as the other vain faith is called a dead faith, so may this be called a quick or lively faith. And this is not only the common belief of the Articles of our faith, but it is also a true trust and confidence of the mercy of God through our Lord Jesus Christ, and a steadfast hope of all good things to be received at God's hand: and that although we, through infirmity, or temptation of our ghostly enemy, do fall from him by sin; yet if we return again unto him by true repentance, that he will forgive and forget our offences for his Son's sake, our Saviour Jesus Christ, and will make us inheritors with him of his everlasting kingdom; and that in the mean time, until that kingdom come, he will be our protector and defender in all perils and dangers, whatsoever do chance: and that though sometime he doth send us sharp adversity, yet that evermore he will be a loving father unto us, correcting us for our sin, but not withdrawing his mercy finally from us, if we trust in him, and commit ourselves wholly unto him, hang only upon him, and call upon him, ready to obey and serve him. This is the true, lively, and unfeigned Christian faith, and is not in the mouth and outward profession only, but it liveth, and stirreth inwardly in the heart. And this faith is not without hope and trust in God, nor without the love of God and of our neighbours, nor without the fear of God, nor without the desire to hear God's word, and to follow the same in eschewing evil, and doing gladly all good works.

A lively faith.

Gal. v.

Heb. xi. This faith, as St. Paul describeth it, is the sure ground and foundation of the benefits which we ought to look for, and trust to receive of God, a certificate and sure looking for them, although they yet sensibly appear not unto us. And after he saith, *He that cometh to God must believe, both that he is, and that he is a merciful rewarder of well-doers.*

doers. And nothing commendeth good men unto God ſo much as this aſſured faith and truſt in him. Of this faith three things are ſpecially to be noted.

Three things are to be noted of faith.

Firſt, that this faith doth not lie dead in the heart, but is lively and fruitful in bringing forth good works. Secondly, that without it can no good works be done, that ſhall be acceptable and pleaſant to God. Thirdly, what manner of good works they be that this faith doth bring forth.

Faith is full of good works.

For the firſt, as the light cannot be hid, but will ſhew forth itſelf at one place or other; ſo a true faith cannot be kept ſecret; but when occaſion is offered, it will break out, and ſhew itſelf by good works. And as the living body of a man ever exerciſeth ſuch things as belong to a natural and living body, for nouriſhment and preſervation of the ſame, as it hath need, opportunity, and occaſion; even ſo the ſoul that hath a lively faith in it will be doing always ſome good work, which ſhall declare that it is living, and will not be unoccupied. Therefore, when men hear in the Scriptures ſo high commendations of faith, that it maketh us to pleaſe God, to live with God, and to be the children of God; if then they fantaſy that they be ſet at liberty from doing all good works, and may live as they liſt, they trifle with God, and deceive themſelves. And it is a manifeſt token that they be far from having the true and lively faith, and alſo far from knowledge what true faith meaneth. For the very ſure and lively Chriſtian faith is, not only to believe all things of God which are contained in holy Scripture, but alſo is an earneſt truſt and confidence in God, that he doth regard us, and that he is careful over us, as the father is over the child whom he doth love, and that he will be merciful unto us for his only Son's ſake, and that we have our Saviour Chriſt our perpetual Advocate, and Prieſt, in whoſe only merits, oblation, and ſuffering we do truſt that our offences be continually waſhed and purged, whenſoever we, repenting truly, do return to him with our whole heart, ſteadfaſtly determining with ourſelves, through his grace, to obey and ſerve him in keeping his commandments, and never to turn back again to ſin. Such is the true faith that the Scripture doth ſo much commend, the which, when it feeth and conſidereth what God hath done for us, is alſo moved, through continual aſſiſtance of the Spirit of God, to ſerve and pleaſe him, to keep his favour, to fear his diſpleaſure, to continue his obedient children, ſhewing thankfulneſs again by obſerving

ſerving or keeping his commandments, and that freely, for true love chiefly, and not for dread of puniſhment, or love of temporal reward, conſidering how clearly, without our deſervings, we have received his mercy and pardon freely.

This true faith will ſhew forth itſelf, and cannot long be idle: for as it is written, *The juſt man doth live by his faith.* He neither ſleepeth, nor is idle, when he ſhould wake, and be well occupied. And God by his Prophet Jeremy ſaith, that *he is a happy and bleſſed man, which hath faith and confidence in God.* For he is like a tree ſet by the water-ſide, that ſpreadeth his roots abroad toward the moiſture, and feareth not heat when it cometh; his leaf will be green, and will not ceaſe to bring forth his fruit: even ſo, faithful men, putting away all fear of adverſity, will ſhew forth the fruit of their good works, as occaſion is offered to do them.

Habak. ii.

Jer. xvii.

The Second Part of the Sermon of Faith.

YE have heard in the firſt part of this Sermon, that there be two kinds of faith, a dead and an unfruitful faith, and a faith lively, that worketh by charity: the firſt to be unprofitable; the ſecond, neceſſary for the obtaining of our ſalvation: the which faith hath charity always joined unto it, and is fruitful, bringing forth all good works. Now as concerning the ſame matter, you ſhall hear what followeth. The Wiſe Man ſaith, *He that believeth in God will hearken unto his commandments.* For if we do not ſhew ourſelves faithful in our converſation, the faith which we pretend to have is but a feigned faith: becauſe the true Chriſtian faith is manifeſtly ſhewed by good living, and not by words only, as St. Auguſtine ſaith, Good living cannot be ſeparated from true faith, which worketh by love. And St. Chryſoſtom ſaith, Faith of itſelf is full of good works: as ſoon as a man doth believe, he ſhall be garniſhed with them. How plentiful this faith is of good works, and how it maketh the work of one man more acceptable to God than of another, St. Paul teacheth at large in the eleventh chapter to the Hebrews, ſaying, that *faith made the oblation of Abel better than the oblation of Cain.* This made Noah to *build the ark.* This made Abraham to *forſake his country and all his friends, and to go into a far country,* there to dwell among ſtrangers. So did alſo Iſaac and Jacob, depending or hanging only on the help and truſt that they had in God.

Ecclus. xxxii.

Libro de Fide et Operibus, c. ii. Sermo de Lege et Fide.

Heb. xi. Gen. iv. Gen. vi. Ecclus. xliv. Gen. xi.

God. And when they came to the country which God promiſed them, they would build no cities, towns, nor houſes; but lived like ſtrangers in tents, that might every day be removed. Their truſt was ſo much in God, that they ſet but little by any worldly thing, for that God had prepared for them better dwelling-places in heaven, of his own foundation and building. This faith made Abraham ready at God's commandment to offer his own ſon and heir Iſaac, whom he loved ſo well, and by whom he was promiſed to have innumerable iſſue, among the which, one ſhould be born, in *whom all nations ſhould be bleſſed*, truſting ſo much in God, that though he were ſlain, yet that God was able by his omnipotent power to raiſe him from death, and perform his promiſe. He miſtruſted not the promiſe of God, although unto his reaſon every thing ſeemed contrary. He believed verily that God would not forſake him in dearth and famine that was in the country. And in all other dangers that he was brought unto, he truſted ever that God would be his God, and his protector and defender, whatſoever he ſaw to the contrary. This faith wrought ſo in the heart of Moſes, that, *he refuſed to be taken for King Pharaoh's daughter's ſon, and to have great inheritance in Egypt, thinking it better with the people of God to have affliction and ſorrow*, than with naughty men in ſin to live pleaſantly for a time. *By faith he cared not for the threatening of King Pharaoh:* for his truſt was ſo in God, that he paſſed not of the felicity of this world, but looked for the reward to come in heaven; ſetting his heart upon *the inviſible God*, as if he had ſeen him ever preſent before his eyes. *By faith the children of Iſrael paſſed through the Red Sea. By faith the walls of Jericho fell down without ſtroke*, and many other wonderful miracles have been wrought. In all good men that heretofore have been, faith hath brought forth their good works, and obtained the promiſes of God. *Faith hath ſtopped the lions' mouths: faith hath quenched the force of fire: faith hath eſcaped the ſword's edge: faith hath given weak men ſtrength, victory in battle, overthrown the armies of infidels, raiſed the dead to life:* faith hath made good men to take adverſity in good part; ſome have been *mocked and whipped, bound and caſt in priſon; ſome have loſt all their goods, and lived in great poverty; ſome have wandered in mountains, hills, and wilderneſſes; ſome have been racked, ſome ſlain, ſome ſtoned, ſome ſawn, ſome rent in pieces, ſome beheaded, ſome burnt without mercy, and would not be delivered, becauſe they looked to riſe again to a better ſtate.*

Gen. xxii. Ecclus. xliv.

Exod. ii.

Exod. xiv.

Joſh. vi.

Dan. vi.

Dan. iii.

Heb. xi.

All

All theſe fathers, martyrs, and other holy men, whom St. Paul ſpake of, had their faith ſurely fixed in God, when all the world was againſt them. They did not only know God to be the Lord, Maker, and Governor of all men in the world; but alſo they had a ſpecial confidence and truſt, that he was and would be their God, their comforter, aider, helper, maintainer, and defender. This is the Chriſtian faith, which theſe holy men had, and we alſo ought to have. And although they were not named Chriſtian men, yet was it a Chriſtian faith that they had; for they looked for all benefits of God the Father, through the merits of his Son Jeſus Chriſt, as we now do. This difference is between them and us; for they looked when Chriſt ſhould come, and we be in the time when he is come. Therefore, ſaith St. Auguſtine, the time is altered and changed, but not the faith. For we have both one faith in one Chriſt. *The ſame Holy Ghoſt alſo that we have, had they*, ſaith St. Paul. For as the Holy Ghoſt doth teach us to truſt in God, and to call upon him as our Father, ſo did he teach them to ſay, as it is written, *Thou, Lord, art our Father and Redeemer; and thy name is without beginning, and everlaſting.* God gave them then grace to be his children, as he doth us now. But now, by the coming of our Saviour Chriſt we have received more abundantly the Spirit of God in our hearts, whereby we may conceive a greater faith, and a ſurer truſt, than many of them had. But in effect they and we be all one: we have the ſame faith that they had in God, and they the ſame that we have. And St. Paul ſo much extolleth their faith, becauſe we ſhould no leſs, but rather more, give ourſelves wholly unto Chriſt, both in profeſſion and living, now when Chriſt is come, than the old fathers did before his coming. And by all the declaration of St. Paul, it is evident, that the true, lively, and Chriſtian faith is no dead, vain, or unfruitful thing, but a thing of perfect virtue, of wonderful operation or working, and ſtrength, bringing forth all good motions and good works.

In Johan. Tract. xlv.

2 Cor. iv.

Iſa. lxiii.

All holy Scripture agreeably beareth witneſs, that a true lively faith in Chriſt doth bring forth good works; and therefore every man muſt examine and try himſelf diligently, to know whether he have the ſame true lively faith in his heart unfeignedly, or not; which he ſhall know by the fruits thereof. Many that profeſſed the faith of Chriſt were in this error, that they thought they knew God, and believed in him, when in their life they declared the contrary: which error St. John in his firſt Epiſtle confuting,

confuting, writeth in this wise: *Hereby we are certified that we know God, if we observe his commandments. He that saith he knoweth God, and observeth not his commandments, is a liar, and the truth is not in him.* And again he saith, *Whosoever sinneth doth not see God, nor know him: Let no man deceive you, well-beloved children.* And moreover he saith, *Hereby we know that we be of the truth, and so we shall persuade our hearts before him. For if our own hearts reprove us, God is above our hearts, and knoweth all things. Well-beloved, if our hearts reprove us not, then have we confidence in God, and shall have of him whatsoever we ask, because we keep his commandments, and do those things that please him.* And yet further he saith, *Every man that believeth that Jesus is Christ, is born of God; and we know that whosoever is born of God doth not sin: But he that is begotten of God purgeth himself, and the Devil doth not touch him.* And finally he concludeth, and sheweth the cause why he wrote this Epistle, saying, *For this cause have I thus written unto you, that you may know that you have everlasting life, which do believe in the Son of God.* And in his third Epistle he confirmeth the whole matter of faith and works in few words, saying, *He that doth well is of God, and he that doth evil knoweth not God.* And as St. John saith, that as the lively knowledge and faith of God bringeth forth good works; so saith he likewise of hope and charity, that they cannot stand with evil living. Of hope he writeth thus: *We know that when God shall appear, we shall be like unto him, for we shall see him even as he is: And whosoever hath this hope in him doth purify himself, like as God is pure.* And of charity he saith these words: *He that doth keep God's word, or commandment, in him is truly the perfect love of God.* And again he saith, *This is the love of God, that we should keep his commandments.* And St. John wrote not this as a subtile saying, devised of his own fantasy, but as a most certain and necessary truth, taught unto him by Christ himself, the eternal and infallible verity, who in many places doth most clearly affirm, that faith, hope, and charity cannot consist or stand without good and godly works. Of faith he saith, *He that believeth in the Son hath everlasting life; but he that believeth not in the Son shall not see that life, but the wrath of God remaineth upon him.* And the same he confirmeth with a double oath, saying, *Verily, verily, I say unto you, he that believeth in me hath everlasting life.* Now forasmuch as he that believeth in Christ hath everlasting life, it must needs consequently follow, that he that hath this

1 John ii. 1 John iii. 1 John iii. 1 John v. 1 John v. 3 John. 1 John iii. 1 John ii. 1 John v. 1 John v. John iii. John vi.

faith muſt have alſo good works, and be ſtudious to obſerve God's commandments obediently. For to them that have evil works, and lead their life in diſobedience and tranſgreſſion, or breaking of God's commandments, without repentance, pertaineth not everlaſting life, but everlaſting death, as Chriſt himſelf ſaith, *They that do well ſhall go into life eternal; but they that do evil ſhall go into everlaſting fire.* And again he ſaith, *I am the firſt letter and the laſt, the beginning and the ending: To him that is athirſt, I will give of the well of the water of life freely: He that hath the victory ſhall have all things, and I will be his God, and he ſhall be my ſon: but they that be fearful, miſtruſting God, and lacking faith; they that be curſed people, and murtherers, and fornicators, and ſorcerers, and idolaters, and all liars, ſhall have their portion in the lake that burneth with fire and brimſtone, which is the ſecond death.* And as Chriſt undoubtedly affirmeth, that *true faith bringeth forth good works*, ſo doth he ſay likewiſe of charity, *Whoſoever hath my commandments, and keepeth them, that is he that loveth me.* And after he ſaith, *He that loveth me will keep my word, and he that loveth me not keepeth not my words.* And as the love of God is tried by good works, ſo is the fear of God alſo, as the Wiſe Man ſaith, *The dread of God putteth away ſin.* And alſo he ſaith, *He that feareth God will do good works.*

Matt. xxv.

Apoc. xxi.

Charity bringeth forth good works.

John xiv.

Eccluſ. i.

Eccluſ. xv.

The Third Part of the Sermon of Faith.

YOU have heard in the ſecond part of this Sermon, that no man ſhould think that he hath that lively faith which Scripture commandeth, when he liveth not obediently to God's laws; for all good works ſpring out of that faith: and alſo it hath been declared unto you by examples, that faith maketh men ſteadfaſt, quiet, and patient in all affliction. Now as concerning the ſame matter, you ſhall hear what followeth. A man may ſoon deceive himſelf, and think in his own fantaſy that he by faith knoweth God, loveth him, feareth him, and belongeth to him, when in very deed he doth nothing leſs. For the trial of all theſe things is a very godly and Chriſtian life. He that feeleth his heart ſet to ſeek God's honour, and ſtudieth to know the will and commandments of God, and to frame himſelf thereunto, and leadeth not his life after the deſire of his own fleſh, to ſerve the Devil by ſin, but ſetteth his mind to ſerve God for God's own ſake, and for his

his ſake alſo to love all his neighbours, whether they be friends or adverſaries, doing good to every man, as opportunity ſerveth, and willingly hurting no man: ſuch a man may well rejoice in God, perceiving by the trade of his life, that he unfeignedly hath the right knowledge of God, a lively faith, a ſtedfaſt hope, a true and unfeigned love, and fear of God. But he that caſteth away the yoke of God's commandments from his neck, and giveth himſelf to live without true repentance, after his own ſenſual mind and pleaſure, not regarding to know God's word, and much leſs to live according thereunto; ſuch a man clearly deceiveth himſelf, and ſeeth not his own heart, if he thinketh that he either knoweth God, loveth him, feareth him, or truſteth in him. Some peradventure fancy in themſelves that they belong to God, although they live in ſin, and ſo they come to the church, and ſhew themſelves as God's dear children. But St. John ſaith plainly, *If we ſay that we have any company with God, and walk in darkneſs, we do lie.* 1 John i. Others do vainly think that they know and love God, although they paſs not of the commandments. But St. John ſaith clearly, *He that ſaith, I know God, and keepeth not his commandments, he is a liar.* 1 John ii. Some falſely perſuade themſelves, that they love God, when they hate their neighbours. But St. John ſaith manifeſtly, *If any man ſay, I love God, and yet hateth his brother, he is a liar.* 1 John iv. *He that ſaith that he is in the light, and hateth his brother, he is ſtill in darkneſs.* 1 John ii. *He that loveth his brother dwelleth in the light; but he that hateth his brother is in darkneſs, and walketh in darkneſs, and knoweth not whither he goeth: for darkness hath blinded his eyes.* And moreover he ſaith, *Hereby we manifeſtly know the children of God from the children of the Devil. He that doth not righteouſly is not the child of God, nor he that hateth his brother.* 1 John iii. Deceive not yourſelves, therefore, thinking that you have faith in God, or that you love God, or do truſt in him, or do fear him, when you live in ſin: for then your ungodly and ſinful life declareth the contrary, whatſoever you ſay or think. It pertaineth to a Chriſtian man to have this true Chriſtian faith, and to try himſelf whether he hath it or no, and to know what belongeth to it, and how it doth work in him. It is not the world that we can truſt to; the world, and all that is therein, is but vanity. It is God that muſt be our defence and protection againſt all temptation of wickedneſs and ſin, errors, ſuperſtition, idolatry, and all evil. If all the world were on our ſide, and God againſt us, what could the world avail us?

Therefore let us ſet our whole faith and truſt in God, and neither the world, the Devil, nor all the power of them ſhall prevail againſt us, Let us therefore, good Chriſtian people, try and examine our faith, what it is: let us not flatter ourſelves, but look upon our works, and ſo judge of our faith what it is. Chriſt himſelf ſpeaketh of this
Luke vi. matter, and ſaith, *The tree is known by the fruit.* Therefore let us do good works, and thereby declare our faith to be the lively Chriſtian faith. Let us, by ſuch virtues as ought to ſpring out of faith, ſhew our election to be ſure
2 Pet. i. and ſtable, as St. Peter teacheth, *Endeavour yourſelves to make your calling and election certain by good works.* And alſo he ſaith, *Miniſter or declare in your faith virtue, in virtue knowledge, in knowledge temperance, in temperance patience, in patience godlineſs, in godlineſs brotherly charity, in brotherly charity love:* ſo ſhall we ſhew indeed that we have the very lively Chriſtian faith, and may ſo both certify our conſcience the better that we be in the right faith, and alſo by theſe means confirm other men. If theſe fruits do not follow, we do but mock with God, deceive ourſelves, and alſo other men. Well may we bear the name of Chriſtian men, but we do lack the true faith that doth belong thereunto: for true faith doth ever bring forth
James ii. good works, as St. James ſaith: *Shew me thy faith by thy deeds.* Thy deeds and works muſt be an open teſtimonial of thy faith: otherwiſe thy faith, being without good works, is but the Devil's faith, the faith of the wicked, a fantaſy of faith, and not a true Chriſtian faith. And like as the devils and evil people be nothing the better for their counterfeit faith, but it is unto them the more cauſe of damnation: ſo they that be chriſtened, and have received knowledge of God, and of Chriſt's merits, and yet of a ſet purpoſe do live idly, without good works, thinking the name of a naked faith to be either ſufficient for them, or elſe ſetting their minds upon vain pleaſures of this world, do live in ſin without repentance, not uttering the fruits that do belong to ſuch an high profeſſion; upon ſuch preſumptuous perſons, and wilful ſingers, muſt needs remain the great vengeance of God, and eternal puniſhment in hell, prepared for the unjuſt and wicked livers. Therefore, as you profeſs the name of Chriſt, good Chriſtian people, let no ſuch fantaſy and imagination of faith at any time beguile you; but be ſure of your faith, try it by your living, look upon the fruits that come of it, mark the increaſe of love and charity by it towards God and your neighbour, and ſo ſhall you perceive it to be a true

lively

lively faith. If you feel and perceive ſuch a faith in you, rejoice in it; and be diligent to maintain it, and keep it ſtill in you; let it be daily increaſing, and more and more by well working, and ſo ſhall you be ſure that you ſhall pleaſe God by this faith; and at the length, as other faithful men have done before, ſo ſhall you, when his will is, come to him, and receive *the end and final reward of your faith,* as St. Peter nameth it, *the ſalvation of your ſouls:* 1 Pet. i. the which God grant us, that hath promiſed the ſame unto his faithful; to whom be all honour and glory, world without end. *Amen.*

A

SERMON

Of Good Works annexed unto Faith.

IN the laſt Sermon was declared unto you, what the lively and true faith of a Chriſtian man is; that it cauſeth not a man to be idle, but to be occupied in bringing forth good works, as occaſion ſerveth.

No good work can be done without faith.

Now, by God's grace, ſhall be declared the ſecond thing that before was noted of faith; that without it can no good work be done, acceptable and pleaſant unto God; *For as a branch cannot bear fruit of itſelf,* faith our Saviour Chriſt, *except it abide in the vine; ſo cannot you, except you abide in me. I am the vine, and you are the branches: he that abideth in me, and I in him, he bringeth forth much fruit: for without me you can do nothing.* And St. Paul proveth, that Enoch had faith, becauſe he pleaſed God; *For without faith,* ſaith he, *it is not poſſible to pleaſe God.* And again, to the Romans he ſaith, *Whatſoever work is done without faith, it is ſin.* Faith giveth life to the ſoul; and they be as much dead to God that lack faith, as they be to the world whoſe bodies lack ſouls. Without faith, all that is done of us is but dead before God, although the work ſeem never ſo gay and glorious before man. Even as the picture graven or painted is but a dead repreſentation of the thing itſelf, and is without life, or any manner of moving; ſo be the works of all unfaithful perſons before God: they do appear to be lively works, and indeed they be but dead, not availing to the everlaſting life: they be but ſhadows and ſhews of lively and good things, and not good and lively things indeed: for true faith doth give life to the works, and out of ſuch faith come good works, that be very good works indeed; and without faith no work is good before God, as ſaith St. Auguſtine. We

John xv.

Heb. xi.

Rom. xiv.

In Præfat. Pſal. xxxi.

muſt

muſt ſet no good works before faith, nor think that before faith a man may do any good work; for ſuch works, although they ſeem unto men to be praiſeworthy, yet indeed they be but vain, and not allowed before God. They be as the courſe of a horſe that runneth out of the way, which taketh great labour, but to no purpoſe. Let no man, therefore, ſaith he, reckon upon his good works before his faith; whereas faith was not, good works were not. The intent, ſaith he, maketh the good works; but faith muſt guide and order the intent of man. And Chriſt ſaith, *If thine eye be naught, thy whole body is full of darkneſs.* The eye doth ſignify the intent, ſaith St. Auguſtine, wherewith a man doth a thing: ſo that he which doth not his good works with a godly intent, and a true faith that worketh by love, the whole body beſide, that is to ſay, all the whole number of his works, is dark, and there is no light in them. For good deeds be not meaſured by the facts themſelves, and ſo diſcerned from vices; but by the ends and intents, for the which they be done. If a Heathen man clothe the naked, feed the hungry, and do ſuch other like works; yet, becauſe he doth them not in faith for the honour and love of God, they be but dead, vain, and fruitleſs works to him. Faith is it that doth commend the work to God: for, as St. Auguſtine ſaith, whether thou wilt or no, that work, that cometh not of faith, is naught; where the faith of Chriſt is not the foundation, there is no good work, what building ſoever we make. There is one work, in the which be all good works, that is faith, which worketh by charity: if thou have it, thou haſt the ground of all good works; for the virtues of ſtrength, wiſdom, temperance, and juſtice, be all referred unto this ſame faith. Without this faith we have not them, but only the names and ſhadows of them: as St. Auguſtine ſaith, All the life of them that lack the true faith is ſin, and nothing is good without him that is the Author of goodneſs: where he is not, there is but feigned virtue, although it be in the beſt works. And St. Auguſtine, declaring this verſe of the Pſalm, The turtle hath found a neſt where ſhe may keep her young birds, ſaith, that Jews, Hereticks, and Pagans do good works; they clothe the naked, feed the poor, and do other works of mercy: but becauſe they be not done in the true faith, therefore the birds be loſt. But if they remain in faith, then faith is the neſt and ſafeguard of their birds, that is to ſay, ſafeguard of their good works, that the reward of them be not utterly loſt. And this matter (which St. Auguſtine at large in many books diſputeth)

Matt. vi.

In Præfat. Pſal. xxxi.

De vocatione gentium lib. i. c. 3.

diſputeth) St. Ambroſe concludeth in few words, ſaying, He that by nature would withſtand vice, either by natural will or reaſon, he doth in vain garniſh the time of this life, and attaineth not the very true virtues; for without the worſhipping of the true God, that which ſeemeth to be virtue is vice. And yet moſt plainly to this purpoſe writeth St. John Chryſoſtom in this wiſe, You ſhall find many which have not the true faith, and be not of the flock of Chriſt, and yet, as it appeareth, they flouriſh in good works of mercy; you ſhall find them full of pity, compaſſion, and given to juſtice; and yet, for all that, they have no fruit of their works, becauſe the chief work lacketh. For when the Jews aſked of Chriſt, what they ſhould do to work good works, he anſwered, *This is the work of God, to believe in him whom he ſent:* ſo that he called faith the work of God. And as ſoon as a man hath faith, anon he ſhall flouriſh in good works; for faith of itſelf is full of good works, and nothing is good without faith. And for a ſimilitude, he ſaith, that they which gliſter and ſhine in good works, without faith in God, be like dead men, which have goodly and precious tombs, and yet it availeth them nothing. Faith may not be naked without good works, for then it is no true faith: and when it is adjoined to works, yet it is above the works. For as men, that be very men indeed, firſt have life, and after be nouriſhed; ſo muſt our faith in Chriſt go before, and after be nouriſhed with good works. And life may be without nouriſhment, but nouriſhment cannot be without life. A man muſt needs be nouriſhed by good works, but firſt he muſt have faith. He that doth good deeds, yet without faith, he hath no life. I can ſhew a man that by faith without works lived, and came to heaven: but without faith, never man had life. The thief, that was hanged when Chriſt ſuffered, did believe only, and the moſt merciful God juſtified him. And becauſe no man ſhall ſay again, that he lacked time to do good works, for elſe he would have done them: truth it is, and I will not contend therein: but this I will ſurely affirm, that faith only ſaved him. If he had lived, and not regarded faith, and the works thereof, he ſhould have loſt his ſalvation again. But this is the effect that I ſay, that faith by itſelf ſaved him, but works by themſelves never juſtified any man. Here ye have heard the mind of St. Chryſoſtom, whereby you may perceive, that neither faith is without works, (having opportunity thereto,) nor works can avail to everlaſting life, without faith.

In ſermone de fide, lege, et Spiritu Sancto.

John vi.

The

The Second Part of the Sermon of Good Works.

OF three things which were in the former Sermon ſpecially noted of lively faith, to be declared unto you, the firſt was, that faith is never idle, without good works when occaſion ſerveth: the ſecond, that good works acceptable to God cannot be done without faith. Now to go forward to the third part, that is, what manner of works they be which ſpring out of true faith, and lead faithful men unto everlaſting life. This cannot be known ſo well as by our Saviour Chriſt himſelf, who was aſked of a certain great man the ſame queſtion; *What works ſhall I do*, ſaid a Prince, *to come to everlaſting life?* To whom Jeſus anſwered, *If thou wilt come to everlaſting life, keep the commandments.* But the Prince, not ſatisfied herewith, aſked farther, Which commandments? The Scribes and Phariſees had made ſo many of their own laws and traditions, to bring men to heaven, beſides God's commandments, that this man was in doubt whether he ſhould come to heaven by thoſe laws and traditions, or by the Law of God; and therefore he aſked Chriſt, which commandments he meant. Whereunto Chriſt made him a plain anſwer, rehearſing the commandments of God, ſaying, *Thou ſhalt not kill, Thou ſhalt not commit adultery, Thou ſhalt not ſteal, Thou ſhalt not bear falſe witneſs, Honour thy father and thy mother, and, Love thy neighbour as thyſelf.* By which words Chriſt declared, that the laws of God be the very way that doth lead to everlaſting life, and not the traditions and laws of men. So that this is to be taken for a moſt true leſſon taught by Chriſt's own mouth, that the works of the moral commandments of God be the very true works of faith, which lead to the bleſſed life to come. But the blindneſs and malice of man, even from the beginning, hath ever been ready to fall from God's commandments: as Adam the firſt man, having but one commandment, that he ſhould not eat of the fruit forbidden; notwithſtanding God's commandment, he gave credit unto the woman, ſeduced by the ſubtile perſuaſion of the ſerpent, and ſo followed his own will, and left God's commandment. And ever ſince that time, all that came of him have been ſo blinded through original ſin, that they have been ever ready to fall from God and his Law, and to invent a new way unto ſalvation by works of their own device; ſo much, that almoſt all the world, forſaking the true honour of the only eternal

What works they are that ſpring of faith.

Matt. xix.

Matt. xix.

The works that lead to heaven, be the works of God's commandments.

Man from his firſt falling from God's commandments hath ever been ready to do the like, and doth deviſe works of his own fantaſy to pleaſe God withal.

eternal living God, wandered about their own fantaſies, worſhipping ſome the ſun, the moon, the ſtars; ſome Jupiter, Juno, Diana, Saturnus, Apollo, Neptunus, Ceres, Bacchus, and other dead men and women: ſome, therewith not ſatisfied, worſhipping divers kinds of beaſts, birds, fiſh, fowl, and ſerpents; every country, town, and houſe, in a manner being divided, and ſetting up images of ſuch things as they liked, and worſhipping the ſame. Such was the rudeneſs of the people after they fell to their own fantaſies, and left the eternal living God and his commandments, that they deviſed innumerable images and gods. In which error and blindneſs they did remain, until ſuch time as Almighty God, pitying the blindneſs of man, ſent his true Prophet Moſes into the world, to reprove and rebuke this extreme madneſs, and to teach the people to know the only living God, and his true honour and worſhip. But the corrupt inclination of man was ſo much given to follow his own fantaſies, and, as you would ſay, to favour his own bird that he brought up himſelf, that all the admonitions, exhortations, benefits, and threatenings of God could not keep him from ſuch his inventions. For notwithſtanding all the benefits of God ſhewed unto the people of Iſrael, yet when Moſes went up into the mountain to ſpeak with Almighty God, he had tarried there but a few days, when the people began to invent new gods: and, as it came into their heads, they made a calf of gold, and kneeled down and worſhipped it. And after that they followed the Moabites, and worſhipped Beelphegor, the Moabites' God. Read the book of Judges, the books of the Kings, and the Prophets; and there you ſhall find how unſteadfaſt the people were, how full of inventions, and more ready to run after their own fantaſies, than God's moſt holy commandments. There ſhall you read of Baal, Moloch, Chamos, Melchom, Baalpeor, Aſtaroth, Bel, the Dragon, Priapus, the brazen Serpent, the twelve Signs, and many others, unto whoſe images the people, with great devotion, invented pilgrimages, precious decking and cenſing them, kneeling down and offering to them, thinking that an high merit before God, and to be eſteemed above the precepts and commandments of God. And where, at that time, God commanded no ſacrifice to be made but in Jeruſalem only, they did clean contrary, making altars and ſacrifices every where, in hills, in woods, and in houſes, not regarding God's commandments, but eſteeming their own fantaſies and devotions to be better than they. And the error hereof

The devices and idolatry of the Gentiles.

The devices and idolatries of the Iſraelites. Exod. xxxii.

was

was ſo ſpread abroad, that not only the unlearned people, but alſo the prieſts and teachers of the people, partly by vain-glory and covetouſneſs were corrupted, and partly by ignorance blindly deceived with the ſame abominations: ſo much, that king Achab having but only Helias a true teacher and miniſter of God, there were eight hundred and fifty prieſts that perſuaded him to honour Baal, and to do ſacrifice in the woods or groves. And ſo continued that horrible error, until the three noble kings, as Joſaphat, Ezechias, and Joſias, God's choſen miniſters, deſtroyed the ſame clearly, and brought again the people from ſuch their feigned inventions, unto the very commandments of God: for the which thing their immortal reward and glory doth and ſhall remain with God for ever. And beſide the foreſaid inventions, the inclination of man to have his own holy devotions deviſed new ſects and religions, called Phariſees, Sadducees, and Scribes, with many holy and godly traditions and ordinances, (as it ſeemed by the outward appearance and goodly gliſtering of the works,) but in very deed all tending to idolatry, ſuperſtition, and hypocriſy; their hearts within being full of malice, pride, covetouſneſs, and all wickedneſs. Againſt which ſects and their pretended holineſs Chriſt cried out more vehemently than he did againſt any other perſons, ſaying, and often rehearſing theſe words, *Woe be to you, Scribes and Phariſees, ye hypocrites! for you make clean the veſſel without, but within you be full of ravine and filthineſs: Thou blind Phariſee and hypocrite! firſt make the inward part clean.* For notwithſtanding all the goodly traditions and outward ſhews of good works deviſed of their own imagination, whereby they appeared to the world moſt religious and holy of all men; yet Chriſt, who ſaw their hearts, knew that they were inwardly, in the ſight of God, moſt unholy, moſt abominable, and fartheſt from God of all men. Therefore ſaid he unto them, Hypocrites, the Prophet Iſaiah ſpake full truly of you, when he ſaid, *This people honour me with their lips, but their heart is far from me. They worſhip me in vain that teach doctrines and commandments of men: for you leave the commandments of God to keep your own traditions.*

Religions and ſects among the Jews.

Matt. xxiii.

Matt. xv. Iſai. xix.

And though Chriſt ſaid, *They worſhip God in vain that teach doctrines and commandments of men;* yet he meant not thereby to overthrow all men's commandments; for he himſelf was ever obedient to the princes and their laws, made for good order and governance of the people: but he reproved the laws and traditions made by the Scribes and

Man's laws muſt be obſerved and kept, but not as God's laws.

and Phariſees, which were not made only for good order of the people, (as the civil laws were,) but they were ſet up ſo high, that they were made to be right and pure worſhipping of God, as they had been equal with God's laws, or above them: for many of God's laws could not be kept, but were fain to give place unto them. This arrogancy God deteſted, that man ſhould ſo advance his laws to make them equal with God's laws, wherein the true honouring and right worſhipping of God ſtandeth, and to make his laws for them to be left off. God hath appointed his laws, whereby his pleaſure is to be honoured. His pleaſure is alſo, that all men's laws, not being contrary unto his laws, ſhall be obeyed and kept, as good and neceſſary for every commonweal, but not as things wherein principally his honour reſteth: and all civil and man's laws either be, or ſhould be made, to bring in men the better to keep God's laws, that conſequently, or followingly, God ſhould be the better honoured by them. Howbeit, the Scribes and Phariſees were not content that their laws ſhould be no higher eſteemed than other poſitive and civil laws; nor would they have them called by the name of other temporal laws; but called them holy and godly traditions, and would have them eſteemed, not only for a right and true worſhipping of God, as God's laws be indeed, but alſo for the moſt high honouring of God, to the which the commandments of God ſhould give place. And for this cauſe did Chriſt ſo vehemently ſpeak againſt them, ſaying, Your traditions, which men eſteem ſo high, be abomination before God: for commonly of ſuch traditions, followeth the tranſgreſſion or breaking of God's commandments, and a more devotion in keeping of ſuch things, and a greater conſcience in breaking of them, than of the commandments of God. As the Scribes and Phariſees ſo ſuperſtitiouſly and ſcrupulouſly kept the ſabbath, that they were offended with Chriſt becauſe he healed ſick men; and with his Apoſtles, becauſe they, being ſore hungry, gathered the ears of corn to eat upon that day; and becauſe his diſciples waſhed not their hands ſo often as the traditions required, the Scribes and Phariſees quarrelled with Chriſt, ſaying, *Why do thy diſciples break the traditions of the ſeigniors?* But Chriſt laid to their charge, that they, for to keep their own traditions, did teach men to break the very commandments of God: for they taught the people ſuch a devotion, that they offered their goods into the treaſure-houſe of the Temple, under the pretence of God's honour, leaving their fathers and mothers, to whom

Holy traditions were eſteemed as God's laws.

Holineſs of man's device is commonly occaſion that God is offended. Matt. xii.

Matt. xv.

whom they were chiefly bound, unholpen; and so they brake the commandments of God, to keep their own traditions. They esteemed more an oath made by the gold or oblation in the Temple, than an oath made in the name of God himself, or of the Temple. They were more studious to pay their tithes of small things, than to do the greater things commanded of God, as works of mercy, or to do justice, or to deal sincerely, uprightly, and faithfully with God and man: *These*, saith Christ, *ought to be done*, Matt. xxiii. *and the other not left undone*. And, to be short, they were of so blind judgment, that they stumbled at a straw, and leaped over a block; they would, as it were, nicely take a fly out of their cup, and drink down a whole camel; and therefore Christ called them *blind guides*, warning his disciples from time to time to eschew their doctrine. For although they seemed to the world to be most perfect men, both in living and teaching, yet was their life but hypocrisy, and their doctrine but sour leaven, mingled with superstition, idolatry, and overthwart judgment, setting up the traditions and ordinances of man, in the stead of God's commandments.

The Third Part of the Sermon of Good Works.

THAT all men might rightly judge of good works, it hath been declared in the second part of this Sermon, what kind of good works they be that God would have his people to walk in, namely, such as he hath commanded in his holy Scripture, and not such works as men have studied out of their own brain, of a blind zeal and devotion, without the word of God: and by mistaking the nature of good works, man hath most highly displeased God, and hath gone from his will and commandment. So that thus you have heard how much the world, from the beginning until Christ's time, was ever ready to fall from the commandments of God, and to seek other means to honour and serve him, after a devotion found out of their own heads; and how they did set up their own traditions as high or above God's commandments; which hath happened also in our times (the more it is to be lamented) no less than it did among the Jews, and that by the corruption, or at least by the negligence of them that chiefly ought to have preferred God's commandments, and to have preserved the pure and heavenly doctrine left by Christ. What man, having any judgment

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or learning, joined with a true zeal unto God, doth not ſee and lament it to have entered into Chriſt's religion, ſuch falſe doctrine, ſuperſtition, idolatry, hypocriſy, and other enormities and abuſes, ſo as by little and little, through the ſour leaven thereof, the ſweet bread of God's holy word hath been much hindered and laid apart? Never had the Jews in their moſt blindneſs ſo many pilgrimages unto images, nor uſed ſo much kneeling, kiſſing, and cenſing of them, as hath been uſed in our time. Sects and feigned religions were neither the fortieth part ſo many among the Jews, nor more ſuperſtitiouſly and ungodlily abuſed, than of late days they have been among us: which ſects and religions had ſo many hypocritical and feigned works in their ſtate of religion, as they arrogantly named it, that their lamps, as they ſaid, ran always over, able to ſatisfy not only for their own ſins, but alſo for all other their benefactors, brothers, and ſiſters of religion, as moſt ungodlily and craftily they had perſuaded the multitude of ignorant people; keeping in divers places, as it were, marts or markets of merits, being full of their holy relicks, images, ſhrines, and works of overflowing abundance ready to be ſold; and all things which they had were called holy, holy cowls, holy girdles, holy pardons, beads, holy ſhoes, holy rules, and all full of holineſs. And what thing can be more fooliſh, more ſuperſtitious, or ungodly, than that men, women, and children, ſhould wear a friar's coat to deliver them from agues or peſtilence? or when they die, or when they be buried, cauſe it to be caſt upon them, in hope thereby to be ſaved? Which ſuperſtition, although (thanks be to God) it hath been little uſed in this realm, yet in divers other realms it hath been and yet is uſed among many, both learned and unlearned. But, to paſs over the innumerable ſuperſtitiouſneſs that hath been in ſtrange apparel, in ſilence, in dormitory, in cloiſter, in chapter, in choice of meats and drinks, and in ſuch like things, let us conſider what enormities and abuſes have been in the three chief principal points, which they called the three eſſentials, or three chief foundations of religion, that is to ſay, obedience, chaſtity, and wilful poverty.

Sects and religions amongſt Chriſtian men.

The three chief vows of religion.

Firſt, under pretence or colour of obedience to their Father in religion, (which obedience they made themſelves,) they were made free, by their rules and canons, from the obedience of their natural father and mother, and from the obedience of emperor and king, and all temporal power, whom of very duty by God's laws they were bound to obey. And ſo the profeſſion of their obedience not due

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was a forſaking of their due obedience. And how their profeſſion of chaſtity was kept, it is more honeſty to paſs over in ſilence, and let the world judge of that which is well known, than with unchaſte words, by expreſſing of their unchaſte life, to offend chaſte and godly ears. And as for their wilful poverty, it was ſuch, that when in poſſeſſions, jewels, plate, and riches, they were equal or above merchants, gentlemen, barons, earls, and dukes; yet by this ſubtile ſophiſtical term, *Proprium in commune*, that is to ſay, Proper in common, they mocked the world, perſuading, that notwithſtanding all their poſſeſſions and riches, yet they kept their vow, and were in wilful poverty. But for all their riches, they might neither help father or mother, nor other that were indeed very needy and poor, without the licence of their Father Abbot, Prior, or Warden; and yet they might take of every man, but they might not give aught to any man, no not to them whom the laws of God bound them to help: and ſo, through their traditions and rules, the laws of God could bear no rule with them: and therefore of them might be moſt truly ſaid that which Chriſt ſpake unto the Phariſees, *You break the commandments of God by your traditions: you honour God with your lips, but your hearts be far from him.* Matt. xv. And the longer prayers they uſed by day and by night, under pretence or colour of ſuch holineſs, to get the favour of widows and other ſimple folks, that they might ſing Trentalles and ſervice for their huſbands and friends, and admit or receive them into their prayers; the more truly is verified of them the ſaying of Chriſt, *Woe be unto you, Scribes and Phariſees, hypocrites! for you devour widows' houſes under colour of long prayers; therefore your damnation ſhall be the greater. Woe be to you, Scribes and Phariſees, hypocrites! for you go about by ſea and by land to make more novices,* and new brethren; *and when they be let in, or received of your ſect, you make them the children of hell worſe than yourſelves be.* Matt. xxiii. Honour be to God, who did put light in the heart of his faithful and true miniſter of moſt famous memory, King Henry VIII. and gave him the knowledge of his word, and an earneſt affection to ſeek his glory, and to put away all ſuch ſuperſtitious and Phariſaical ſects, by Antichriſt invented, and ſet up again the true word of God, and glory of his moſt bleſſed name, as he gave the like ſpirit unto the moſt noble and famous princes, Joſaphat, Joſias, and Ezechias. God grant all us the King's Highneſs faithful and true ſubjects, to feed of the ſweet and ſavoury bread of God's own word, and (as

Chriſt commanded) to eſchew all our Phariſaical and Papiſtical leaven of man's feigned religion: which, although it were before God moſt abominable, and contrary to God's commandments and Chriſt's pure religion, yet it was praiſed to be a moſt godly life, and higheſt ſtate of perfection: as though a man might be more godly, and more perfect, by keeping the rules, traditions, and profeſſions of men, than by keeping the holy commandments of God. And briefly to paſs over the ungodly and counterfeit religions, let us rehearſe ſome other kinds of Papiſtical ſuperſtitions and abuſes, as of Beads, of Lady Pſalters, and Roſaries, of fifteen Oes, of St. Bernard's Verſes, of St. Agathe's Letters; of purgatory, of maſſes ſatisfactory, of ſtations and jubilees, of feigned relicks, of hallowed beads, bells, bread, water, palms, candles, fire, and ſuch other; of ſuperſtitious faſtings, of fraternities or brotherhoods, of pardons, with ſuch like merchandize, which were ſo eſteemed and abuſed to the great prejudice of God's glory and commandments, that they were made moſt high and moſt holy things, whereby to attain to the everlaſting life, or remiſſion of ſin: yea alſo vain inventions, unfruitful ceremonies, and ungodly laws, decrees, and councils of Rome, were in ſuch wiſe advanced, that nothing was thought comparable in authority, wiſdom, learning, and godlineſs, unto them; ſo that the laws of Rome, as they ſaid, were to be received of all men as the four Evangeliſts, to the which all laws of princes muſt give place: and the laws of God alſo partly were left off and leſs eſteemed, that the ſaid laws, decrees, and councils, with their traditions and ceremonies, might be more duly kept, and had in greater reverence. Thus was the people through ignorance ſo blinded with the goodly ſhew and appearance of thoſe things, that they thought the keeping of them to be a more holineſs, a more perfect ſervice and honouring of God, and more pleaſing to God, than the keeping of God's commandments. Such hath been the corrupt inclination of man, ever ſuperſtitiouſly given to make new honouring of God of his own head, and then to have more affection and devotion to keep that, than to ſearch out God's holy commandments, and to keep them. And furthermore, to take God's commandments for men's commandments, and men's commandments for God's commandments, yea, and for the higheſt and moſt perfect and holy of all God's commandments. And ſo was all confuſed, that ſcant well learned men, and but a ſmall number of them, knew, or at the leaſt would know, and durſt affirm the

Other devices and ſuperſtitions.

Decrees and decretals.

the truth, to ſeparate or ſever God's commandments from the commandments of men. Whereupon did grow much error, ſuperſtition, idolatry, vain religion, overthwart judgment, great contention, with all ungodly living.

Wherefore, as you have any zeal to the right and pure honouring of God, as you have any regard to your own ſoul, and to the life that is to come, which is both without pain and without end, apply yourſelves chiefly above all things, to read and to hear God's word, mark diligently therein what his will is you ſhall do, and with all your endeavour apply yourſelves to follow the ſame. Firſt, you muſt have an aſſured faith in God, and give yourſelves wholly unto him, love him in proſperity and adverſity, and dread to offend him evermore: then, for his ſake, love all men, friends and foes, becauſe they be his creation and image, and redeemed by Chriſt, as ye are. Caſt in your minds, how you may do good unto all men unto your powers, and hurt no man. Obey all your ſuperiors and governors; ſerve your maſters faithfully and diligently, as well in their abſence as in their preſence, not for dread of puniſhment only, but for conſcience ſake, knowing that you are bound ſo to do by God's commandments. Diſobey not your fathers and mothers, but honour them, help them, and pleaſe them to your power. Oppreſs not, kill not, beat not, neither ſlander, nor hate any man; but love all men, ſpeak well of all men, help and ſuccour every man as you may, yea, even your enemies that hate you, that ſpeak evil of you, and that do hurt you. Take no man's goods, nor covet your neighbour's goods wrongfully; but content yourſelves with that which ye get truly; and alſo beſtow your own goods charitably, as need and caſe requireth. Flee all idolatry, witchcraft, and perjury; commit no manner of adultery, fornication, or other unchaſteneſs, in will nor in deed, with any other man's wife, widow or maid, or otherwiſe. And travailing continually (during your life) thus in keeping the commandments of God, (wherein ſtandeth the pure, principal, and right honour of God, and which wrought in faith, God hath ordained to be the right trade and path-way unto heaven,) you ſhall not fail, as Chriſt hath promiſed, to come to that bleſſed and everlaſting life, where you ſhall live in glory and joy with God for ever: to whom be praiſe, honour, and imnery, for ever and ever. *Amen.*

An exhortation to the keeping of God's commandments.

A brief rehearſal of God's commandments.

A

SERMON

OF

Chriſtian Love and Charity.

OF all things that be good to be taught unto Chriſtian people, there is nothing more neceſſary to be ſpoken of, and daily called upon, than charity; as well for that all manner of works of righteouſneſs be contained in it, as alſo that the decay thereof is the ruin or fall of the world, the baniſhment of virtue, and the cauſe of all vice. And forſomuch as almoſt every man maketh and frameth to himſelf charity after his own appetite, and how deteſtable ſoever his life be both unto God and man, yet he perſuadeth himſelf ſtill that he hath charity: therefore you ſhall hear now a true and plain deſcription or ſetting forth of charity, not of men's imagination, but of the very words and example of our Saviour Jeſus Chriſt: in which deſcription or ſetting forth, every man (as it were in a glaſs) may conſider himſelf, and ſee plainly without error, whether he be in the true charity or not.

What charity is. The love of God.

Charity is, to love God with all our heart, all our life, and all our powers and ſtrength. With all our heart; that is to ſay, that our heart, mind, and ſtudy be ſet to believe his word, to truſt in him, and to love him above all other things that we love beſt in heaven or in earth. With all our life; that is to ſay, that our chief joy and delight be ſet upon him and his honour, and our whole life given unto the ſervice of him above all things, with him to live and die, and to forſake all other things rather than him: *for he that loveth his father or mother, ſon or daughter, houſe or land, more than me,* ſaith Chriſt, *is not worthy to have me.* With all our powers; that is to ſay, that with our hands

Matt. x.

and

and feet, with our eyes and ears, our mouths and tongues, and with all our parts and powers both of body and soul, we should be given to the keeping and fulfilling of his commandments. This is the first and principal part of charity; but it is not the whole: for charity is also to love every man, good and evil, friend and foe; and whatsoever cause be given to the contrary, yet nevertheless to bear good will and heart unto every man, to use ourselves well unto them, as well in words and countenances, as in all our outward acts and deeds; for so Christ himself taught, and so also he performed indeed. Of the love of God he taught in this wise unto a doctor of the law, that asked him, which was the great and chief commandment in the Law: *Love thy Lord God*, said Christ, *with all thy heart, with all thy soul, and with all thy mind.* And of the love that we ought to have among ourselves each to other, he teacheth us thus: *You have heard it taught in times past, Thou shalt love thy friend, and hate thy foe: but I tell you, Love your enemies, speak well of them that defame you and speak evil of you, do well to them that hate you, pray for them that vex and persecute you, that you may be the children of your Father that is in heaven: for he maketh his sun to rise both upon the evil and good, and sendeth rain to the just and unjust. For if you love them that love you, what reward shall you have? Do not the publicans likewise? And if you speak well only of them that be your brethren and dear beloved friends, what great matter is that? Do not the heathen the same also?* These be the very words of our Saviour Christ himself, touching the love of our neighbour. And forasmuch as the Pharisees (with their most pestilent traditions, and false interpretations and glosses) had corrupted and almost clearly stopped up this pure well of God's lively word, teaching that this love and charity pertained only to a man's friends, and that it was sufficient for a man to love them which do love him, and to hate his foes; therefore Christ opened this well again, purged it and scoured it by giving unto his godly law of charity a true and clear interpretation, which is this; That we ought to love every man, both friend and foe, adding thereto what commodity we shall have thereby, and what incommodity by doing the contrary. What thing can we wish so good for us, as the eternal heavenly Father to reckon and take us for his children? And this shall we be sure of, saith Christ, if we love every man without exception. And if we do otherwise, saith he, we be no better than the Pharisees, Publicans, and Heathen, and shall have our reward with them,

The love of thy neighbour.

Matt. xxii.

Matt. v.

that is, to be shut out from the number of God's chosen children, and from his everlasting inheritance in heaven.

Thus of true charity, Christ taught that every man is bound to love God above all things, and to love every man, friend and foe: and thus likewise he did use himself, exhorting his adversaries, rebuking the faults of his adversaries; and when he could not amend them, yet he prayed for them. First, he loved God his Father above all things; so much, that he sought not his own glory and
John v. will, but the glory and will of his Father. *I seek not*, said he, *mine own will, but the will of him that sent me*. Nor re-
Matt. xxvi. fused he to die, to satisfy his Father's will, saying, *If it may be, let this cup of death pass from me; if not, thy will be done*, and not mine. He loved not only his friends, but also his enemies, which (in their hearts) bore exceeding great hatred against him, and in their tongues spake all evil of him, and in their acts and deeds pursued him with all their might and power, even unto death: yet all this notwithstanding, he withdrew not his favour from them, but still loved them, preached unto them of love, rebuked their false doctrine, their wicked living, and did good unto them; patiently taking whatsoever they spake or did against him. When they gave him evil words, he gave none evil again; when they did strike him, he did not smite again; and when he suffered death, he did not slay them, nor threaten them, but prayed for them, and did put all
Isa. liii. things to his Father's will. And as a sheep that is led
Acts viii. unto the shambles to be slain, and as a lamb that is shorn of his fleece, maketh no noise nor resistance; even so went he unto his death without any repugnance, or opening of his mouth to say any evil. Thus have I set forth unto you what charity is, as well by the doctrine as by the example of Christ himself, whereby also every man may without error know himself, what state and condition he standeth in, whether he be in charity (and so the child of the Father in heaven) or not. For although almost every man persuadeth himself to be in charity, yet let him examine none other man but his own heart, his life and conversation, and he shall not be deceived, but truly discern and judge whether he be in perfect charity or not. For he that followeth not his own appetite and will, but giveth himself earnestly to God, to do all his will and commandments, he may be sure that he loveth God above all things; and else, surely he loveth him not, whatsoever he
John xiv. pretend: as Christ said, *If ye love me, keep my commandments*. For *he that knoweth my commandments, and keepeth them*,

them, he it is, ſaith Chriſt, *that loveth me.* And again he ſaith, *He that loveth me, will keep my words, and my Father* John xiv. *will love him, and we will both come to him, and dwell with him: and he that loveth me not, will not keep my words.* And likewiſe, he that beareth a good heart and mind, and uſeth well his tongue and deeds unto every man, friend and foe, he may know thereby that he hath charity. And then he is ſure alſo that Almighty God taketh him for his dear beloved ſon, as St. John ſaith, *Hereby manifeſtly are known* 1 John iii. *the children of God from the children of the Devil; for whoſoever doth not love his brother, belongeth not unto God.*

The Second Part of the Sermon of Charity.

YOU have heard a plain and a fruitful ſetting forth of charity, and how profitable and neceſſary a thing charity is; how charity ſtretcheth itſelf both to God and man, friend and foe, and that by the doctrine and example of Chriſt; and alſo who may certify himſelf whether he be in perfect charity or not. Now, as concerning the ſame matter, it followeth. The perverſe nature of man, corrupt with ſin, and deſtitute of God's word and grace, thinketh it againſt all reaſon, that a man ſhould love his enemy, and hath many perſuaſions which bring him to the contrary. Againſt all which reaſons, we ought as well to ſet the teaching as the living of our Saviour Chriſt, who loving us (when we were his enemies) doth teach us *to love our enemies:* he did patiently take for us many reproaches, ſuffered beating and moſt cruel death: therefore we be no members of him, if we will not follow him. *Chriſt* ſaith St. Peter, *ſuffered for us, leaving an example* 1 Pet. ii. *that we ſhould follow him.*

Againſt carnal men, that will not forgive their enemies.

Furthermore, we muſt conſider, that to love our friends, is no more but that which thieves, adulterers, homicides, and all wicked perſons do; inſomuch that Jews, Turks, Infidels, and all brute beaſts, do love them that be their friends, of whom they have their living, or any other benefits. But to love enemies, is the proper condition only of them that be the children of God, the diſciples and followers of Chriſt. Notwithſtanding man's froward and corrupt nature weigheth over deeply many times the offence and diſpleaſure done unto him by enemies, and thinketh it a burden intolerable, to be bound to love them that hate him. But the burden ſhould be eaſy enough,

if (on the other ſide) every man would conſider, what diſpleaſure he hath done to his enemy again, and what pleaſure he hath received of his enemy; and if we find no equal or even recompence, neither in receiving pleaſures of our enemy, nor in requiting diſpleaſures unto him again; then let us ponder the diſpleaſures which we have done againſt Almighty God, how often and how grievouſly we have offended him, whereof if we will have of God forgiveneſs, there is none other remedy but to forgive the offences done unto us, which be very ſmall in compariſon of our offences done againſt God. And if we conſider that he which hath offended us deſerveth not to be forgiven of us, let us conſider again, that we much leſs deſerve to be forgiven of God. And although our enemy deſerve not to be forgiven for his own ſake, yet we ought to forgive him for God's love, conſidering how great and many benefits we have received of him without our deſerts, and that Chriſt hath deſerved of us, that for his ſake we ſhould forgive them their treſpaſſes committed againſt us. But here may riſe a neceſſary queſtion to be diſſolved. If charity require to think, ſpeak, and do well unto every man, both good and evil; how can magiſtrates execute juſtice upon malefactors or evil-doers with charity? How can they caſt evil men in priſon, take away their goods, and ſometimes their lives, according to laws, if charity will not ſuffer them ſo to do? Hereunto is a plain and a brief anſwer, That plagues and puniſhments be not evil of themſelves, if they be well taken of the harmleſs: and to an evil man they are both good and neceſſary, and may be executed according to charity, and with charity ſhould be executed. For declaration whereof, you ſhall underſtand that charity hath two offices; the one contrary to the other, and yet both neceſſary to be uſed upon men of contrary ſort and diſpoſition. The one office of charity is, to cheriſh good and harmleſs men, not to oppreſs them with falſe accuſations, but to encourage them with rewards to do well, and to continue in well doing, defending them with the ſword from their adverſaries. And the office of biſhops and paſtors is, to praiſe good men for well doing, that they may continue therein, and to rebuke and correct by the word of God the offences and crimes of all evil-diſpoſed perſons. For the other office of charity is, to rebuke, correct, and puniſh vice, without regard of perſons, and is to be uſed againſt them only that be evil men, and malefactors or evil-doers. And that it is as well the office of charity to rebuke, puniſh, and correct them that be evil,

A queſtion.

An anſwer.

Charity hath two offices.

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as it is to cheriſh and reward them that be good and harmleſs, St. Paul declareth, writing to the Romans, ſaying, *That the high powers are ordained of God, not to be dreadful to them that do well, but unto malefactors, to draw the ſword to take vengeance of him that committeth the ſin.* And St. Paul biddeth Timothy *ſtoutly and earneſtly to rebuke ſin by the word of God.* So that both offices ſhould be diligently executed, to fight againſt the kingdom of the Devil, the preacher with the word, and the governor with the ſword: elſe they neither love God, nor them whom they govern, if, for lack of correction, they wilfully ſuffer God to be offended, and them whom they govern to periſh. For as every loving father correcteth his natural ſon when he doth amiſs, or elſe he loveth him not; ſo all governors of realms, countries, towns, and houſes, ſhould lovingly correct them which be offenders under their governance, and cheriſh them which live innocently, if they have any reſpect either unto God and their office, or love unto them of whom they have governance. And ſuch rebukes and puniſhments of them that offend muſt be done in due time, leſt by delay the offenders fall headlong into all manner of miſchief, and not only be evil themſelves, but alſo do hurt unto many men, drawing others, by their evil example, to ſin and outrage after them: as one thief may both rob many men, and alſo make many thieves; and one ſeditious perſon may allure many, and annoy a whole town or country. And ſuch evil perſons that be ſo great offenders of God and the commonweal, charity requireth to be cut off from the body of the commonweal, leſt they corrupt other good and honeſt perſons; like as a good ſurgeon cutteth away a rotten and feſtered member, for love he hath to the whole body, leſt it infect other members adjoining to it. Thus it is declared unto you what true charity or Chriſtian love is, ſo plainly, that no man need to be deceived; which love whoſoever keepeth, not only towards God (whom he is bound to love above all things) but alſo towards his neighbour, as well friend as foe, it ſhall ſurely keep him from all offence of God, and juſt offence of man. Therefore bear well away this one ſhort leſſon, That by true Chriſtian charity, God ought to be loved above all things; and all men ought to be loved, good and evil, friend and foe, and to all ſuch we ought, as we may, to do good; thoſe that be good, of love to encourage and cheriſh, becauſe they be good; and thoſe that be evil, of love to procure and ſeek their correction and due puniſhment, that they may thereby either be brought

Rom. xiii.

1 Tim. v.

to goodneſs, or at the leaſt that God and the commonwealth may be the leſs hurt and offended. And if we thus direct our life by Chriſtian love and charity, then Chriſt doth promiſe and aſſure us, that he loveth us, that we be the children of our heavenly Father, reconciled to his favour, very members of Chriſt; and that, after this ſhort time of this preſent and mortal life, we ſhall have with him everlaſting life in his everlaſting kingdom of heaven. Therefore to him, with the Father, and the Holy Ghoſt, be all honour and glory, now and ever. *Amen.*

A SER-

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SERMON

AGAINST

Swearing and Perjury.

ALMIGHTY God, to the intent his moſt holy name ſhould be had in honour, and evermore be magnified of the people, commandeth that no man ſhould take his name vainly in his mouth, threatening puniſhment unto him that unreverently abuſeth it by ſwearing, forſwearing, and blaſphemy. To the intent therefore that this commandment may be the better known and kept, it ſhall be declared unto you, both how it is lawful for Chriſtian people to ſwear, and alſo what peril and danger it is vainly to ſwear, or to be forſworn. How and in what cauſes it is lawful to ſwear.

Firſt, when judges require oaths of the people for declaration or opening of the truth, or for execution of juſtice, this manner of ſwearing is lawful. Alſo when men make faithful promiſes with calling to witneſs of the name of God, to keep [illegible]ants, honeſt promiſes, ſtatutes, laws, and good cuſtoms, as Chriſtian princes do in their concluſions of peace, for conſervation of commonwealths; and private perſons promiſe their fidelity in matrimony, or one to another in honeſty and true friendſhip: and all men when they do ſwear to keep common laws, and local ſtatutes, and good cuſtoms, for due order to be had and continued among men; when ſubjects do ſwear to be true and faithful to their king and ſovereign lord; and when judges, magiſtrates, and officers ſwear truly to execute their offices; and when a man would affirm the truth to the ſetting forth of God's glory, (for the ſalvation of the people,) in open preaching of the Goſpel, or in giving of good counſel

ſel privately for their ſouls' health: all theſe manners of ſwearing, for cauſes neceſſary and honeſt, be lawful. But when men do ſwear of cuſtom, in reaſoning, buying, and ſelling, or other daily communication, (as many be common and great ſwearers,) ſuch kind of ſwearing is ungodly, unlawful, and forbidden by the commandment of God: for ſuch ſwearing is nothing elſe but taking of God's holy name in vain. And here is to be noted, that lawful ſwearing is not forbidden, but commanded by Almighty God: for we have examples of Chriſt and godly men, in holy Scripture, that did ſwear themſelves, and required oaths of others likewiſe; and God's commandment is, *Thou ſhalt dread thy Lord God, and ſhalt ſwear by his name.* And Almighty God, by his Prophet David ſaith, *All men ſhall be praiſed that ſwear by him.*

Deut. vi.

Pſal. lxiii.

Thus did our Saviour Chriſt ſwear divers times, ſaying, *Verily, verily:* and St. Paul ſweareth thus, *I call God to witneſs:* and Abraham, waxing old, required an oath of his ſervant, that he ſhould procure a wife for his ſon Iſaac, which ſhould come of his own kindred: and the ſervant did ſwear that he would perform his maſter's will. Abraham alſo, being required, did ſwear unto Abimelech the king of Geraris, that he ſhould not hurt him, nor his poſterity; and ſo likewiſe did Abimelech ſwear unto Abraham. And David did ſwear to be and continue a faithful friend to Jonathan; and Jonathan did ſwear to become a faithful friend unto David.

John iii. 2 Cor. i. Gen. xxiv.

Gen. xxi.

Alſo God once commanded, that if a thing were laid to pledge to any man, or left with him to keep, if the ſame thing were ſtolen, or loſt, that the keeper thereof ſhould be ſworn before judges, that he did not convey it away, nor uſed any deceit in cauſing the ſame to be conveyed away, by his conſent or knowledge. And St. Paul ſaith, That in all matters of controverſy between two perſons, whereas one ſaith yea, and the other nay, ſo as no due proof can be had of the truth, the end of every ſuch controverſy muſt be an oath miniſtered by a judge. And, moreover, God by the Prophet Jeremy ſaith, *Thou ſhalt ſwear, The Lord liveth in truth, in judgment, in righteouſneſs.* So that whoſoever ſweareth when he is required of a judge, let him be ſure in his conſcience that his oath have theſe three conditions, and he ſhall never need to be afraid of perjury.

Heb. vi.

Jer. iv.

What conditions an oath ought to have.

Firſt, he that ſweareth muſt ſwear truly; that is, he muſt (ſetting apart all favour and affection to the parties) have the truth only before his eyes, and, for love thereof, ſay

ſay and ſpeak that which he knoweth to be truth, and no further. The ſecond is, he that taketh an oath muſt do it with judgment; not raſhly and unadviſedly, but ſoberly, conſidering what an oath is. The third is, he that ſweareth, muſt ſwear in righteouſneſs; that is, for the very zeal and love which he beareth to the defence of innocency, to the maintenance of the truth, and of the righteouſneſs of the matter or cauſe: all profit, diſprofit, all love and favour unto the perſon for friendſhip or kindred laid apart. Thus an oath (if it have with it theſe three conditions) is a part of God's glory, which we are bound by his commandment to give unto him: for he willeth that we ſhall ſwear only by his name; not that he hath pleaſure in our oaths; but like as he commanded the Jews to offer ſacrifices unto him, not for any delight that he had in them, but to keep the Jews from committing idolatry; ſo, he commanding us to ſwear by his holy name, doth not teach us that he delighteth in ſwearing, but he thereby forbiddeth all men to give his glory to any creature in heaven, earth, or water. Hitherto you ſee, that oaths lawful are commanded of God, uſed of patriarchs and prophets, of Chriſt himſelf, and of his Apoſtle Paul. Therefore Chriſtian people muſt think lawful oaths both godly and neceſſary. For by lawful promiſe and covenants, confirmed by oaths, princes and their countries are confirmed in common tranquillity and peace. By holy promiſes, with calling the name of God to witneſs, we be made lively members of Chriſt, when we profeſs his religion receiving the ſacrament of baptiſm. By like holy promiſe the ſacrament of matrimony knitteth man and wife in perpetual love, that they deſire not to be ſeparated for any diſpleaſure or adverſity that ſhall after happen. By lawful oaths, which kings, princes, judges, and magiſtrates do ſwear, common laws are kept inviolate, juſtice is indifferently miniſtered, harmleſs perſons, fatherleſs children, widows and poor men, are defended from murderers, oppreſſors, and thieves, that they ſuffer no wrong, nor take any harm. By lawful oaths, mutual ſociety, amity, and good order is kept continually in all commonalties, as boroughs, cities, towns, and villages: and by lawful oaths malefactors are ſearched out, wrong doers are puniſhed, and they which ſuſtain wrong are reſtored to their right: therefore lawful ſwearing cannot be evil, which bringeth unto us ſo many godly, good, and neceſſary commodities. Wherefore when Chriſt ſo earneſtly forbad ſwearing, it may not ſo be underſtood as though

The ſecond.

The third.

Why we be willed in Scripture to ſwear by the name of God.

Iſaiah xlii. Pſalm xv.

Commodities had by lawful oaths made and obſerved.

Vain ſwearing is forbidden.

though he did forbid all manner of oaths: but he forbiddeth all vain ſwearing and forſwearing both by God, and by his creatures, as the common uſe of ſwearing in buying, ſelling, and in our daily communication, to the intent every Chriſtian man's word ſhould be as well regarded in ſuch matters, as if he ſhould confirm his communication with an oath: for every Chriſtian man's word, ſaith St. Hierom, ſhould be ſo true, that it ſhould be regarded as an oath. And Chryſoſtom, witneſſing the ſame, ſaith, It is not convenient to ſwear: for what need we to ſwear, when it is not lawful for one of us to make a lie unto another? Peradventure ſome will ſay, I am compelled to ſwear, for elſe men that do commune with me, or do buy and ſell with me, will not believe me. To this anſwereth St. Chryſoſtom, that he that thus ſaith, ſheweth himſelf to be an unjuſt and a deceitful perſon: for if he were a truſty man, and his deeds taken to agree with his words, he ſhould not need to ſwear at all: for he that uſeth truth and plainneſs in his bargaining and communication, he ſhall have no need, by ſuch vain ſwearing, to bring himſelf in credence with his neighbours, nor will his neighbours miſtruſt his ſayings. And if his credence be ſo much loſt indeed, that he thinketh no man will believe him without he ſwear, then he may well think his credence is clean gone: for truth it is, as Theophylactus writeth, that no man is leſs truſted, than he that uſeth much to ſwear: and Almighty God by the Wiſe Man ſaith, *That man which ſweareth much ſhall be full of ſin, and the ſcourge of God ſhall not depart from his houſe.*

An objection.

An anſwer.

Ecclus. xxxiii.

Another objection.

An anſwer.

But here ſome men will ſay, for excuſing of their many oaths in their daily talk, Why ſhould I not ſwear, when I ſwear truly? To ſuch men it may be ſaid, that though they ſwear truly, yet, in ſwearing often, unadviſedly, for trifles, without neceſſity, and when they ſhould not ſwear, they be not without fault; but do take God's moſt holy name in vain. Much more ungodly and unwiſe men are they, that abuſe God's moſt holy name, not only in buying and ſelling of ſmall things daily in all places; but alſo in eating, drinking, playing, communing, and reaſoning: as if none of theſe things might be done, except in doing of them the moſt holy name of God be commonly uſed and abuſed, vainly and unreverently talked of, ſworn by, and forſworn, to the breaking of God's commandment, and procurement of his indignation.

The Second Part of the Sermon of Swearing.

YOU have been taught in the firſt part of this Sermon againſt ſwearing and perjury, what great danger it is to uſe the name of God in vain; and that all kind of ſwearing is not unlawful, neither againſt God's commandment; and that there be three things required in a lawful oath. Firſt, that it be made for the maintenance of the truth: ſecondly, that it be made with judgment, not raſhly and unadviſedly: thirdly, for the zeal and love of juſtice. Ye heard alſo what commodities come of lawful oaths, and what danger cometh of raſh and unlawful oaths. Now, as concerning the reſt of the ſame matter, you ſhall underſtand, that as well they uſe the name of God in vain, that by an oath make lawful promiſes of good and honeſt things, and perform them not, as they which do promiſe evil and unlawful things, and do perform the ſame. Of ſuch men that regard not their godly promiſes bound by an oath, but wittingly and wilfully break them, we do read in holy Scripture two notable puniſhments. Firſt, Joſhua and the people of Iſrael made a league and faithful promiſe of perpetual amity and friendſhip with the Gibeonites: notwithſtanding afterwards, in the days of wicked Saul, many of theſe Gibeonites were murdered, contrary to the ſaid faithful promiſe made: wherewith Almighty God was ſo ſore diſpleaſed, that he ſent an univerſal hunger upon the whole country, which continued by the ſpace of three years: and God would not withdraw his puniſhment, until the ſaid offence was revenged by the death of ſeven ſons, or next kinſmen of king Saul. Alſo whereas Zedechias, king of Jeruſalem, had promiſed fidelity to the king of Chaldea; afterward, when Zedechias, contrary to his oath and allegiance, did rebel againſt king Nebuchodonoſor; this heathen king, by God's permiſſion and ſufferance, invading the land of Jewry, and beſieging the city of Jeruſalem, compelled the ſaid King Zedechias to flee, and in fleeing took him priſoner, ſlew his ſons before his face, and put out both his eyes; and, binding him with chains, led him priſoner miſerably into Babylon.

Lawful oaths and promiſes would be better regarded.

Joſh. ix.

2 Kings xxiv. xxv.

Thus doth God ſhew plainly how much he abhorreth breakers of honeſt promiſes bound by an oath made in his name. And of them that make wicked promiſes by an oath, and will perform the ſame, we have example in the Scrip-

Unlawful oaths and promiſes are not to be kept.

Scriptures, chiefly of Herod, of the wicked Jews, and of
Matth. xiv. Jephtha. Herod promiſed by an oath unto the damſel which danced before him, to give unto her whatſoever ſhe would aſk; when ſhe was inſtructed before of her wicked mother, to aſk the head of St. John Baptiſt. Herod, as he took a wicked oath, ſo he more wickedly performed the ſame, and cruelly ſlew the moſt holy Prophet.
Acts xxiii. Likewiſe did the malicious Jews make an oath, *curſing themſelves if they did either eat or drink, until they had ſlain*
Judges xi. *St. Paul.* And Jephtha, when God had given to him victory of the children of Ammon, promiſed (of a fooliſh devotion) unto God, to offer for a ſacrifice unto him, that perſon which of his own houſe ſhould firſt meet with him after his return home. By force of which fond and unadviſed oath, he did ſlay his own and only daughter, which came out of his houſe with mirth and joy to welcome him home. Thus the promiſe which he made (moſt fooliſhly) to God, againſt God's everlaſting will, and the law of nature, moſt cruelly he performed; ſo committing againſt God a double offence. Therefore, whoſoever maketh any promiſe, binding himſelf thereunto by an oath, let him foreſee that the thing which he promiſeth be good, honeſt, and not againſt the commandment of God, and that it be in his own power to perform it juſtly: and ſuch good promiſes muſt all men keep evermore aſſuredly. But if a man at any time ſhall, either of ignorance, or of malice, promiſe and ſwear to do any thing which is either againſt the law of Almighty God, or not in his power to perform, let him take it for an unlawful and ungodly oath.

Againſt perjury. Now ſomething to ſpeak of perjury, to the intent you ſhould know how great and grievous an offence againſt God this wilful perjury is, I will ſhew you what it is to

An oath before a judge. take an oath before a judge upon a book. Firſt, when they, laying their hands upon the Goſpel book, do ſwear truly to inquire, and to make a true preſentment of things wherewith they be charged, and not to let from ſaying the truth, and doing truly, for favour, love, dread, or malice of any perſon, as God may help them, and the holy contents of that book; they muſt conſider, that in that book is contained God's everlaſting truth, his moſt holy and eternal word, whereby we have forgiveneſs of our ſins, and be made inheritors of heaven, to live for ever with God's angels, and his ſaints, in joy and gladneſs. In the Goſpel book is contained alſo God's terrible threats to obſtinate ſinners, that will not amend their lives, nor believe

lieve the truth of God's holy word; and the everlasting pain prepared in hell for idolaters, hypocrites, for false and vain swearers, for perjured men, for false witness bearers, for false condemners of innocent and guiltless men, and for them which for favour hide the crimes of evil-doers, that they should not be punished. So that whosoever wilfully forswear themselves upon Christ's holy Evangely, they utterly forsake God's mercy, goodness, and truth, the merits of our Saviour Christ's nativity, life, passion, death, resurrection, and ascension; they refuse the forgiveness of sins, promised to all penitent sinners, the joys of heaven, the company with angels and saints for ever: all which benefits and comforts are promised unto true Christian persons in the Gospel. And they, so being forsworn upon the Gospel, do betake themselves to the Devil's service, the master of all lies, falsehood, deceit, and perjury, provoking the great indignation and curse of God against them in this life, and the terrible wrath and judgment of our Saviour Christ, at the great day of the last judgment, when he shall justly judge both the quick and the dead, according to their works. For whosoever forsaketh the truth, for love or displeasure of any man, or for lucre and profit to himself, doth forsake Christ, and with Judas betray him. And although such perjured men's falsehood be now kept secret, yet it shall be opened at the last day, when the secrets of all men's hearts shall be manifest to all the world: and then the truth shall appear, and accuse them; and their own conscience, with all the blessed company of heaven, shall bear witness truly against them: and Christ, the righteous judge, shall then justly condemn them to everlasting shame and death. This sin of perjury Almighty God, by the Prophet Malachy, doth threaten to punish sore; saying unto the Jews, *I will come to you in judgment, and I will be a swift witness and a sharp judge upon sorcerers, adulterers, and perjured persons.* Which thing to the Prophet Zachary God declareth in a vision; wherein the Prophet saw a book flying, which was twenty cubits long, and ten cubits broad; God saying then unto him, *This is the curse that shall go forth upon the face of the earth, for falsehood, false swearing, and perjury: and this curse shall enter into the house of the false man, and into the house of the perjured man, and it shall remain in the midst of his house, and consume him, and the timber and stones of his house.* Thus you see, how much God doth hate perjury, and what punishment God hath prepared for false swearers and perjured persons.

Though perjury do escape here unspied and unpunished, it shall not do so ever.

Malac. iii.

Zech. v.

Thus

Thus you have heard how and in what cauſes it is lawful for a Chriſtian man to ſwear: ye have heard what properties and conditions a lawful oath muſt have, and alſo how ſuch lawful oaths are both godly and neceſſary to be obſerved: ye have heard, that it is not lawful to ſwear vainly, that is, other ways than in ſuch cauſes, and after ſuch ſort, as is declared. And finally, ye have heard how damnable a thing it is, either to forſwear ourſelves, or to keep an unlawful and an unadviſed oath. Wherefore let us earneſtly call for grace, that, all vain ſwearing and perjury ſet apart, we may only uſe ſuch oaths as be lawful and godly, and that we may truly without all fraud keep the ſame, according to God's will and pleaſure. To whom, with the Son, and the Holy Ghoſt, be all honour and glory. *Amen.*

A SER-

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SERMON,

How dangerous a thing it is to fall from God.

OF our going from God, the Wiſe Man ſaith, that pride was the firſt beginning: for by it man's heart was turned from God his maker. For pride, ſaith he, is the fountain of all ſin: he that hath it ſhall be full of curſings, and at the end it ſhall overthrow him. And as by pride and ſin we go from God, ſo ſhall God and all goodneſs with him go from us. And the Prophet Hoſea doth plainly affirm, *that they which go away ſtill from God by vicious living, and yet would go about to pacify him otherwiſe by ſacrifice, and entertain him thereby, they labour in vain.* For, notwithſtanding all their ſacrifice, yet he goeth ſtill away from them. Forſomuch, ſaith the Prophet, as they do not apply their minds to return to God, although they go about with whole flocks and herds to ſeek the Lord, yet they ſhall not find him; for he is gone away from them. But as touching our turning to God, or from God, you ſhall underſtand that it may be done divers ways. Sometimes directly by idolatry, as Iſrael and Judah then did: ſometimes men go from God by lack of faith, and miſtruſting of God; whereof Iſaiah ſpeaketh on this wiſe, *Woe to them that go down into Egypt to ſeek for help, truſting in horſes, and having confidence in the number of chariots, and puiſſance or power of horſemen. They have no confidence in the holy God of Iſrael, nor ſeek for the Lord.* But what followeth? *The Lord ſhall let his hand fall upon them, and down ſhall come both the helper and he that is holpen; they ſhall be deſtroyed all together.* Sometimes men go from God by the neglecting of his com-

Eccluſ. x.

Hoſea v.

Iſa. xxxi.

commandments concerning their neighbours, which command them to expreſs hearty love towards every man, as
Zech. vii. Zachary ſaid unto the people in God's behalf. *Give true judgment, ſhew mercy and compaſſion every one to his brother, imagine no deceit towards widows, or children fatherleſs and motherleſs, towards ſtrangers, or the poor; let no man forge evil in his heart againſt his brother.* But theſe things they paſſed not of; they turned their backs, and went their way; they ſtopped their ears, that they might not hear; they hardened their hearts as an adamant ſtone, that they might not liſten to the Law, and the words that the Lord had ſent through his holy Spirit, by his ancient Prophets. Wherefore the Lord ſhewed his great indignation
Jer. vii. upon them. *It came to paſs*, ſaith the Prophet, *even as I told them: as they would not hear, ſo when they cried, they were not heard, but were ſcattered into all kingdoms which they never knew, and their land was made deſolate.* And, to be ſhort, all they that may not abide the word of God, but following the perſuaſions and ſtubbornneſs of their own hearts, go backward and not forward, as it is ſaid in
Jer. vii. Jeremy, *They go and turn away from God.* Inſomuch that Origen ſaith, He that with mind, with ſtudy, with deeds, with thought and care, applieth and giveth himſelf to God's word, and thinketh upon his laws day and night, giveth himſelf wholly to God, and in his precepts and commandments is exerciſed; this is he that is turned to God. And on the other part he ſaith, Whoſoever is occupied with fables and tales, when the word of God is rehearſed, he is turned from God. Whoſoever in time of reading God's word is careful in his mind of worldly buſineſs, of money, or of lucre, he is turned from God. Whoſoever is entangled with the cares of poſſeſſions, filled with covetouſneſs of riches, whoſoever ſtudieth for the glory and honour of this world, he is turned from God. So that after his mind, whoſoever hath not a ſpecial mind to that thing that is commanded or taught of God, he that doth not liſten unto it, embrace, and print it in his heart, to the intent that he may duly faſhion his life thereafter, he is plainly turned from God, although he do other things of his own devotion and mind, which to him ſeem better, and more to God's honour. Which thing to be true, we be taught and admoniſhed in the holy
1 Sam. xv. Scripture, by the example of king Saul; who being commanded of God by Samuel, that he ſhould kill all the Amalekites, and deſtroy them clearly, with their goods and cattle; yet he, being moved partly with pity, and

partly

partly (as he thought) with devotion unto God, ſaved Agag the king, and all the chief of their cattle, therewith to make ſacrifice unto God. Wherewithal God being diſpleaſed highly, ſaid unto the Prophet Samuel, *I repent that ever I made Saul king;* for he hath forſaken me, and not followed my words: and ſo he commanded Samuel to ſhew him. And when Samuel aſked wherefore (contrary to God's word) he had ſaved the cattle, he excuſed the matter partly by fear, ſaying, he durſt do none other, for that the people would have it ſo; partly, for that they were goodly beaſts, he thought God would be content, ſeeing it was done of a good intent and devotion, to honour God with the ſacrifice of them.

But Samuel, reproving all ſuch intents and devotions, (ſeem they never ſo much to God's honour, if they ſtand not with his word, whereby we may be aſſured of his pleaſure,) ſaid in this wiſe, *Would God have ſacrifices and offerings, or rather that his word ſhould be obeyed? To obey him is better than offerings, and to liſten to him is better than to offer the fat of rams: yea, to repugn againſt his voice is as evil as the ſin of ſoothſaying: and not to agree to it is like abominable idolatry. And now, foraſmuch as thou haſt caſt away the word of the Lord, he hath caſt away thee, that thou ſhouldeſt not be king.*

The turning of God from man.

By all theſe examples of holy Scripture, we may know, that as we forſake God, ſo ſhall he ever forſake us. And what miſerable ſtate doth conſequently and neceſſarily follow thereupon, a man may eaſily conſider by the terrible threatenings of God. And although he conſider not all the ſaid miſery to the uttermoſt, being ſo great that it paſſeth any man's capacity in this life ſufficiently to conſider the ſame; yet he ſhall ſoon perceive ſo much thereof, that if his heart be not more than ſtony, or harder than the adamant, he ſhall fear, tremble, and quake, to call the ſame to his remembrance. Firſt, the diſpleaſure of God towards us is commonly expreſſed in the Scripture by theſe two things: by ſhewing his fearful countenance upon us, and by turning his face, or hiding it from us. By ſhewing his dreadful countenance is ſignified his great wrath: but by turning his face, or hiding thereof, is many times more ſignified, that is to ſay, that he clearly forſaketh us, and giveth us over. The which ſignifications be taken of the properties of men's manners. For men towards them whom they favour commonly bear a good, a cheerful, and a loving countenance: ſo that by the face or countenance of a man, it doth

doth commonly appear what will or mind he beareth towards others. So when God doth ſhew his dreadful countenance towards us, that is to ſay, doth ſend dreadful plagues of ſword, famine, or peſtilence upon us, it appeareth that he is greatly wroth with us. But when he withdraweth from us his word, the right doctrine of Chriſt, his gracious aſſiſtance and aid, (which is ever joined to his word,) and leaveth us to our own wit, our own will and ſtrength; he declareth then, that he beginneth to forſake us. For whereas God hath ſhewed to all them that truly believe his Goſpel, his face of mercy in Jeſus Chriſt, which doth ſo lighten their hearts, that they (if they behold it as they ought to do) be transformed to his image, be made partakers of the heavenly light, and of his holy Spirit, and be faſhioned to him in all goodneſs requiſite to the children of God: ſo, if they after do neglect the ſame, if they be unthankful unto him, if they order not their lives according to his example and doctrine, and to the ſetting forth of his glory, he will take away from them his kingdom, his holy word, whereby he ſhould reign in them, becauſe they bring not forth the fruit thereof that he looketh for. Nevertheleſs, he is ſo merciful, and of ſo long ſufferance, that he doth not ſhew upon us that great wrath ſuddenly. But when we begin to ſhrink from his word, not believing it, or not expreſſing it in our livings; firſt he doth ſend his meſſengers, the true preachers of his word, to admoniſh and warn us of our duty: that as he for his part, for the great love he bare unto us, delivered his own Son to ſuffer death, that we by his death might be delivered from death, and be reſtored to the life everlaſting, evermore to dwell with him, and to be partakers and inheritors with him of his everlaſting glory and kingdom of heaven; ſo again, that we for our parts ſhould walk in a godly life, as becometh his children to do. And if this will not ſerve, but ſtill we remain diſobedient to his word and will, not knowing him, not loving him, not fearing him, not putting our whole truſt and confidence in him; and on the other ſide, to our neighbours behaving ourſelves uncharitably, by diſdain, envy, malice, or by committing murder, robbery, adultery, gluttony, deceit, lying, ſwearing, or other like deteſtable works, and ungodly behaviour, then he threateneth us by terrible comminations, ſweaning in great anger, that *whoſoever doth theſe works ſhall never enter into his reſt*, which is the kingdom of heaven.

Heb. iii. Pſal. xv. 1 Cor. vi.

The

The Second Part of the Sermon of Falling from God.

IN the former part of this Sermon ye have learned how many manner of ways men fall from God: ſome by idolatry, ſome for lack of faith, ſome by the neglecting of their neighbours, ſome by not hearing of God's word, ſome by the pleaſure they take in the vanities of worldly things. Ye have alſo learned in what miſery that man is, which is gone from God; and how that God yet of his infinite goodneſs, to call again man from that his miſery, uſeth firſt gentle admonitions by his preachers, after he layeth on terrible threatenings. Now if this gentle monition and threatening together do not ſerve, then God will ſhew his terrible countenance upon us, he will pour intolerable plagues upon our heads, and after he will take away from us all his aid and aſſiſtance, wherewith before he did defend us from all ſuch manner of calamity. As the evangelical Prophet Iſaiah, agreeing with Chriſt's parable, doth teach us, ſaying, *That God had made a goodly vineyard for his beloved children; he hedged it, he walled it round about, he planted it with choſen vines, and made a turret in the midſt thereof, and therein alſo a wine-preſs. And when he looked that it ſhould bring forth good grapes, it brought forth wild grapes.* And after it followeth, *Now ſhall I ſhew you* (ſaith God) *what I will do with my vineyard: I will pluck down the hedges, that it may periſh: I will break down the walls, that it may be trodden under foot: I will let it lie waſte; it ſhall not be cut, it ſhall not be digged, but briers and thorns ſhall overgrow it; and I ſhall command the clouds, that they ſhall no more rain upon it.* Iſaiah v. Matth. xxi.

By theſe threatenings we are moniſhed and warned, that if we, which are the choſen vineyard of God, bring not forth good grapes, that is to ſay, good works, that may be delectable and pleaſant in his ſight, when he looketh for them, when he ſendeth his meſſengers to call upon us for them; but rather bring forth wild grapes, that is to ſay, four works, unſweet, unſavoury and unfruitful; then will he pluck away all defence, and ſuffer grievous plagues of famine and battle, dearth and death, to light upon us. Finally, if theſe do not yet ſerve, he will let us lie waſte, he will give us over, he will turn away from us, he will dig and delve no more about us, he will let us alone, and ſuffer us to bring forth even ſuch fruit as we will, to bring forth brambles,

briers, and thorns, all naughtineſs, all vice, and that ſo abundantly, that they ſhall clean overgrow us, choke, ſtrangle, and utterly deſtroy us. But they that in this world live not after God, but after their own carnal liberty, perceive not this great wrath of God towards them, that he will not dig nor delve any more about them, that he doth let them alone even to themſelves. But they take this for a great benefit of God, to have all their own liberty: and ſo they live, as if carnal liberty were the true liberty of the Goſpel. But God forbid, good people, that ever we ſhould deſire ſuch liberty. For although God ſuffer ſometimes the wicked to have their pleaſure in this world, yet the end of ungodly living is at length endleſs deſtruction.

Num. xi. The murmuring Iſraelites had that they longed for; they had quails enough, yea, till they were weary of them. But what was the end thereof? Their ſweet meat had ſour ſauce: even while the meat was in their mouths, the plague of God lighted upon them, and ſuddenly they died. So, if we live ungodlily, and God ſuffereth us to follow our own wills, to have our own delights and pleaſures, and correcteth us not with ſome plague, it is no doubt but he is almoſt utterly diſpleaſed with us. And although it be long ere he ſtrike, yet many times when he ſtriketh ſuch perſons, he ſtriketh them at once for ever. So that when he doth not ſtrike us, when he ceaſeth to afflict us, to puniſh or beat us, and ſuffereth us to run headlong into all ungodlineſs and pleaſures of this world that we delight in, without puniſhment and adverſity, it is a dreadful token that he loveth us no longer, that he careth no longer for us, but hath given us over to our own ſelves. As long as a man doth prune his vines, doth dig at the roots, and doth lay freſh earth to them, he hath a mind to them, he perceiveth ſome token of fruitfulneſs, that may be recovered in them: but when he will beſtow no more ſuch coſt and labour about them, then it is a ſign that he thinketh they will never be good. And the father, as long as he loveth his child, he looketh angerly, he correcteth him when he doth amiſs: but when that ſerveth not, and upon that he ceaſeth from correction of him, and ſuffereth him to do what he liſt himſelf, it is a ſign that he intendeth to diſinherit him, and to caſt him away for ever. So ſurely nothing ſhould pierce our heart ſo ſore, and put us in ſuch horrible fear, as when we know in our conſcience, that we have grievouſly offended God, and do ſo continue, and that yet he ſtriketh not, but quietly ſuffereth us in the naughtineſs that we have delight

light in. Then ſpecially it is time to cry, and to cry again, as David did, *Caſt me not away from thy face, and take not away thy holy Spirit from me. Lord, turn not away thy face from me, caſt not thy ſervant away in diſpleaſure. Hide not thy face from me, leſt I be like unto them that go down to hell.* The which lamentable prayers of him, as they do certify us what horrible danger they be in, from whom God turneth his face (for the time, and as long as he ſo doth:) ſo ſhould they move and ſtir us to cry upon God with all our heart, that we may not be brought into that ſtate, which doubtleſs is ſo ſorrowful, ſo miſerable, and ſo dreadful, as no tongue can ſufficiently expreſs, nor any heart can think. For what deadly grief may a man ſuppoſe it is to be under the wrath of God, to be forſaken of him, to have his holy Spirit, the author of all goodneſs, to be taken from him, to be brought to ſo vile a condition, that he ſhall be left meet for no better purpoſe, than to be for ever condemned to hell? For not only ſuch places of David do ſhew, that, upon the turning of God's face from any perſons, they ſhall be left bare from all goodneſs, and far from hope of remedy; but alſo, the place rehearſed laſt before, of Iſaiah, doth mean the ſame, which ſheweth that God at length doth ſo forſake his unfruitful vineyard, that he will not only ſuffer it to bring forth weeds, briers, and thorns; but alſo, further to puniſh the unfruitfulneſs of it, he ſaith he will not cut it, he will not delve it, and he will command the clouds, that they ſhall not rain upon it: whereby is ſignified the teaching of his holy word, which St. Paul, after a like manner, expreſſed by planting and watering, meaning that he will take that away from them: ſo that they ſhall be no longer of his kingdom, they ſhall be no longer governed by his holy Spirit, they ſhall be put from the grace and benefits that they had, and ever might have enjoyed through Chriſt; they ſhall be deprived of the heavenly light and life, which they had in Chriſt, whilſt they abode in him; they ſhall be (as they were once) as men without God in this world, or rather in worſe taking. And, to be ſhort, they ſhall be given into the power of the Devil, which beareth the rule in all them that be caſt away from God, as he did in Saul and Judas, and generally in all ſuch as work after their own wills, the children of miſtruſt and unbelief. Let us beware therefore, good Chriſtian people, leſt that we, rejecting or caſting away God's Word, (by the which we obtain and retain true faith in God,) be not at length caſt off ſo far, that we become

Pſal. li. Pſal. xxvii. Pſal. cxliii. 1 Sam. xv.

as

as the children of unbelief; which be of two ſorts, far diverſe, yea almoſt clean contrary, and yet both be very far from returning to God: the one ſort, only weighing their ſinful and deteſtable living, with the right judgment and ſtraitneſs of God's righteouſneſs, be ſo without counſel, and be ſo comfortleſs, (as all they muſt needs be, from whom the ſpirit of counſel and comfort is gone,) that they will not be perſuaded in their hearts, but that either God cannot, or elſe that he will not, take them again to his favour and mercy. The other, hearing the loving and large promiſes of God's mercy, and ſo not conceiving a right faith thereof, make thoſe promiſes larger than ever God did, truſting that although they continue in their ſinful and deteſtable living never ſo long, yet that God, at the end of their life, will ſhew his mercy upon them, and that then they will return. And both theſe two ſorts of men be in a damnable ſtate, and yet nevertheleſs God (*who willeth not the death of the wicked*) hath ſhewed means, whereby both the ſame (if they take heed in ſeaſon) may eſcape. The firſt, as they do dread God's rightful juſtice in puniſhing ſinners, (whereby they ſhould be diſmayed, and ſhould deſpair indeed, as touching any hope that may be in themſelves,) ſo if they would conſtantly or ſteadfaſtly believe, that God's mercy is the remedy appointed againſt ſuch deſpair and diſtruſt, not only for them, but generally for all that be ſorry and truly repentant, and will therewithal ſtick to God's mercy, they may be ſure they ſhall obtain mercy, and enter into the port or haven of ſafeguard, into the which whoſoever doth come, be they beforetime never ſo wicked, they ſhall be out of danger of everlaſting damnation, as God by Ezekiel ſaith, *What time ſoever the ſinner doth return, and take earneſt and true repentance, I will forget all his wickedneſs.* The other, as they be ready to believe God's promiſes, ſo they ſhould be as ready to believe the threatenings of God; as well they ſhould believe the Law, as the Goſpel; as well that there is an hell and everlaſting fire, as that there is an heaven and everlaſting joy: as well they ſhould believe damnation to be threatened to the wicked and evil-doers, as ſalvation to be promiſed to the faithful in word and works: as well they ſhould believe God to be true in the one, as in the other. And the ſinners, that continue in their wicked living, ought to think, that the promiſes of God's mercy, and the Goſpel, pertain not unto them being in that ſtate, but only the Law, and thoſe Scriptures which contain the wrath and indignation of God,

Ezek. xviii. and xxxiii.

Againſt deſperation.

Ezek. xxxiii.

Againſt preſumption.

and

and his threatenings, which ſhould certify them, that as they do over-boldly preſume of God's mercy, and live diſſolutely; ſo doth God ſtill more and more withdraw his mercy from them; and he is ſo provoked thereby to wrath at length, that he deſtroyeth ſuch preſumers many times ſuddenly. For of ſuch St. Paul ſaid thus, *When they ſhall* 1 Theſſ. v. *ſay, It is peace, there is no danger, then ſhall ſudden deſtruction come upon them.* Let us beware therefore of ſuch naughty boldneſs to ſin. For God, which hath promiſed his mercy to them that be truly repentant, (although it be at the latter end,) hath not promiſed to the preſumptuous ſinner, either that he ſhall have long life, or that he ſhall have true repentance at the laſt end. But for that purpoſe hath he made every man's death uncertain, that he ſhould not put his hope in the end, and in the mean ſeaſon (to God's high diſpleaſure) live ungodly. Wherefore, let us follow the counſel of the Wiſe Man; let us make no tarrying to turn unto the Lord; let us not put off from day to day, for ſuddenly ſhall his wrath come, and in time of vengeance he will deſtroy the wicked. Let us therefore turn betimes; and when we turn, let us pray to God, as Hoſea teacheth, ſaying, *Forgive all our ſins, receive us* Hoſea xiv. *graciouſly.* And if we turn to him with an humble and a very penitent heart, he will receive us to his favour and grace for his holy name's ſake, for his promiſe ſake, for his truth and mercies ſake, promiſed to all faithful believers in Jeſus Chriſt, his only natural Son: to whom, the only Saviour of the world, with the Father and the Holy Ghoſt, be all honour, glory, and power, world without end. *Amen.*

AN

AN

EXHORTATION

AGAINST

The Fear of Death.

IT is not to be marvelled that worldly men do fear to die. For death depriveth them of all worldly honours, riches, and poſſeſſions, in the fruition whereof the worldly man counteth himſelf happy, ſo long as he may enjoy them at his own pleaſure; and otherwiſe, if he be diſpoſſeſſed of the ſame, without hope of recovery, then he can none otherwiſe think of himſelf, but that he is unhappy, becauſe he hath loſt his worldly joy and pleaſure. Alas, thinketh this carnal man, ſhall I now depart for ever from all my honours, all my treaſure, from my country, friends, riches, poſſeſſions, and worldly pleaſures, which are my joy and heart's delight? Alas, that ever that day ſhould come, when all theſe I muſt bid farewell at once, and never to enjoy any of them after. Wherefore it is not without great cauſe ſpoken of the Wiſe Man, O death, how bitter and ſour is the remembrance of thee to a man that liveth in peace and proſperity in his ſubſtance, to a man living at eaſe, leading his life after his own mind without trouble, and is therewithal well pampered and fed! There be other men, whom this world doth not ſo greatly laugh upon, but rather vex and oppreſs with poverty, ſickneſs, or ſome other adverſity; yet they do fear death, partly becauſe the fleſh abhorreth naturally its own ſorrowful diſſolution, which death doth threaten to them; and partly by reaſon of ſickneſſes and painful diſeaſes, which be moſt ſtrong pangs and agonies in the fleſh, and uſe commonly to come to ſick men before death, or at the leaſt accompany death, whenſoever it cometh.

Ecclus. xli.

Although theſe two cauſes ſeem great and weighty to a worldly

a worldly man, whereupon he is moved to fear death; yet there is another cauſe much greater than any of theſe afore rehearſed, for which indeed he hath juſt cauſe to fear death; and that is, the ſtate and condition whereunto at the laſt end death bringeth all them that have their hearts fixed upon this world, without repentance and amendment: This ſtate and condition is called the ſecond death, which unto all ſuch ſhall enſue after this bodily death. And this is that death which indeed ought to be dreaded and feared: for it is an everlaſting loſs, without remedy, of the grace and favour of God, and of everlaſting joy, pleaſure, and felicity. And it is not only the loſs for ever of all theſe eternal pleaſures, but alſo it is the condemnation both of body and ſoul (without either appellation, or hope of redemption) unto everlaſting pains in hell. Unto this ſtate death ſent the unmerciful and ungodly rich man, (that Luke ſpeaketh of in his Goſpel,) who living in all wealth and pleaſure in this world, and cheriſhing himſelf daily with dainty fare and gorgeous apparel, deſpiſed poor Lazarus, that lay pitifully at his gate, miſerably plagued and full of ſores, and alſo grievouſly pined with hunger. Both theſe two were arreſted of death, which ſent Lazarus, the poor miſerable man, by angels anon unto Abraham's boſom; a place of reſt, pleaſure, and conſolation: but the unmerciful rich man deſcended down into hell; and being in torments, he cried for comfort, complaining of the intolerable pain that he ſuffered in that flame of fire: but it was too late. So unto this place bodily death ſendeth all them that in this world have their joy and felicity, all them that in this world be unfaithful unto God, and uncharitable unto their neighbours, ſo dying without repentance and hope of God's mercy. Wherefore it is no marvel, that the worldly man feareth death; for he hath much more cauſe ſo to do, than he himſelf doth conſider. Thus we ſee three cauſes why worldly men fear death. One, becauſe they ſhall loſe thereby their worldly honours, riches, poſſeſſions, and all their hearts deſires: another, becauſe of the painful diſeaſes, and bitter pangs, which commonly men ſuffer, either before or at the time of death: but the chief cauſe above all other, is the dread of the miſerable ſtate of eternal damnation both of body and ſoul, which they fear ſhall follow, after their departing from the worldly pleaſures of this preſent life.

Luke xvi.

The firſt.

Second.

Third.

For theſe cauſes be all mortal men (which be given to the love of this world) both in fear, and ſtate of death, through

Heb. ii. through sin, (as the holy Apostle saith,) so long as they live here in this world: but (everlasting thanks be to Almighty God for ever) there is never one of all these causes, no, nor yet they all together, that can make a true Christian 1 Cor. iii. man afraid to die (who is the very member of Christ, the temple of the Holy Ghost, the son of God, and the very inheritor of the everlasting kingdom of heaven:) but plainly contrary, he conceiveth great and many causes, undoubtedly grounded upon the infallible and everlasting truth of the Word of God, which move him not only to put away the fear of bodily death, but also, for the manifold benefits and singular commodities, which ensue unto every faithful person by reason of the same, to wish, desire, and long heartily for it. For death shall be to him no death at all, but a very deliverance from death, from all pains, cares, and sorrows, miseries, and wretchedness of this world, and the very entry into rest, and a beginning of everlasting joy, a tasting of heavenly pleasures, so great, that neither tongue is able to express, neither eye to see, nor ear to hear them; no, nor any earthly man's heart to conceive them. So exceeding great benefits they be, which God our heavenly Father by his mere mercy, and for the love of his Son Jesus Christ, hath laid up in store, and prepared for them that humbly submit themselves to God's will, and evermore unfeignedly love him from the bottom of their hearts. And we ought to believe, that death, being slain by Christ, cannot keep any man that steadfastly trusteth in Christ, under his perpetual tyranny and subjection: but that he shall rise from death again unto glory at the last day, appointed by Almighty God, like as Christ our Head did rise again, according to God's appointment, the third day. For St. Augustine saith, The head going before, the members trust to follow and come after. And St. Paul saith, If Christ be risen from the dead, we shall rise also from the same. And to comfort all Christian persons herein, holy Scripture calleth this bodily death a sleep, wherein man's senses be (as it were) taken from him for a season; and yet, when he awaketh, he is more fresh than he was when he went to bed. So, although we have our souls separated from our bodies for a season, yet at the general resurrection we shall be more fresh, beautiful, and perfect than we be now. For now we be mortal, then we shall be immortal; now infected with divers infirmities, then clearly void of all mortal infirmities: now we be subject to all carnal desires, then we shall be all spiritual, desiring nothing but God's glory, and

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things eternal. Thus is this bodily death a door or entering unto life, and therefore not ſo much dreadful (if it be rightly conſidered) as it is comfortable; not a miſchief, but a remedy of all miſchief; no enemy, but a friend; not a cruel tyrant, but a gentle guide, leading us not to mortality, but to immortality, not to ſorrow and pain, but to joy and pleaſure, and that to endure for ever, if it be thankfully taken and accepted as God's meſſenger, and patiently borne of us for Chriſt's love, that ſuffered moſt painful death for our love, to redeem us from death eternal. Accordingly hereunto St. Paul ſaith, *Our life is hid with Chriſt in God: but when our life ſhall appear, then ſhall we alſo appear with him in glory.* Why then ſhall we fear to die, conſidering the manifold and comfortable promiſes of the Goſpel, and of holy Scriptures? *God the Father hath given us everlaſting life,* ſaith St. John, *and this life is in his Son. He that hath the Son hath life, and he that hath not the Son hath not life. And this I write,* ſaith St. John, *to you that believe in the name of the Son of God, that you may know that you have everlaſting life, and that you do believe upon the name of the Son of God.* And our Saviour Chriſt ſaith, *He that believeth in me hath life everlaſting, and I will raiſe him from death to life at the laſt day.* St. Paul alſo ſaith, *that Chriſt is ordained and made of God our righteouſneſs, our holineſs, and redemption, to the intent that he which will glory ſhould glory in the Lord.* St. Paul did contemn and ſet little by all other things, *eſteeming them as dung,* which before he had in very great price, that *he might be found in Chriſt,* to have everlaſting life, true holineſs, righteouſneſs, and redemption. Finally, St. Paul maketh a plain argument in this wiſe, *If our heavenly Father would not ſpare his own natural Son, but did give him to death for us; how can it be, that with him he ſhould not give us all things?* Therefore, if we have Chriſt, then have we with him, and by him, all good things whatſoever we can in our hearts wiſh or deſire, as victory over death, ſin, and hell: we have the favour of God, peace with him, holineſs, wiſdom, juſtice, power, life, and redemption; we have by him perpetual health, wealth, joy, and bliſs everlaſting.

Col. iii.

1 John v.

1 John v.

John vi.

1 Cor. i.

Phil. iii.

Rom. viii.

The Second Part of the Sermon againſt the Fear of Death.

IT hath been heretofore ſhewed you, that there be three cauſes, wherefore men do commonly fear death. Firſt, the ſorrowful departing from worldly goods and pleaſures. The ſecond, the fear of the pangs and pains that come with death. The laſt and principal cauſe is, the horrible fear of extreme miſery, and perpetual damnation in time to come. And yet none of theſe three cauſes troubleth good men, becauſe they ſtay themſelves by true faith, perfect charity, and ſure hope of the endleſs joy and bliſs everlaſting.

All thoſe therefore have great cauſe to be full of joy that be joined to Chriſt with true faith, ſtedfaſt hope, and perfect charity, and not to fear death, nor everlaſting damnation. For death cannot deprive them of Jeſus Chriſt, nor can any ſin condemn them that are graffed ſurely in him, which is their only joy, treaſure, and life. Let us repent of our ſins, amend our lives, truſt in his mercy and ſatisfaction; and death can neither take him from us, nor
Rom. xiv. us from him. For then (as St. Paul ſaith) *whether we live or die, we be the Lord's own.* And again he ſaith, *Chriſt did die, and roſe again, becauſe he ſhould be Lord both of the dead and quick.* Then if we be the Lord's own when we be dead, it muſt needs follow that ſuch temporal death not only cannot harm us, but alſo that it ſhall be much to our profit, and join us unto God more perfectly. And thereof the Chriſtian heart may ſurely be certified by the infallible or undeceivable truth of holy
2 Cor. v. Scripture. *It is God*, ſaith St. Paul, *which hath prepared us unto immortality; and the ſame is he which hath given us an earneſt of the Spirit.* Therefore let us be always of good comfort; for we know that ſo long as we be in the body, we be (as it were) far from God in a ſtrange country, ſubject to many perils, walking without perfect ſight and knowledge of Almighty God, only ſeeing him by faith in holy Scriptures. But we have a courage and deſire rather to be at home with God and our Saviour Chriſt, far from the body, where we may behold his Godhead as he is, face to face, to our everlaſting comfort. Theſe be St. Paul's words in effect, whereby we may perceive, that the life in this world is reſembled and likened to a pilgrimage in a

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ſtrange country, far from God; and that death, delivering us from our bodies, doth ſend us ſtraight home into our own country, and maketh us to dwell preſently with God for ever, in everlaſting reſt and quietneſs: ſo that to die is no loſs, but profit and winning to all true Chriſtian people. What loſt the thief, that hanged on the croſs with Chriſt, by his bodily death? Yea, how much did he gain by it! Did not our Saviour ſay unto him, *This day thou ſhalt be with me in Paradiſe?* And Lazarus, that pitiful perſon, that lay before the rich man's gate, pained with ſores, and pined with hunger, did not death highly profit and promote him, which by the miniſtry of angels ſent him unto Abraham's boſom, a place of reſt, joy, and heavenly conſolation? Let us think none other, good Chriſtian people, but Chriſt hath prepared, and made ready before, the ſame joy and felicity for us, that he prepared for Lazarus and the thief. Wherefore, let us ſtick unto his ſalvation and gracious redemption, and believe his word, ſerve him from our hearts, love and obey him; and whatſoever we have done heretofore contrary to his moſt holy will, now let us repent in time, and hereafter ſtudy to correct our life: and doubt not, but we ſhall find him as merciful unto us, as he was either to Lazarus, or to the thief, whoſe examples are written in holy Scripture for the comfort of them that be ſinners, and ſubject to ſorrows, miſeries, and calamities in this world, that they ſhould not deſpair in God's mercy, but ever truſt thereby to have forgiveneſs of their ſins, and life everlaſting, as Lazarus and the thief had. Thus I truſt every Chriſtian man perceiveth by the infallible or undeceivable word of God, that bodily death cannot harm nor hinder them that truly believe in Chriſt, but contrarily ſhall profit and promote the Chriſtian ſouls, which being truly penitent for their offences, depart hence in perfect charity, and in ſure truſt that God is merciful to them, forgiving their ſins, for the merits of Jeſus Chriſt his only natural Son.

Luke xxiii. and xvi.

The ſecond cauſe why ſome do fear death is ſore ſickneſs and grievous pains, which partly come before death, and partly accompany or come with death, whenſoever it cometh. This fear is the fear of the frail fleſh, and a natural paſſion belonging unto the nature of a mortal man. But true faith in God's promiſes, and regard of the pains and pangs which Chriſt upon the croſs ſuffered for us miſerable ſinners, with conſideration of the joy and everlaſting life to come in heaven, will mitigate and aſſuage thoſe pains, and moderate or bring into a mean this fear, that it ſhall never

The ſecond cauſe why ſome do fear death.

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be able to overthrow the hearty desire and gladness, that the Christian soul hath to be separated from this corrupt body, that it may come to the gracious presence of our Saviour Jesus Christ. If we believe steadfastly the Word of God, we shall perceive that such bodily sickness, pangs of death, or whatsoever dolorous pangs we suffer, either before or with death, be nothing else in Christian men but the rod of our heavenly and loving Father, wherewith he mercifully correcteth us, either to try and declare the faith of his patient children, that they may be found laudable, glorious, and honourable in his sight, when Jesus Christ shall be openly shewed to be the Judge of all the world, or else to chastise and amend in them whatsoever offendeth his fatherly and gracious goodness, lest they should perish everlastingly. And this his correcting rod is common to all them that be truly his. Therefore let us cast away the burden of sin that lieth so heavy on our necks, and return unto God by true penance and amendment of our lives; let us with patience run this course that is appointed, suffering (for his sake that died for our salvation) all sorrows and pangs of death, and death itself joyfully, when God sendeth it to us, having our eyes fixed and set fast ever upon the Head and Captain of our faith, Jesus Christ: who (considering
Phil. ii. the joy that he should come unto) cared neither *for the shame nor pain of death*, but willingly conforming and framing his will to his Father's will, most patiently suffered the most shameful and painful death of the cross, being innocent and harmless. And now therefore he is exalted in heaven, and everlastingly sitteth on the right hand of the throne of God the Father. Let us call to our remembrance therefore the life and joys of heaven, that are kept for all them that patiently do suffer here with Christ, and consider that Christ suffered all his painful passion by sinners, and for sinners: and then we shall with patience, and the more easily, suffer such sorrows and pains, when they come. Let us not set at light the chastising of the Lord, nor grudge at him, nor fall from him, when of him we be corrected: for the Lord loveth them whom he doth correct, and beateth every one whom he taketh to be his
Heb. xii. child. *What child is that*, saith St. Paul, *whom the Father loveth, and doth not chastise? If ye be without God's correction*, (which all his well-beloved and true children have,) *then be you but bastards*, smally regarded of God, *and not his true children.*

Therefore seeing, that, when we have in earth our carnal fathers to be our correctors, we do fear them, and reverently

verently take their correction; ſhall we not much more be in ſubjection to God our ſpiritual Father, by whom we ſhall have everlaſting life? And our carnal fathers ſometimes correct us, even as it pleaſeth them, without cauſe. But this Father juſtly correcteth us, either for our ſin, to the intent we ſhould amend, or for our commodity and wealth, to make us thereby partakers of his holineſs. Furthermore, all correction which God ſendeth us in this preſent time ſeemeth to have no joy and comfort, but ſorrow and pain; yet it bringeth with it a taſte of God's mercy and goodneſs towards them that be ſo corrected, and a ſure hope of God's everlaſting conſolation in heaven. If then theſe ſorrows, diſeaſes, and ſickneſſes, and alſo death itſelf, be nothing elſe but our heavenly Father's rod, whereby he certifieth us of his love and gracious favour, whereby he trieth and purifieth us, whereby he giveth unto us holineſs, and certifieth us, that we be his children, and he our merciful Father; ſhall not we then with all humility, as obedient and loving children, joyfully kiſs our heavenly Father's rod, and ever ſay in our heart, with our Saviour Jeſus Chriſt, Father, if this anguiſh and ſorrow which I feel, and death which I ſee approach, may not paſs, but that thy will is that I muſt ſuffer them, *Thy will be done?* Matt. xxvi.

The Third Part of the Sermon againſt the Fear of Death.

IN this Sermon againſt the Fear of Death, two cauſes were declared, which commonly move worldly men to be in much fear to die, and yet the ſame do nothing trouble the faithful and good livers when death cometh, but rather give them occaſion greatly to rejoice, conſidering that they ſhall be delivered from the ſorrow and miſery of this world, and be brought to the great joy and felicity of the life to come. Now the third and ſpecial cauſe, why death indeed is to be feared, is the miſerable ſtate of the worldly and ungodly people after their death: but this is no cauſe at all, why the godly and faithful people ſhould fear death, but rather contrariwiſe; their godly converſation in this life, and belief in Chriſt, cleaving continually to his merits, ſhould make them to long ſore after that life, that remaineth for them undoubtedly after this bodily death. Of this immortal ſtate, (after this tranſitory life,) where we ſhall live evermore in the preſence of God, in joy and reſt, after victory over all ſickneſs, ſorrows, ſin, and

The third cauſe why death is to be feared.

and death: there be many plain places of holy Scripture, which confirm the weak conſcience againſt the fear of all ſuch dolors, ſickneſſes, ſin, and bodily death, to aſſuage ſuch trembling and ungodly fear, and to encourage us with comfort and hope of a bleſſed ſtate after this life.

Epheſ. i. St. Paul wiſheth unto the Epheſians, that *God the Father of glory would give unto them the ſpirit of wiſdom and revelation, that the eyes of their hearts might have light to know him, and to perceive how great things he had called them unto, and how rich an inheritance he hath prepared after this life for them that pertain unto him.* And St. Paul himſelf de-

Phil. i. clareth the deſire of his heart, which was to *be diſſolved and looſed from his body, and to be with Chriſt, which* (as he ſaid) *was much better for him, although to them it was more neceſſary that he ſhould live*, which he refuſed not for their ſakes. Even like as St. Martin ſaid, Good Lord, if I be neceſſary for thy people to do good unto them, I will refuſe no labour: but elſe for mine own ſelf, I beſeech thee to take my ſoul.

Now the holy fathers of the old Law, and all faithful and righteous men which departed before our Saviour Chriſt's aſcenſion into heaven, did by death depart from troubles unto reſt, from the hands of their enemies into the hands of God, from ſorrows and ſickneſſes unto joyful refreſhing in Abraham's boſom, a place of all comfort and conſolation, as the Scriptures do plainly by manifeſt

Wiſd. iii. words teſtify. The Book of Wiſdom ſaith, that the righteous men's ſouls be in the hand of God, and no torment ſhall touch them. They ſeemed to the eyes of fooliſh men to die, and their death was counted miſerable, and their departing out of this world wretched; but

Wiſd. iv. they be in reſt. And another place ſaith, that the righteous ſhall live for ever, and their reward is with the Lord, and their minds be with God, who is above all: therefore they ſhall receive a glorious kingdom, and a beautiful

Wiſd. v. crown at the Lord's hand. And in another place the ſame book ſaith, The righteous, though he be prevented with ſudden death, nevertheleſs he ſhall be there, where he ſhall be refreſhed. Of Abraham's boſom Chriſt's words be ſo plain, that a Chriſtian man needeth no more proof of it. Now then if this were the ſtate of the holy fathers and righteous men before the coming of our Saviour, and before he was glorified; how much more then ought all we to have a ſtedfaſt faith, and a ſure hope of this bleſſed ſtate and condition, after our death? ſeeing that our Saviour now hath performed the whole work of

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our redemption, and is glorioufly aſcended into heaven, to prepare our dwelling-places with him, and ſaid unto his Father, *Father, I will that where I am, my ſervants ſhall be with me.* And we know, that whatſoever Chriſt will, his Father will the ſame; wherefore it cannot be, but, if we be his faithful ſervants, our ſouls ſhall be with him, after our departing out of this preſent life. St. Stephen, when he was ſtoned to death, even in the midſt of his torments, what was his mind moſt upon? When he *was full of the Holy Ghoſt*, (ſaith holy Scripture,) *having his eyes lifted up into heaven, he ſaw the glory of God, and Jeſus ſtanding on the right hand of God.* The which truth, after he had confeſſed boldly before the enemies of Chriſt, they drew him out of the city, and there they ſtoned him, who cried unto God, ſaying, *Lord Jeſus Chriſt, take my ſpirit.* And doth not our Saviour ſay plainly in St. John's Goſpel, *Verily, verily, I ſay unto you, He that heareth my word, and believeth on him that ſent me, hath everlaſting life, and cometh not into judgment, but ſhall paſs from death to life?* Shall we not then think that death to be precious, by the which we paſs unto life?

John xvii. Acts vii. John v.

Therefore it is a true ſaying of the prophet, *The death of the holy and righteous men is precious in the Lord's ſight.* Holy Simeon, after that he had his heart's deſire in ſeeing our Saviour, that he ever longed for all his life, he embraced or took him in his arms, and ſaid, *Now, Lord, let me depart in peace, for mine eyes have beholden that Saviour which thou haſt prepared for all nations.*

Pſal. cxvi. Luke ii.

It is truth therefore, that the death of the righteous is called peace, and the benefit of the Lord, as the Church faith, in the name of the righteous departed out of this world, *My ſoul, turn thee to thy reſt, for the Lord hath been good to thee, and rewarded thee.* And we ſee by holy Scripture, and other ancient hiſtories of martyrs, that the holy, faithful, and righteous, ever ſince Chriſt's aſcenſion, or going up, in their death did not doubt, but that they went to Chriſt in ſpirit, which is our life, health, wealth, and ſalvation. John in his holy Revelation ſaw an hundred forty and four thouſand Virgins and Innocents, of whom he ſaid, *Theſe follow the Lamb Jeſus Chriſt whereſoever he goeth.* And ſhortly after in the ſame place he ſaith, *I heard a voice from heaven, ſaying unto me, Write, happy and bleſſed are the dead which die in the Lord: from henceforth (ſurely ſaith the Spirit) they ſhall reſt from their pains and labours, for their works do follow them:* ſo that then they

Pſal. cxvi. Apoc. xiv.

they ſhall reap with joy and comfort, that which they ſowed with labours and pains.

They that ſow in the Spirit, of the Spirit ſhall reap everlaſting life: let us therefore never be weary of well-doing; for when the time of reaping or reward cometh, we ſhall reap without any wearineſs everlaſting joy. Therefore *while we*
Gal. vi. *have time* (as St. Paul exhorteth us) *let us do good to all men,*
Matth. vi. *and not lay up our treaſure in earth, where ruſt and moths*
James v. *corrupt it; which ruſt* (as St. James ſaith) *ſhall bear witneſs againſt us at the great day,* condemn us, and ſhall (like moſt burning fire) torment our fleſh. Let us beware therefore (as we tender our own wealth) that we be not in the number of thoſe miſerable, covetous, and wretched men, which
James v. St James biddeth *mourn and lament for their greedy gathering and ungodly keeping of goods.* Let us be wiſe in time, and learn to follow the wiſe example of the wicked ſteward. Let us ſo wiſely order our goods and poſſeſſions, committed unto us here by God for a ſeaſon, that we may truly hear and obey this commandment of our Saviour
Luke xvi. Chriſt: *I ſay unto you* (ſaith he) *make you friends of the wicked Mammon, that they may receive you into everlaſting tabernacles or dwellings.* Riches be called wicked, becauſe the world abuſeth them unto all wickedneſs, which are otherwiſe the good gifts of God, and the inſtruments, whereby God's ſervants do truly ſerve him in uſing of the ſame. He commanded them not to make them rich friends, to get high dignities and worldly promotions, to give great gifts to rich men that have no need thereof; but to make them friends of poor and miſerable men, unto whom, whatſoever they give, Chriſt taketh it as given to himſelf. And to theſe friends Chriſt in the Goſpel giveth ſo great honour and preeminence, that he ſaith, they ſhall receive them that do good unto them into everlaſting houſes: not that men ſhall be our rewarders for our well-doing, but that Chriſt will reward us, and take it to be done unto himſelf, whatſoever is done to ſuch friends.

Thus making poor wretches our friends, we make our Saviour Chriſt our friend, whoſe members they are: whoſe miſery as he taketh for his own miſery, ſo their relief, ſuccour, and help he taketh for his ſuccour, relief, and help; and will as much thank us and reward us for our goodneſs ſhewed to them, as if he himſelf had received like benefit at our hands, as he witneſſeth in the Goſpel,
Matt. xxv. ſaying, *Whatſoever ye have done to any of theſe ſimple perſons, which do believe in me, that have you done to myſelf.*

Therefore

Therefore let us diligently foreſee, that our faith and hope, which we have conceived in Almighty God, and in our Saviour Chriſt, wax not faint, and that the love, which we bear in hand to bear to him, wax not cold: but let us ſtudy daily and diligently to ſhew ourſelves to be the true honourers and lovers of God, by keeping of his commandments, by doing of good deeds unto our needy neighbours, relieving, by all means that we can, their poverty with our abundance and plenty, their ignorance with our wiſdom and learning, and comfort their weakneſs with our ſtrength and authority; calling all men back from evil doing by godly counſel and good example, perſevering ſtill in well-doing, ſo long as we live: ſo ſhall we not need to fear death for any of theſe three cauſes afore-mentioned, nor yet for any other cauſe that can be imagined: but contrarily, conſidering the manifold ſickneſſes, troubles, and ſorrows of this preſent life, the dangers of this perilous pilgrimage, and the great encumbrance which our ſpirit hath by this ſinful fleſh and frail body, ſubject to death: conſidering alſo the manifold ſorrows and dangerous deceits of this world on every ſide, the intolerable pride, covetouſneſs, and lechery, in time of proſperity; the impatient murmuring of them that be worldly, in time of adverſity, which ceaſe not to withdraw and pluck us from God our Saviour Chriſt, from our life, wealth, or everlaſting joy and ſalvation: conſidering alſo the innumerable aſſaults of our ghoſtly enemy the Devil, with all his fiery darts of ambition, pride, lechery, vain-glory, envy, malice, detraction, or backbiting, with other his innumerable deceits, engines, and ſnares, *whereby he goeth buſily about to* 1 Pet. v. *catch all men under his dominion, ever like a roaring lion, by all means ſearching whom he may devour.* The faithful Chriſtian man which conſidereth all theſe miſeries, perils, and incommodities, (whereunto he is ſubject ſo long as he here liveth upon earth,) and on the other part conſidereth that bleſſed and comfortable ſtate of the heavenly life to come, and the ſweet condition of them that depart in the Lord; how they are delivered from the continual encumbrances of their mortal and ſinful body, from all the malice, crafts, and deceits of this world, from all the aſſaults of their ghoſtly enemy the Devil, to live in peace, reſt, and endleſs quietneſs, to live in the fellowſhip of innumerable angels, and with the congregation of perfect juſt men, as patriarchs, prophets, martyrs, and confeſſors, and finally unto the preſence of Almighty God, and our Saviour Jeſus Chriſt:—he that doth conſider all theſe

things, and believeth them aſſuredly, as they are to be believed, even from the bottom of his heart, being eſtabliſhed in God in this true faith, having a quiet conſcience in Chriſt, a firm hope and aſſured truſt in God's mercy, through the merits of Jeſus Chriſt to obtain this quietneſs, reſt, and everlaſting joy, ſhall not only be without fear of bodily death, when it cometh, but certainly, as St. Paul did, ſo ſhall he gladly (according to God's will, and
Phil. i. when it pleaſeth God to call him out of this life) *greatly deſire in his heart*, that he may be rid from all theſe occaſions of evil, and live ever to God's pleaſure, in perfect obedience of his will, with our Saviour Jeſus Chriſt; to whoſe gracious preſence the Lord of his infinite mercy and grace bring us, to reign with him in life everlaſting: to whom, with our heavenly Father, and the Holy Ghoſt, be glory in worlds without end. *Amen.*

AN

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EXHORTATION

CONCERNING

Good Order, and Obedience to Rulers and Magiſtrates.

ALmighty God hath created and appointed all things in heaven, earth, and waters, in a moſt excellent and perfect order. In heaven he hath appointed diſtinct or ſeveral orders and ſtates of archangels and angels. In earth he hath aſſigned and appointed kings, princes, with other governors under them, in all good and neceſſary order. The water above is kept, and raineth down in due time and ſeaſon. The ſun, moon, ſtars, rainbow, thunder, lightning, clouds, and all birds of the air, do keep their order. The earth, trees, ſeeds, plants, herbs, corn, graſs, and all manner of beaſts, keep themſelves in their order: all the parts of the whole year, as winter, ſummer, months, nights, and days, continue in their order: all kinds of fiſhes in the ſea, rivers, and waters, with all fountains, ſprings, yea, the ſeas themſelves, keep their comely courſe and order: and man himſelf alſo hath all his parts both within and without, as ſoul, heart, mind, memory, underſtanding, reaſon, ſpeech, with all and ſingular corporal members of his body, in a profitable, neceſſary, and pleaſant order: every degree of people in their vocation, calling, and office, hath appointed to them their duty and order: ſome are in high degree, ſome in low, ſome kings and princes, ſome inferiors and ſubjects, prieſts and laymen, maſters and ſervants, fathers and children, huſbands and wives, rich and poor; and every one hath need of other; ſo that in all things is to be lauded and praiſed the goodly order of God, without the which no houſe, no city, no commonwealth can continue and endure, or laſt. For where there is no right order, there reigneth all abuſe, carnal liberty, enormity, ſin, and Babylonical confuſion.

Take away kings, princes, rulers, magiſtrates, judges, and ſuch eſtates of God's order, no man ſhall ride or go by the high-way unrobbed, no man ſhall ſleep in his own houſe or bed unkilled, no man ſhall keep his wife, children, and poſſeſſions in quietneſs, all things ſhall be common; and there muſt needs follow all miſchief and utter deſtruction both of ſouls, bodies, goods, and commonwealths. But bleſſed be God that we in this realm of England feel not the horrible calamities, miſeries, and wretchedneſs, which all they undoubtedly feel and ſuffer, that lack this godly order: and praiſed be God that we know the great excellent benefit of God ſhewed towards us in this behalf. God hath ſent us his high gift, our moſt dear ſovereign King Edward the Sixth, with a godly, wiſe, and honourable council, with other ſuperiors and inferiors, in a beautiful order, and goodly. Wherefore, let us ſubjects do our bounden duties, giving hearty thanks to God, and praying for the preſervation of this godly order. Let us all obey, even from the bottom of our hearts, all their godly proceedings, laws, ſtatutes, proclamations, and injunctions, with all other godly orders. Let us conſider the Scriptures of the Holy Ghoſt, which perſuade and command us all obediently to be ſubject, firſt and chiefly to the King's majeſty, ſupreme governor over all, and next to his honourable council, and to all other noblemen, magiſtrates and officers, which by God's goodneſs be placed and ordered. For Almighty God is the only author and provider of this forenamed ſtate and order, as it is written of God in the Book of the Proverbs,

Prov. viii. *Through me kings do reign, through me counſellors make juſt laws, through me do princes bear rule, and all judges of the earth execute judgment: I am loving to them that love me.* Here let us mark well, and remember, that the high power and authority of kings, with their making of laws, judgments, and offices, are the ordinances, not of man, but of God; and therefore is this word (*through me*) ſo many times repeated. Here is alſo well to be conſidered and remembered, that this good order is appointed by God's wiſdom, favour, and love, ſpecially for them that love God; and therefore he ſaith, *I love them that love me.*

Wiſd. vi. Alſo in the Book of Wiſdom we may evidently learn, that a king's power, authority, and ſtrength, is a great benefit of God; given of his great mercy, to the comfort of our great

Wiſd. vi. miſery. For thus we read there ſpoken to kings, *Hear, O ye kings, and underſtand; learn ye that be judges of the ends of the earth; give ear ye that rule the multitudes;*

tudes; for the power is given you of the Lord, and the ſtrength from the Higheſt. Let us learn alſo here by the infallible and undeceivable Word of God, that kings, and other ſupreme and higher officers, are ordained of God, who is moſt high: and therefore they are here taught diligently to apply and give themſelves to knowledge and wiſdom, neceſſary for the ordering of God's people to their governance committed, or whom to govern they are charged of God. And they be here alſo taught by Almighty God, that they ſhould acknowledge themſelves to have all their power and ſtrength, not from Rome, but immediately of God moſt higheſt. We read in the Book of Deuteronomy, that all puniſhment pertaineth to God, by this ſentence, *Vengeance is mine, and I will reward.* Deut. xxxii. But this ſentence we muſt underſtand to pertain alſo unto the magiſtrates which do exerciſe God's room in judgment, and puniſhing by good and godly laws here on earth. And the places of Scripture which ſeem to remove from among all Chriſtian men judgment, puniſhment, or killing, ought to be underſtood, that no man (of his own private authority) may be judge over others, may puniſh, or may kill. But we muſt refer all judgment to God, to kings and rulers, and judges under them, which be God's officers to execute juſtice; and by plain words of Scripture have their authority and uſe of the ſword granted from God; as we are taught by St. Paul, that dear and choſen Apoſtle of our Saviour Chriſt, whom we ought diligently to obey, even as we would obey our Saviour Chriſt, if he were preſent. Thus St. Paul writeth to the Romans, *Let every ſoul ſubmit himſelf unto the authority of the higher powers, for there is no power but of God. The powers that be, be ordained of God. Whoſoever therefore withſtandeth the power, withſtandeth the ordinance of God: but they that reſiſt, or are againſt it, ſhall receive to themſelves damnation. For rulers are not fearful to them that do good, but to them that do evil. Wilt thou be without fear of the power? Do well then, and ſo ſhalt thou be praiſed of the ſame; for he is the miniſter of God for thy wealth. But and if thou do that which is evil, then fear; for he beareth not the ſword for nought, for he is the miniſter of God, to take vengeance on him that doth evil. Wherefore ye muſt needs obey, not only for fear of vengeance, but alſo becauſe of conſcience; and even for this cauſe pay ye tribute, for they are God's miniſters, ſerving for the ſame purpoſe.* Rom. xiii.

Here let us all learn of St. Paul, the choſen veſſel of God, that

that all perſons having ſouls (he excepteth none, nor exempteth none, neither Prieſt, Apoſtle, nor Prophet, ſaith St. Chryſoſtom) do owe of bounden duty, and even in conſcience, obedience, ſubmiſſion, and ſubjection to the *higher powers which be ſet in authority by God;* foraſmuch as they be God's lieutenants, God's preſidents, God's officers, God's commiſſioners, God's judges, ordained of God himſelf, of whom only they have all their power, and all their authority. And the ſame St. Paul threateneth no leſs pain than *everlaſting damnation to all diſobedient perſons,* to all reſiſters againſt this general and common authority, foraſmuch as they reſiſt not man, but God; not man's device and invention, but God's wiſdom, God's order, power, and authority.

The Second Part of the Sermon of Obedience.

FORASMUCH as God hath created and diſpoſed all things in a comely order, we have been taught in the firſt Part of the Sermon, concerning good Order and Obedience; that we ought alſo in all commonweals to obſerve and keep a due order, and to be obedient to the powers, their ordinances and laws; and that all rulers are appointed of God, for a goodly order to be kept in the world: and alſo how the magiſtrates ought to learn how to rule and govern according to God's laws; and that all ſubjects are bound to obey them as God's miniſters, yea, although they be evil, not only for fear, but alſo for conſcience ſake. And here, good people, let us all mark diligently, that it is not lawful for inferiors and ſubjects, in any caſe, to reſiſt or ſtand againſt the ſuperior powers: for St. Paul's words be plain, that *whoſoever withſtandeth, ſhall get to themſelves damnation; for whoſoever withſtandeth, withſtandeth the ordinance of God.* Our Saviour Chriſt himſelf, and his Apoſtles, received many and divers injuries of the unfaithful and wicked men in authority: yet we never read that they, or any of them, cauſed any ſedition or rebellion againſt authority. We read oft, that they patiently ſuffered all troubles, vexations, ſlanders, pangs, and pains, and death itſelf, obediently, without tumult or reſiſtance. They committed their cauſe to him that judgeth righteouſly, and prayed for their enemies heartily and earneſtly. They knew that the authority of the powers was God's ordinance; and therefore, both in their words and deeds, they taught ever obedience to it, and never taught nor did

did the contrary. The wicked judge Pilate ſaid to Chriſt, *Knoweſt thou not, that I have power to crucify thee, and have power alſo to looſe thee? Jeſus anſwered, Thou couldeſt have no power at all againſt me, except it were given thee from above.* Whereby Chriſt taught us plainly, that even the wicked rulers have their power and authority from God; and therefore it is not lawful for their ſubjects by force to withſtand them, although they abuſe their power: much leſs then is it lawful for ſubjects to withſtand their godly and Chriſtian princes, which do not abuſe their authority, but uſe the ſame to God's glory, and to the profit and commodity of God's people. The holy Apoſtle St. Peter commandeth *ſervants to be obedient to their maſters, not only if they be good and gentle, but alſo if they be evil and froward:* affirming, that the vocation and calling of God's people is to be patient, and of the ſuffering ſide. And there he bringeth in the patience of our Saviour Chriſt, to perſuade obedience to governors, yea, although they be wicked and wrong-doers. But let us now hear St. Peter himſelf ſpeak, for his words certify beſt our conſcience: thus he uttereth them in his firſt Epiſtle; *Servants, obey your maſters with fear, not only if they be good and gentle, but alſo if they be froward. For it is thank-worthy, if a man for conſcience toward God endureth grief, and ſuffereth wrong undeſerved: for what praiſe is it, when ye be beaten for your faults, if ye take it patiently? But when ye do well, if you then ſuffer wrong, and take it patiently, then is there cauſe to have thank of God; for hereunto verily were ye called: for ſo did Chriſt ſuffer for us, leaving us an example, that we ſhould follow his ſteps.* All theſe be the very words of St. Peter. Holy David alſo teacheth us a good leſſon in this behalf, who was many times moſt cruelly and wrongfully perſecuted of king Saul, and many times alſo put in jeopardy and danger of his life by king Saul and his people: yet he neither withſtood, neither uſed any force or violence againſt king Saul, his mortal and deadly enemy; but did ever to his liege lord and maſter king Saul, moſt true, moſt diligent, and moſt faithful ſervice. Inſomuch, that when the Lord God had given king Saul into David's hands in his own cave, he would not hurt him, when he might, without all bodily peril, eaſily have ſlain him: no, he would not ſuffer any of his ſervants once to lay their hands upon king Saul, but prayed to God in this wiſe: Lord, keep me from doing that thing unto my maſter the Lord's anointed; keep me that I lay not my hand upon him, ſeeing he is the anointed of the Lord: for as truly as the Lord liveth, (except the Lord

John xix.

1 Pet. ii.

1 Pet. ii.

1 Kings xviii. xix. xx.

Lord ſmite him, or except his day come, or that he go down to war, and periſh in battle,) the Lord be merciful unto me, *that I lay not my hand upon the Lord's anointed.* And that David might have killed his enemy king Saul, it is evidently proved in the firſt Book of the Kings, both by the cutting off the lap of Saul's garment, and alſo by plain confeſſion of king Saul. Alſo another time, as is mentioned in the ſame book, when the moſt unmerciful and moſt unkind king Saul did perſecute poor David; God did again give king Saul into David's hands, by caſting of king Saul and his whole army into a dead ſleep; ſo that David and one Abiſai with him came in the night into Saul's hoſt, where Saul lay ſleeping, and his ſpear ſtuck in the ground at his head. Then ſaid Abiſai unto David, *God hath delivered thine enemy into thine hands at this time: now therefore let me ſmite him once with my ſpear to the earth, and I will not ſmite him again the ſecond time;* meaning thereby to have killed him with one ſtroke, and to have made him ſure for ever. And David anſwered and ſaid to Abiſai, *Deſtroy him not; for who can lay his hands on the Lord's anointed, and be guiltleſs?* And David ſaid furthermore, *As ſure as the Lord liveth, the Lord ſhall ſmite him, or his day ſhall come to die, or he ſhall deſcend, or go down into battle, and there periſh: the Lord keep me from laying my hands upon the Lord's anointed. But take thou now the ſpear that is at his head, and the cruiſe of water, and let us go:* and ſo he did. Here is evidently proved, that we may not withſtand nor in any wiſe hurt an anointed king, which is God's lieutenant, vicegerent, and higheſt miniſter in that country where he is king. But peradventure ſome here would ſay, that David in his own defence might have killed king Saul lawfully, and with a ſafe conſcience. But holy David did know that he might in no wiſe withſtand, hurt, or kill his ſovereign lord and king: he did know that he was but king Saul's ſubject, though he were in great favour with God, and his enemy king Saul out of God's favour. Therefore though he were never ſo much provoked, yet he refuſed utterly to hurt the Lord's anointed. He durſt not, for offending God and his own conſcience, (although he had occaſion and opportunity,) once lay his hands upon God's high officer the king, whom he did know to be a perſon reſerved and kept (for his office ſake) only to God's puniſhment and judgment: therefore he prayeth ſo oft and ſo earneſtly, that he *lay not his hands upon the Lord's anointed.* And by theſe two examples, holy David (being named in Scripture a man after

An objection.

An anſwer.

after God's own heart) giveth a general rule and leſſon to all ſubjects in the world, not to withſtand their liege lord and king; not to take a ſword by their private authority againſt their king, God's anointed, who only beareth the ſword by God's authority, for the *maintenance of the good, and for the puniſhment of the evil;* who only by God's law hath the uſe of the ſword at his command, and alſo hath all power, juriſdiction, regiment, correction, and puniſhment, as ſupreme governor of all his realms and dominions, and that even by the authority of God, and by God's ordinances. Yet another notable ſtory and doctrine is in the ſecond Book of the Kings, that maketh alſo for this purpoſe. When an Amalekite, by king Saul's own conſent and commandment, had killed king Saul, he went to David, ſuppoſing to have had great thanks for his meſſage that he had killed David's deadly enemy; and therefore he made great haſte to tell to David the chance, bringing with him king Saul's crown that was upon his head, and his bracelet that was upon his arm, to perſuade his tidings to be true. But godly David was ſo far from rejoicing at this news, that immediately and forthwith he rent his clothes off his back, he mourned and wept, and ſaid to the meſſenger, *How is it that thou waſt not afraid to lay thy hands on the Lord's anointed to deſtroy him?* And by and by David made one of his ſervants to kill the meſſenger, ſaying, *Thy blood be on thine own head, for thine own mouth hath teſtified and witneſſed againſt thee, granting that thou haſt ſlain the Lord's anointed.* Theſe examples being ſo manifeſt and evident, it is an intolerable ignorance, madneſs, and wickedneſs, for ſubjects to make any murmuring, rebellion, reſiſtance, or withſtanding, commotion, or inſurrection againſt their moſt dear and moſt dread ſovereign lord and king, ordained and appointed of God's goodneſs for their commodity, peace, and quietneſs. Yet let us believe undoubtedly, good Chriſtian people, that we may not obey kings, magiſtrates, or any other, (though they be our own fathers,) if they would command us to do any thing contrary to God's commandments. In ſuch a caſe we ought to ſay with the Apoſtles, *We muſt rather obey God than man.* But nevertheleſs, in that caſe we may not in any wiſe withſtand violently, or rebel againſt rulers, or make any inſurrection, ſedition, or tumults, either by force of arms, or otherwiſe, againſt the anointed of the Lord, or any of his appointed officers: but we muſt in ſuch caſe patiently ſuffer all wrongs, and injuries, referring the judgment of our cauſe only to God. Let us

2 Sam. i.

Acts vii.

fear

fear the terrible puniſhment of Almighty God againſt traitors or rebellious perſons, by the example of Korah, Dathan, and Abiram, which repugned and grudged againſt God's magiſtrates and officers, and therefore the *earth opened, and ſwallowed them up alive.* Others, for their wicked murmuring and rebellion, were by a ſudden fire, ſent of God, utterly conſumed; others, for their froward behaviour to their rulers and governors, God's miniſters, were ſuddenly ſtricken with a foul leproſy; others were ſtinged to death, with wonderful ſtrange fiery ſerpents; others were ſore plagued, ſo that there was killed in one day the number of fourteen thouſand and ſeven hundred, for rebellion againſt them whom God had appointed to be in authority. Abſalom alſo, rebelling againſt his father king David, was puniſhed with a ſtrange and notable death.

a Sam. xviii.

The Third Part of the Sermon of Obedience.

YE have heard before, in this Sermon of good Order and Obedience, manifeſtly proved both by the Scriptures and examples, that all ſubjects are bound to obey their magiſtrates, and for no cauſe to reſiſt, or withſtand, or rebel, or make any ſedition againſt them, yea, although they be wicked men. And let no man think that he can eſcape unpuniſhed that committeth treaſon, conſpiracy, or rebellion againſt his ſovereign lord the king, though he commit the ſame never ſo ſecretly, either in thought, word, or deed, never ſo privily, in his privy chamber by himſelf, or openly communicating and conſulting with others. For treaſon will not be hid, treaſon will out at the length; God will have that moſt deteſtable vice both opened and puniſhed, for that it is ſo directly againſt his ordinance, and againſt his high principal judge and anointed in earth. The violence and injury that is committed againſt authority is committed againſt God, the commonweal, and the whole realm, which God will have known, and condignly or worthily puniſhed one way or other; for it is notably written of the Wiſe Man in Scripture, in the Book called Eccleſiaſtes: *Wiſh the king no evil in thy thought, nor ſpeak no hurt of him in thy privy chamber: for a bird of the air ſhall betray thy voice, and with her feathers ſhall bewray thy words.* Theſe leſſons and examples are written for our learning; therefore let us all fear the moſt deteſtable vice of rebellion; ever knowing and remembering, that he that reſiſteth or withſtandeth common authority,

Eccleſ. x.

reſiſteth

reſiſteth or withſtandeth God and his ordinance, as it may be proved by many other places of holy Scripture. And here let us take heed, that we underſtand not theſe or ſuch other like places (which ſo ſtraitly command obedience to ſuperiors, and ſo ſtraitly puniſh rebellion and diſobedience to the ſame) to be meant in any condition of the pretenced or coloured power of the Biſhop of Rome. For truly the Scripture of God alloweth no ſuch uſurped power, full of enormities, abuſions, and blaſphemies: but the true meaning of theſe and ſuch places be to extol and ſet forth God's true ordinance, and the authority of God's anointed kings, and of their officers appointed under them. And concerning the uſurped power of the Biſhop of Rome, which he moſt wrongfully challengeth as the ſucceſſor of Chriſt and Peter; we may eaſily perceive how falſe, feigned, and forged it is, not only in that it hath no ſufficient ground in holy Scripture, but alſo by the fruits and doctrine thereof. For our Saviour Chriſt and St. Peter teach moſt earneſtly and agreeably obedience to kings, as to the chief and ſupreme rulers in this world, next under God: but the Biſhop of Rome teacheth, that they that are under him are free from all burdens and charges of the commonwealth, and obedience towards their prince, moſt clearly againſt Chriſt's doctrine and St. Peter's. He ought therefore rather to be called Antichriſt, and the ſucceſſor of the Scribes and Phariſees, than Chriſt's vicar, or St. Peter's ſucceſſor; ſeeing that not only in this point, but alſo in other weighty matters of Chriſtian religion, in matters of remiſſion and forgiveneſs of ſins, and of ſalvation, he teacheth ſo directly againſt both St. Peter, and againſt our Saviour Chriſt, who not only taught obedience to kings, but alſo practiſed obedience in their converſation and living: for we read that they both paid tribute to the king: and alſo we read, that the holy Virgin Mary, Matt. xvii. mother to our Saviour Chriſt, and Joſeph, who was taken for his father, at the Emperor's commandment, *went to the* Luke ii. *city of David, named Bethlehem, to be taxed among others*, and to declare their obedience to the magiſtrates, for God's ordinances ſake. And here let us not forget the bleſſed Virgin Mary's obedience: for although ſhe was highly in God's favour, and Chriſt's natural mother, and was alſo great with child that ſame time, and ſo nigh her travail, that ſhe was delivered in her journey, yet ſhe gladly without any excuſe or grudging (for conſcience ſake) did take that cold and foul winter journey, being in the mean ſeaſon ſo poor that ſhe lay in a ſtable, and there ſhe was delivered

vered of Chriſt. And according to the ſame, lo, how St. Peter agreeth, writing by expreſs words in his firſt Epiſtle:

1 Pet. ii. *Submit yourſelves, or be ſubject*, ſaith he, *unto kings, as unto the chief heads, and unto rulers, as unto them that are ſent of him for the puniſhment of evil doers, and for the praiſe of them that do well; for ſo is the will of God.* I need not to expound theſe words, they be ſo plain of themſelves. St. Peter doth not ſay, Submit yourſelves unto me as ſupreme head of the church: neither ſaith he, Submit yourſelves from time to time to my ſucceſſors in Rome: but he ſaith, Submit yourſelves unto your king, your ſupreme head, and unto thoſe that he appointeth in authority under him; for that you ſhall ſo ſhew your obedience, it is the will of God; God wills that you be in ſubjection to your head and king. This is God's ordinance, God's commandment, and God's holy will, that the whole body of every realm, and all the members and parts of the ſame, ſhall be ſubject to their head, their king, and that (as St.

1 Pet. ii. Peter writeth) *for the Lord's ſake;* and (as St. Paul writ-

Rom. xiii. eth) *for conſcience ſake, and not for fear only.* Thus we learn by the word of God to yield to our king that is

Matt. xxii. due to our king; that is, honour, obedience, payments of

Rom. xiii. due taxes, cuſtoms, tributes, ſubſidies, love, and fear. Thus we know partly our bounden duties to common authority; now let us learn to accompliſh the ſame. And let us moſt inſtantly and heartily pray to God, the only author of all authority, for all them that be in authority, according as St. Paul willeth, writing thus to Timothy in his firſt

1 Tim. ii. Epiſtle: *I exhort therefore, that, above all things, prayers, ſupplications, interceſſions, and giving of thanks be done for all men; for kings, and for all that be in authority, that we may live a quiet and a peaceable life, with all godlineſs and honeſty: for that is good and acceptable, or allowable in the ſight of God our Saviour.* Here St. Paul maketh an earneſt and an eſpecial exhortation, concerning giving of thanks and prayer for kings and rulers, ſaying, *Above all things*, as he might ſay, in any wiſe principally and chiefly, *let prayer be made for kings.* Let us heartily thank God for his great and excellent benefit and providence concerning the ſtate of kings. Let us pray for them, that they may have God's favour, and God's protection. Let us pray that they may ever in all things have God before their eyes. Let us pray that they may have wiſdom, ſtrength, juſtice, clemency, and zeal to God's glory, to God's verity, to Chriſtian ſouls, and to the commonwealth. Let us pray that they may rightly uſe their ſword and autho-

authority, for the maintenance and defence of the catholic faith contained in holy Scripture, and of their good and honeſt ſubjects, and for the fear and puniſhment of the evil and vicious people. Let us pray that they may faithfully follow the moſt faithful kings and captains in the Bible, Judith v. David, Ezekias, Joſias, and Moſes, with ſuch other. And let us pray for ourſelves, that we may live godlily in holy and Chriſtian converſation; ſo ſhall we have God on our ſide, and then let us not fear what man can do againſt us: ſo we ſhall live in true obedience, both to our moſt merciful King in heaven, and to our moſt Chriſtian King on earth: ſo ſhall we pleaſe God, and have the exceeding benefit, peace of conſcience, reſt and quietneſs here in this world, and after this life we ſhall enjoy a better life, reſt, peace, and the everlaſting bliſs of heaven; which he grant us all, that was obedient for us all, even to the death of the croſs, Jeſus Chriſt: to whom, with the Father, and the Holy Ghoſt, be all honour and glory, both now and ever. *Amen.*

A

SERMON

AGAINST

Whoredom and Uncleanneſs.

ALTHOUGH there want not, good Chriſtian people, great ſwarms of vices worthy to be rebuked, (unto ſuch decay is true godlineſs and virtuous living now come:) yet above other vices, the outrageous ſeas of adultery, (or breaking of wedlock,) whoredom, fornication, and uncleanneſs, have not only burſt in, but alſo overflowed almoſt the whole world, unto the great diſhonour of God, the exceeding infamy of the name of Chriſt, the notable decay of true religion, and the utter deſtruction of the public wealth; and that ſo abundantly, that, through the cuſtomable uſe thereof, this vice is grown unto ſuch an height, that in a manner among many it is counted no ſin at all, but rather a paſtime, a dalliance, and but a touch of youth: not rebuked, but winked at; not puniſhed, but laughed at. Wherefore it is neceſſary at this preſent to treat of the ſin of whoredom and fornication, declaring unto you the greatneſs of this ſin, and how odious, hateful, and abominable it is, and hath alway been reputed before God and all good men, and how grievouſly it hath been puniſhed both by the law of God, and the laws of divers princes. Again, to ſhew you certain remedies, whereby ye may (through the grace of God) eſchew this moſt deteſtable ſin of whoredom and fornication, and lead your lives in all honeſty and cleanneſs, and that ye may perceive that fornication and whoredom are (in the ſight of God) moſt abominable ſins, ye ſhall call to remembrance this commandment of God, *Thou ſhalt not commit adultery:* by the which word *adultery*, although it be properly

Exod. xx.

perly underſtood of the unlawful commixtion or joining together of a married man with any woman beſide his wife, or of a wife with any man beſide her huſband; yet thereby is ſignified alſo all unlawful uſe of thoſe parts, which be ordained for generation. And this one commandment (forbidding adultery) doth ſufficiently paint and ſet out before our eyes the greatneſs of this ſin of whoredom, and manifeſtly declareth how greatly it ought to be abhorred of all honeſt and faithful perſons. And that none of us all ſhall think himſelf excepted from this commandment, whether we be old or young, married or unmarried, man or woman, hear what God the Father ſaith by his moſt excellent Prophet Moſes; *There ſhall be no whore among the daughters of Iſrael, nor no whoremonger among the ſons of Iſrael.* Deut. xxiii.

Here is whoredom, fornication, and all uncleanneſs forbidden to all kinds of people, all degrees, and all ages without exception. And that we ſhall not doubt, but that this precept or commandment pertaineth to us indeed, hear what Chriſt (the perfect teacher of all truth) ſaith in the New Teſtament: *Ye have heard*, ſaith Chriſt, *that it was ſaid to them of old time, thou ſhalt not commit adultery: but I ſay unto you, Whoſoever ſeeth a woman, to have his luſt of her, hath committed adultery with her already in his heart.* Matt. v. Here our Saviour Chriſt doth not only confirm and eſtabliſh the law againſt adultery, given in the Old Teſtament of God the Father by his ſervant Moſes, and make it of full ſtrength, continually to remain among the profeſſors of his name in the new law: but he alſo (condemning the groſs interpretation of the Scribes and Phariſees, which taught that the foreſaid commandment only required to abſtain from the outward adultery, and not from the filthy deſires and impure luſts) teacheth us an exact and full perfection of purity and cleanneſs of life, both to keep our bodies undefiled, and our hearts pure and free from all evil thoughts, carnal deſires, and fleſhly conſents. How can we then be free from this commandment, where ſo great charge is laid upon us? May a ſervant do what he will in any thing, having a commandment of his maſter to the contrary? Is not Chriſt our maſter? Are not we his ſervants? How then may we neglect our maſter's will and pleaſure, and follow our own will and fantaſy? *Ye are my friends*, ſaith Chriſt, *if you keep thoſe things that I command you.* John xv.

Now hath Chriſt our maſter commanded us, that we ſhould forſake all uncleanneſs and filthineſs both in body

and ſpirit: this therefore muſt we do, if we look to pleaſe
Matt. xv. God. In the Goſpel of St. Matthew we read, that the Scribes and Phariſees were grievouſly offended with Chriſt, becauſe his diſciples did not keep the traditions of the forefathers, for they waſhed not their hands when they went to dinner or ſupper. And, among other things, Chriſt anſwered and ſaid, *Hear and underſtand; Not that thing which entereth into the mouth defileth the man, but that which cometh out of the mouth defileth the man.* For thoſe things which proceed out of the mouth come forth from the
Matt. xv. heart, and they defile the man. *For out of the heart proceed evil thoughts, murders, breaking of wedlock, whoredom, thefts, falſe witneſs, blaſphemies: theſe are the things which defile a man.* Here may we ſee, that not only murder, theft, falſe witneſs, and blaſphemy defile men, but alſo evil thoughts, breaking of wedlock, fornication, and whoredom. Who is now of ſo little wit, that he will eſteem whoredom and fornication to be things of ſmall importance, and of no weight before God? Chriſt (who is the truth, and can-
Mark vii. not lie) ſaith, that *evil thoughts, breaking of wedlock, whoredom, and fornication defile a man;* that is to ſay, corrupt both the body and ſoul of man, and make them,
Titus i. of the *temples of the Holy Ghoſt, the filthy dunghill, or dungeon of all unclean ſpirits; of the houſe of God, the dwelling-place of Satan.*

John viii. Again, in the Goſpel of St. John, when the woman taken in adultery was brought unto Chriſt, ſaid not he unto her, *Go thy way, and ſin no more?* Doth not he here
Rom. vi. call whoredom ſin? And what is the *reward of ſin, but everlaſting death?* If whoredom be ſin, then it is not law-
1 John iii. ful for us to commit it; for St. John ſaith, *He that com-*
John viii. *mitteth ſin is of the Devil.* And our Saviour ſaith, *Every one that committeth ſin is the ſervant of ſin.* If whoredom had not been ſin, ſurely St. John Baptiſt would never have rebuked King Herod for taking his brother's wife: but
Mark vi. he told him plainly, *that it was not lawful for him to take his brother's wife.* He winked not at the whoredom of Herod, although he were a king of great power; but boldly reproved him for his wicked and abominable living, although for the ſame he loſt his head. But he would rather ſuffer death (than ſee God ſo diſhonoured, by the breaking of his holy precept and commandment) than to ſuffer whoredom to be unrebuked, even in a king. If whoredom had been but a paſtime, a dalliance, and not to be paſſed of, (as many count it now-a-days,) truly John had been more than twice mad, if he would have had the dif-

diſpleaſure of a king, if he would have been caſt into priſon, and loſt his head for a trifle. But John knew right well how filthy, ſtinking, and abominable the ſin of whoredom is in the ſight of God; therefore would not he leave it unrebuked, no not in a king. If whoredom be not lawful in a king, neither is it lawful in a ſubject. If whoredom be not lawful in a public or common officer, neither is it lawful in a private perſon. If it be not lawful neither in king nor ſubject, neither in common officer nor private perſon, truly then it is lawful in no man nor woman, of whatſoever degree or age they be. Furthermore, in the Acts of the Apoſtles we read, that when the Apoſtles and Elders, with the whole congregation, were gathered together to pacify the hearts of the faithful dwelling at Antioch, (which were diſquieted through the falſe doctrine of certain Jewiſh preachers,) they ſent word to the brethren, *that it ſeemed good to the Holy Ghoſt, and to them, to charge them with no more than with neceſſary things: among others, they willed them to abſtain from idolatry and fornication, from which,* ſaid they, *if ye keep yourſelves, ye ſhall do well.* Note here, how theſe holy and bleſſed fathers of Chriſt's church would charge the congregation with no more things than were neceſſary. Mark alſo, how, among thoſe things, from the which they commanded the brethren of Antioch to abſtain, fornication and whoredom are numbered. It is therefore neceſſary, by the determination and conſent of the Holy Ghoſt, and the Apoſtles and Elders, with the whole congregation, that as from idolatry and ſuperſtition, ſo likewiſe we muſt abſtain from fornication and whoredom. Is it neceſſary unto ſalvation to abſtain from idolatry? ſo it is to abſtain from whoredom. Is there any nigher way to lead unto damnation, than to be an idolater? No: even ſo, neither is there any nearer way to damnation, than to be a fornicator and a whoremonger. Now where are thoſe people, which ſo lightly eſteem breaking of wedlock, whoredom, fornication, and adultery? It is neceſſary, ſaith the Holy Ghoſt, the bleſſed Apoſtles, the Elders, with the whole congregation of Chriſt, it is neceſſary to ſalvation, ſay they, to abſtain from whoredom. If it be neceſſary unto ſalvation, then woe be to them which, neglecting their ſalvation, give their minds to ſo filthy and ſtinking ſin, to ſo wicked vice, to ſuch deteſtable abomination. Acts xv.

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The Second Part of the Sermon againſt Adultery.

YOU have been taught in the firſt Part of this Sermon againſt Adultery, how that vice at this day reigneth moſt above all other vices, and what is meant by this word *adultery*, and how holy Scripture diſſuadeth or diſcounſelleth from doing that filthy ſin; and finally, what corruption cometh to man's ſoul through the ſin of adultery. Now to proceed further, let us hear what the bleſſed Apoſtle St. Paul ſaith to this matter: writing to
Rom. xiii. the Romans he hath theſe words; *Let us caſt away the works of darkneſs, and put on the armour of light. Let us walk honeſtly, as it were in the day time; not in eating and drinking, neither in chambering and wantonneſs, neither in ſtrife and envying: but put ye on the Lord Jeſus Chriſt, and make not proviſion for the fleſh, to fulfil the luſts of it.* Here the holy Apoſtle exhorteth us to caſt away the works of darkneſs, which, among other, he calleth gluttonous eating, drinking, chambering, and wantonneſs; which are all miniſters unto that vice, and preparations to induce and bring in the filthy ſin of the fleſh. He calleth them the deeds and works of darkneſs; not only becauſe they
John iii. are cuſtomably done in darkneſs, or in the night-time, (*for every one that doeth evil hateth the light, neither cometh he to the light, leſt his works ſhould be reproved,*) but that they
Matt. xxv. lead the right way unto that *utter darkneſs, where weeping and gnaſhing of teeth ſhall be.* And he ſaith in another place
Rom viii. of the ſame Epiſtle, *They that are in the fleſh cannot pleaſe God. We are debtors, not to the fleſh, that we ſhould live after the fleſh; for if ye live after the fleſh, ye ſhall die.* Again he
1 Cor. vi. ſaith, *Flee from whoredom; for every ſin that a man committeth is without his body: but whoſoever committeth whoredom ſinneth againſt his own body. Do ye not know, that your members are the temple of the Holy Ghoſt which is in you, whom alſo ye have of God, and ye are not your own? For ye are dearly bought: Glorify God in your bodies, &c.* And a little before he ſaith, *Do ye not know, that your bodies are the members of Chriſt? Shall I then take the members of Chriſt, and make them the members of a whore? God forbid. Do ye not know, that he which cleaveth to a whore is made one body with her? There ſhall be two in one fleſh,* ſaith he: *but he that cleaveth to the Lord is one ſpirit.* What godly words doth the bleſſed Apoſtle St. Paul bring forth here, to diſſuade and diſcounſel us from whoredom and all uncleanneſs!

cleanneſs! *Your members*, ſaith he, *are the temple of the* 1 Cor. vi.
Holy Ghoſt, which whoſoever doth defile, God will deſtroy 1 Cor. iii.
him, as ſaith St. Paul. If we be the temple of the Holy Ghoſt, how unfitting then is it to drive that holy Spirit from us through whoredom, and in his place to ſet the wicked ſpirits of uncleannes and fornication, and to be joined and do ſervice to them? *Ye are dearly bought*, ſaith he; *therefore glorify God in your bodies.* Chriſt, that innocent Lamb of God, hath bought us from the ſervitude of the Devil, not with corruptible gold and ſilver, but with 1 Pet. i.
his moſt precious and dear heart-blood. To what intent? That we ſhould fall again into our old uncleanneſs and abominable living? Nay verily; but that we *ſhould ſerve* Iſaiah
him all the days of our life in holineſs and righteouſneſs; that xxxviii.
we ſhould glorify him in our bodies, by purity and cleanneſs of life. He declareth alſo, that *our bodies are the members of Chriſt:* how unſeemly a thing is it then to ceaſe to be incorporate or embodied and made one with Chriſt, and through whoredom to be enjoined and made all one with a whore? What greater diſhonour or injury can we do to Chriſt, than to take away from him the members of his body, and to join them to whores, devils, and wicked ſpirits? And what more diſhonour can we do to ourſelves, than through uncleanneſs to loſe ſo excellent a dignity and freedom, and to become bond-ſlaves and miſerable captives to the ſpirits of darkneſs? Let us therefore conſider, firſt the glory of Chriſt, then our eſtate, our dignity, and freedom, wherein God hath ſet us, by giving us his holy Spirit; and let us valiantly defend the ſame againſt Satan, and all his crafty aſſaults, that Chriſt may be honoured, and that we loſe not our liberty or freedom, but ſtill remain in one ſpirit with him.

Moreover, in his Epiſtle to the Epheſians, the bleſſed Eph. v.
Apoſtle willeth us to be ſo pure and free from adultery, fornication, and all uncleanneſs, that *we not once name them among us, (as it becometh ſaints,) nor filthineſs, nor fooliſh talking, nor jeſting, which are not comely, but rather giving of thanks. For this ye know*, ſaith he, *that no* 1 Cor. vi.
whoremonger, neither unclean perſon, nor covetous perſon, which is an idolater, hath any inheritance in the kingdom of Chriſt and of God. And that we ſhould remember to be holy, pure, and free from all uncleanneſs, the holy Apoſtle calleth us ſaints, becauſe we are ſanctified and made holy by the blood of Chriſt, through the Holy Ghoſt.

Now if we be ſaints, what have we to do with the manners of the Heathen? St. Peter ſaith, *As he which called* 1 Pet. i.

you is holy, even ſo be ye holy alſo in all your converſation, be-
Levit. xi. and xix. *cauſe it is written, Be ye holy, for I am holy.* Hitherto have we heard how grievous a ſin fornication and whoredom is, and how greatly God doth abhor it throughout the whole Scripture: how can it any otherwiſe be than a ſin of moſt abomination, ſeeing it may not once be named among the Chriſtians, much leſs may it in any point be committed. And ſurely, if we would weigh the greatneſs of this ſin, and conſider it in the right kind, we ſhould find the ſin of whoredom to be that moſt filthy lake, foul puddle, and ſtinking ſink, whereunto all kinds of ſins and evils flow, where alſo they have their reſting-place and abiding.

For hath not the adulterer a pride in his whoredom? As the Wiſe Man ſaith, *They are glad when they have done evil,* and rejoice in things that are ſtark naught. Is not the adulterer alſo idle, and delighteth in no godly exerciſe, but only in that his moſt filthy and beaſtly pleaſure? Is not his mind plucked and utterly drawn away from all virtuous ſtudies, and fruitful labours, and only given to carnal and fleſhly imagination? Doth not the whoremonger give his mind to gluttony, that he may be the more apt to ſerve his luſts and carnal pleaſures? Doth not the adulterer give his mind to covetouſneſs, and to polling and pilling of others, that he may be the more able to maintain his harlots and whores, and to continue in his filthy and unlawful love? Swelleth he not alſo with envy againſt others, fearing that his prey ſhould be allured and taken away from him? Again, is he not ireful, and repleniſhed with wrath and diſpleaſure, even againſt his beſt beloved, if at any time his beaſtly and deviliſh requeſt be letted? What ſin or kind of ſin is it, that is not joined with fornication and whoredom? It is a monſter of many heads; it receiveth all kinds of vices, and refuſeth all kinds of virtues. If one ſeveral ſin bringeth damnation, what is to be thought of that ſin which is accompanied with all evils, and hath waiting on it whatſoever is hateful to God, damnable to man, and pleaſant to Satan?

Great is the damnation that hangeth over the heads of fornicators and adulterers. What ſhall I ſpeak of other incommodities, which iſſue and flow out of this ſtinking puddle of whoredom? Is not that treaſure, which before all other is moſt regarded of honeſt perſons, the good fame and name of man and woman, loſt through whoredom? What patrimony or livelihood, what ſubſtance, what goods, what riches, doth whoredom ſhortly conſume and bring to nought? What valiantneſs and ſtrength is many times

made

made weak, and deſtroyed with whoredom? What wit is ſo fine, that is not doted and defaced through whoredom? What beauty (although it were never ſo excellent) is not diſfigured through whoredom? Is not whoredom an enemy to the pleaſant flower of youth, and bringeth it not gray hairs and old age before the time? What gift of nature (although it were never ſo precious) is not corrupted with whoredom? Come not many foul and moſt loathſome diſeaſes of whoredom? From whence come ſo many baſtards and miſbegotten children, to the high diſpleaſure of God, and diſhonour of holy wedlock, but of whoredom? How many conſume all their ſubſtance and goods, and at the laſt fall into ſuch extreme poverty, that afterward they ſteal, and ſo are hanged, through whoredom? What contention and manſlaughter cometh of whoredom? How many maidens be deflowered, how many wives corrupted, how many widows defiled through whoredom? How much is the public and commonweal impoveriſhed and troubled through whoredom? How much is God's word contemned and depraved through whoredom and whoremongers? Of this vice cometh a great part of the divorces, which now-a-days be ſo commonly accuſtomed and uſed by men's private authority, to the great diſpleaſure of God, and the breach of the moſt holy knot and bond of matrimony. For when this moſt deteſtable ſin is once crept into the breaſt of the adulterer, ſo that he is intangled with unlawful and unchaſte love, ſtraightways his true and lawful wife is deſpiſed, her preſence is abhorred, her company ſtinketh and is loathſome, whatſoever ſhe doth is diſpraiſed: there is no quietneſs in the houſe ſo long as ſhe is in ſight; therefore to make ſhort tale, ſhe muſt away, for her huſband can brook her no longer. "Thus, through whoredom, is the honeſt and harmleſs wife put away, and an harlot received in her ſtead: and in like ſort, it happeneth many times in the wife towards her huſband. O abomination! Chriſt our Saviour, very God and man, coming to reſtore the law of his heavenly Father unto the right ſenſe, underſtanding, and meaning, among other things, reformed the abuſe of this law of God. For whereas the Jews uſed, of a long ſufferance, by cuſtom, to put away their wives at their pleaſure, for every cauſe; Chriſt, correcting that evil cuſtom, did teach, that *if any man put away his wife, and marrieth another, for any cauſe, except only for adultery*, (which then was death by the law,) *he was an adulterer, and forced alſo his wife, ſo divorced, to commit adultery*, if ſhe were joined Matt. xix.

to

to any other man; and the man alſo, ſo joined with her, to commit adultery.

In what caſe then are thoſe adulterers, which for the love of an whore put away their true and lawful wife, againſt all law, right, reaſon, and conſcience? O how damnable is the ſtate wherein they ſtand! Swift deſtruction ſhall fall on them, if they repent not, and amend not: for God will not ever ſuffer holy wedlock thus to be diſhonoured, hated, and deſpiſed. He will once puniſh this fleſhly and licentious manner of living, and cauſe that his holy ordinance ſhall be had in reverence and honour. For
Heb. xiii. ſurely *wedlock*, as the Apoſtle ſaith, *is honourable among all men, and the bed undefiled: but whoremongers and fornicators God will judge*, that is to ſay, puniſh and condemn. But to what purpoſe is this labour taken to deſcribe and ſet forth the greatneſs of the ſin of whoredom, and the diſcommodities that iſſue and flow out of it, ſeeing that breath and tongue ſhall ſooner fail any man, than he ſhall or may be able to ſet it out according to the abomination and heinouſneſs thereof? Notwithſtanding this is ſpoken to the intent that all men ſhould flee whoredom, and live in the fear of God. God grant that it may not be ſpoken in vain.

The Third Part of the Sermon againſt Adultery.

IN the ſecond Part of this ſermon againſt Adultery that was laſt read, you have learned how earneſtly the Scripture warneth us to avoid the ſin of adultery, and to embrace cleanneſs of life; and that through adultery we fall into all kinds of ſin, and are made bond-ſlaves to the Devil; through cleanneſs of life we are made members of Chriſt; and finally, how far adultery bringeth a man from all goodneſs, and driveth him headlong into all vices, miſchief, and miſery. Now will I declare unto you in order, with what grievous puniſhments God in times paſt plagued adultery, and how certain worldly princes alſo did puniſh it, that ye may perceive that whoredom and fornication be ſins no leſs deteſtable in the ſight of God and all good men, than I have hitherto uttered. In the firſt
Gen. vi. Book of Moſes we read, that *when mankind began to be multiplied upon the earth, the men and women gave their minds ſo greatly to fleſhly delight and filthy pleaſure, that they lived without all fear of God.* God, ſeeing this their beaſtly

beaſtly and abominable living, and perceiving that they amended not, but rather increaſed daily more and more in their ſinful and unclean manners, repented that ever he had made man: and, to ſhew how greatly he abhorreth adultery, whoredom, fornication, and all uncleanneſs, he made all the fountains of the deep earth to burſt out, and the ſluices of heaven to be opened, ſo that the rain came down upon the earth by the ſpace of forty days and forty nights, and by this means deſtroyed the whole world, and all mankind, eight perſons only excepted; that is to ſay, Noah, the *preacher of righteouſneſs*, as St. Peter calleth him, and his wife, his three ſons and their wives. O what a grievous plague did God caſt here upon all living creatures for the ſin of whoredom! For the which God took vengeance not only of man, but alſo of beaſts, fowls, and all living creatures. Manſlaughter was committed before; yet was not the world deſtroyed for that: but for whoredom all the world (few only excepted) was overflowed with waters, and ſo periſhed. An example worthy to be remembered, that ye may learn to fear God. Gen. iv.

We read again, that for the filthy ſin of uncleanneſs, Sodom and Gomorrah, and the other cities nigh unto them, *were deſtroyed by fire and brimſtone from heaven*, ſo that there was neither man, woman, child, nor beaſt, nor yet any thing that grew upon the earth there, left undeſtroyed. Whoſe heart trembleth not at the hearing of this hiſtory? Who is ſo drowned in whoredom and uncleanneſs, that will not now for ever after leave this abominable living, ſeeing that God ſo grievouſly puniſheth uncleanneſs, to rain fire and brimſtone from heaven, to deſtroy whole cities, to kill man, woman, and child, and all other living creatures there abiding, to conſume with fire all that ever grew? What can be more manifeſt tokens of God's wrath and vengeance againſt uncleanneſs and impurity of life? Mark this hiſtory, good people, and fear the vengeance of God. Do we not read alſo, that God did *ſmite Pharaoh and his houſe with great plagues*, becauſe that he ungodlily deſired Sarah, the wife of Abraham? Likewiſe read we of Abimelech, king of Gerar, although he touched her not by carnal knowledge. Theſe plagues and puniſhments did God caſt upon filthy and unclean perſons, before the Law was given, (the law of nature only reigning in the hearts of men,) to declare how great love he had to matrimony and wedlock; and again, how much he abhorred adultery, fornication, and all uncleanneſs. And when the Law that forbad whoredom was given Gen. xix. Gen. xii. Gen. xx. Lev. xx.

given by Moſes to the Jews, did not God command that the breakers thereof ſhould be put to death? The words of the Law be theſe; *Whoſo committeth adultery with any man's wife ſhall die the death, both the man and the woman, becauſe he hath broken wedlock with his neighbour's wife.* In the Law alſo it was commanded, that *a damſel and a man taken together in whoredom, ſhould be both ſtoned to* Num. xxv. *death.* In another place we alſo read, that God commanded Moſes to take all the head rulers and princes of the people, and *to hang them upon gibbets openly, that every man might ſee them,* becauſe they either committed, or did not puniſh whoredom. Again, did not God ſend ſuch a plague among the people for fornication and uncleanneſs, that there died in one day three and twenty thouſand? I paſs over, for lack of time, many other hiſtories of the Holy Bible, which declare the grievous vengeance and heavy diſpleaſure of God againſt whoremongers and adulterers. Certes, this extreme puniſhment appointed of God ſheweth evidently how greatly God hateth whoredom. And let us not doubt, but that God at this preſent abhorreth all manner of uncleanneſs, no leſs than he did in the old Law, and will undoubtedly puniſh it, both in this world and in the Pſal. v. world to come. For he is a *God that can abide no wickedneſs;* therefore ought it to be eſchewed of all that tender the glory of God, and the ſalvation of their own ſouls.

1 Cor. x. St. Paul ſaith, *All theſe things are written for our example,* and to teach us the fear of God, and the obedience to his holy Law. For *if God ſpared not the natural branches, neither will he ſpare us that be but grafts, if we commit like offence.* If God deſtroyed many thouſands of people, many cities, yea, the whole world, for whoredom; let us not flatter ourſelves, and think we ſhall eſcape free and without puniſhment. For he hath promiſed in his holy Law, to ſend moſt grievous plagues upon them that tranſgreſs or break his holy commandments. Thus have we heard how God puniſheth the ſin of adultery: let us now hear certain laws, which the civil magiſtrates deviſed in divers countries for the puniſhment thereof, that we may learn how uncleanneſs hath ever been deteſted in all well-ordered cities and commonwealths, and among all honeſt perſons. The law among the Lepreians was this, that Laws deviſed for the puniſhment of whoredom. when any were taken in adultery, they were bound and carried three days through the city, and afterwards, as long as they lived, they were deſpiſed, and with ſhame and confuſion counted as perſons void of all honeſty. Among the Locrenſians, the adulterers had both their eyes thruſt out.

The

The Romans in times paſt puniſhed whoredom, ſometime by fire, ſometime by ſword. If a man among the Egyptians had been taken in adultery, the law was, that he ſhould openly, in the preſence of all the people, be ſcourged naked with whips, unto the number of a thouſand ſtripes: the woman that was taken with him had her noſe cut off, whereby ſhe was known ever after to be a whore, and therefore to be abhorred of all men. Among the Arabians, they that were taken in adultery had their heads ſtricken from their bodies. The Athenians puniſhed whoredom by death in like manner. So likewiſe did the barbarous Tartarians. Among the Turks even at this day, they that be taken in adultery, both man and woman, are ſtoned ſtraightway to death, without mercy. Thus we ſee what godly acts were deviſed, in times paſt, of the high powers, for the putting away of whoredom, and for the maintaining of holy matrimony or wedlock, and pure converſation; and the authors of theſe acts were no Chriſtians, but Heathen: yet were they ſo inflamed with the love of honeſty and pureneſs of life, that for the maintenance and conſervation or keeping up of that, they made godly ſtatutes, ſuffering neither fornication nor adultery to reign in their realms unpuniſhed. Chriſt ſaid to the people, *The Ninevites ſhall riſe at the judgment with this nation*, (meaning the unfaithful Jews,) *and ſhall condemn them: for they repented at the preaching of Jonas: but behold*, ſaith he, *a greater than Jonas is here*, (meaning himſelf,) and yet they repent not. Shall not, think you, likewiſe the Locrenſians, Arabians, Athenians, with ſuch other, riſe up at the judgment and condemn us, foraſmuch as they ceaſed from whoredom at the commandment of man; and we have the law and manifeſt precepts and commandments of God, and yet forſake we not our filthy converſation? Truly, truly, it ſhall be eaſier at the day of judgment to theſe Heathens than to us, except we repent and amend. For though death of body ſeemeth to us a grievous puniſhment in this world for whoredom; yet is that pain nothing in compariſon of the grievous torments which adulterers, fornicators, and all unclean perſons ſhall ſuffer after this life: for all ſuch ſhall be excluded and ſhut out of the kingdom of heaven, as St. Paul ſaith, *Be not deceived; for neither whoremongers, nor worſhippers of images, nor adulterers, nor effeminate perſons, nor ſodomites, nor thieves, nor covetous perſons, nor drunkards, nor curſed ſpeakers, nor revilers, ſhall inherit the kingdom of God.* And St. John in his Revelation ſaith, *That whore-*

Matt. xii.

1 Cor. vi. Gal. v. Eph. v.

Apoc. xxi.

whoremongers ſhall have their part with murderers, ſorcerers, enchanters, liars, idolaters, and ſuch other, in the lake which burneth with fire and brimſtone, which is the ſecond death. The puniſhment of the body, although it be death, hath an end; but the puniſhment of the ſoul, which St. John calleth the *ſecond death*, is everlaſting; there ſhall be fire and brimſtone, there ſhall be *weeping and gnaſhing of teeth; the worm, that ſhall there gnaw the conſcience of the damned, ſhall never die.* O! whoſe heart diſtilleth not even drops of blood, to hear and conſider theſe things? If we tremble and ſhake at the hearing and naming of theſe pains, O what ſhall they do that ſhall feel them, that ſhall ſuffer them, yea, and ever ſhall ſuffer, worlds without end! God have mercy upon us! Who is now ſo drowned in ſin, and paſt all godlineſs, that he will ſet more by a filthy and ſtinking pleaſure, which ſoon paſſeth away, than by the loſs of everlaſting glory? Again, who will ſo give himſelf to the luſts of the fleſh, that he feareth nothing at all the pains of hell-fire? But let us hear how we may eſchew the ſin of whoredom and adultery, that we may walk in the fear of God, and be free from thoſe moſt grievous and intolerable torments, which abide all unclean perſons. Now to avoid fornication, adultery, and all uncleanneſs, let us provide that above all things we may keep our hearts pure and clean from all evil thoughts and carnal luſts: for if that be once infected and corrupt, we fall headlong into all kind of ungodlineſs. This ſhall we eaſily do, if, when we feel inwardly that Satan our old enemy tempteth us unto whoredom, we by no means conſent to his crafty ſuggeſtions, but valiantly reſiſt and withſtand him by ſtrong faith in the word of God: alleging againſt him always in our heart this commandment of God; *Scriptum eſt, Non mœchaberis:* it is written, *Thou ſhalt not commit whoredom.* It ſhall be good alſo for us ever to live in the fear of God, and to ſet before our eyes the grievous threatenings of God againſt all ungodly ſinners; and to conſider in our mind how filthy, beaſtly, and ſhort that pleaſure is, whereunto Satan continually ſtirreth and moveth us: and again, how the pain appointed for that ſin is intolerable and everlaſting. Moreover, to uſe a temperance and ſobriety in eating and drinking, to eſchew unclean communication, to avoid all filthy company, to flee idleneſs, to delight in reading the holy Scriptures, to watch in godly prayers and virtuous meditation, and at all times to exerciſe ſome godly travails, ſhall help greatly unto the eſchewing of whoredom.

Matt. xiii. Mark ix.

Remedies whereby to avoid fornication and adultery.

And

And here are all degrees to be moniſhed, whether they be married or unmarried, to love chaſtity and cleanneſs of life. For the married are bound by the law of God ſo purely to love one another, that neither of them ſeek any ſtrange love. The man muſt only cleave to his wife, and the wife again only to her huſband: they muſt ſo delight one in another's company, that none of them covet any other. And as they are bound thus to live together in all godlineſs and honeſty, ſo likewiſe it is their duty virtuouſly to bring up their children, and to provide that they fall not into Satan's ſnare, nor into any uncleanneſs, but that they come pure and honeſt unto holy wedlock, when time requireth. So likewiſe ought all maſters and rulers to provide that no whoredom, nor any point of uncleanneſs, be uſed among their ſervants. And again, they that are ſingle, and feel in themſelves that they cannot live without the company of a woman, let them get wives of their own, and ſo live godly together: *for it is better to marry than to burn.* 1 Cor. vii.

And, *to avoid fornication*, ſaith the Apoſtle, *let every man have his own wife, and every woman her own huſband.* Finally, all ſuch as feel in themſelves a ſufficiency and ability, through the working of God's Spirit, to lead a ſole and continent life, let them praiſe God for his gift, and ſeek all means poſſible to maintain the ſame; as by reading of holy Scriptures, by godly meditations, by continual prayers, and ſuch other virtuous exerciſes. If we all on this wiſe will endeavour ourſelves to eſchew fornication, adultery, and all uncleanneſs, and lead our lives in all godlineſs and honeſty, ſerving God with a pure and clean heart, and glorifying him in our bodies by leading an innocent and harmleſs life, we may be ſure to be in the number of thoſe, of whom our Saviour Chriſt ſpeaketh in the Goſpel on this manner, *Bleſſed are the pure in heart, for they ſhall ſee God:* to whom alone be all glory, honour, rule, and power, world without end. *Amen.* Matt. v.

A SER-

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SERMON

AGAINST

Contention and Brawling.

THIS day, good Chriſtian people, ſhall be declared unto you, the unprofitableneſs and ſhameful unhoneſty of contention, ſtrife, and debate; to the intent that, when you ſhall ſee, as it were in a table painted before your eyes, the evil-favouredneſs and deformity of this moſt deteſtable vice, your ſtomachs may be moved to riſe againſt it, and to deteſt and abhor that ſin, which is ſo much to be hated, and ſo pernicious and hurtful to all men. But among all kinds of contention, none is more hurtful than
1 Tim. i. is contention in matters of religion. *Eſchew*, ſaith St. Paul, *fooliſh and unlearned queſtions, knowing that they breed*
2 Tim. ii. *ſtrife.* It becometh not the *ſervant of God to fight, or ſtrive, but to be meek toward all men.* This contention and ſtrife was in St. Paul's time among the Corinthians, and is at this time among us Engliſhmen. For too many there be, which, upon the ale-benches or other places, delight to ſet forth certain queſtions, not ſo much pertaining to edification, as to vain-glory, and ſhewing forth of their cunning, and ſo unſoberly to reaſon and diſpute, that, when neither part will give place to other, they fall to chiding and contention, and ſometime from hot words to further inconvenience. St. Paul could not abide to hear among the Corinthians theſe words of diſcord or diſſenſion, *I*
1 Cor. iii. *hold of Paul, I of Cephas, and I of Apollos:* what would he then ſay if he heard theſe words of contention, which be now almoſt in every man's mouth? He is a Phariſee, he is a Goſpeller, he is of the new ſort, he is of the old faith,

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he is a new-broached brother, he is a good catholic father, he is a papiſt, he is an heretic. O how the church is divided! O how the cities be cut and mangled! O how the coat of Chriſt, that was without ſeam, is all to rent and torn! O body myſtical of Chriſt, where is that holy and happy unity, out of the which whoſoever is, he is not in Chriſt? If one member be pulled from another, where is the body? If the body be drawn from the head, where is the life of the body? We cannot be joined to Chriſt our Head, except we be glued with concord and charity one to another. For he that is not in this unity is not of the Church of Chriſt, which is a congregation or unity together, and not a diviſion. St. Paul ſaith, *That as long as emulation or envying, contention, and factions or ſects be among us, we be carnal, and walk according to the fleſhly man.* And St. James ſaith, *If ye have bitter emulation or envying, and contention in your hearts, glory not of it: for where contention is, there is unſtead faſtneſs and all evil deeds.* And why do we not hear St. Paul, which prayeth us, whereas he might command us, ſaying, *I beſeech you in the name of our Lord Jeſus Chriſt, that you will ſpeak all one thing, and that there be no diſſenſion among you; but that you will be one whole body, of one mind, and of one opinion in the truth.* If his deſire be reaſonable and honeſt, why do we not grant it? If his requeſt be for our profit, why do we refuſe it? And if we liſt not to hear his petition of prayer, yet let us hear his exhortation, where he ſaith, *I exhort you, that you walk as it becometh the vocation in which you be called, with all ſubmiſſion and meekneſs, with lenity and ſoftneſs of mind, bearing with one another in charity, ſtudying to keep the unity of the Spirit by the bond of peace: for there is one body, one Spirit, one faith, one baptiſm.* There is, ſaith he, but one body, of the which he can be no lively member, that is at variance with the other members. There is one Spirit, which joineth and knitteth all things in one. And how can this one Spirit reign in us, when we among ourſelves be divided? There is but one faith; and how can we then ſay, he is of the old faith, and he is of the new faith? There is but one baptiſm; and then ſhall not all they which be baptized be one? Contention cauſeth diviſion, wherefore it ought not to be among Chriſtians, whom one faith and baptiſm joineth in an unity. But if we contemn St. Paul's requeſt and exhortation, yet at the leaſt let us regard his earneſt entreating, in the which he doth very earneſtly charge us, and (as I may ſo ſpeak) conjure us in this form and manner, *If there be any conſolation in Chriſt, if there be*

1 Cor. iii.

James iii.

1 Cor. i.

Epheſ. iv.

Phil. ii.

be any comfort of love, if you have any fellowſhip of the Spirit, if you have any bowels of pity and compaſſion, fulfil my joy, being all like affected, having one charity, being of one mind, of one opinion, that nothing be done by contention, or vain-glory. Who is he, that hath any bowels of pity, that will not be moved with theſe words ſo pithy? Whoſe heart is ſo ſtony, that the ſword of theſe words, which be more ſharp than any two-edged ſword, may not cut and break aſunder? Wherefore, let us endeavour ourſelves to fulfil St. Paul's joy here in this place, which ſhall be at length to our great joy in another place. Let us ſo read the Scripture, that by reading thereof we may be made the better livers, rather than the more contentious diſputers. If any thing be neceſſary to be taught, reaſoned, or diſputed, let us do it with all meekneſs, ſoftneſs, and lenity. If any thing ſhall chance to be ſpoken uncomely, let one bear another's frailty. He that is faulty, let him rather amend, than defend that which he hath ſpoken amiſs, leſt he fall by contention from a fooliſh error into an obſtinate hereſy. For it is better to give place meekly, than to win the victory with the breach of charity, which chanceth when every man will defend his opinion obſtinately. If we be Chriſtian men, why do we not follow Chriſt, who ſaith, *Learn of me, for I am meek and lowly in heart*? A diſciple muſt learn the leſſon of his ſchoolmaſter, and a ſervant muſt obey the commandment of his maſter; *He that is wiſe and learned*, ſaith St. James, *let him ſhew his goodneſs by his good converſation, and ſoberneſs of his wiſdom. For where there is envy and contention, that wiſdom cometh not from God, but is worldly wiſdom, man's wiſdom, and deviliſh wiſdom.* For the wiſdom that cometh from above, from the Spirit of God, is chaſte and pure, corrupted with no evil affections; it is quiet, meek, and peaceable, abhorring all deſire of contention; it is tractable, obedient, not grudging to learn, and to give place to them that teach better for their reformation. For there ſhall never be an end of ſtriving and contention, if we contend who in contention ſhall be maſter, and have the overhand: we ſhall heap error upon error, if we continue to defend that obſtinately, which was ſpoken unadviſedly. For truth it is, that ſtiffneſs in maintaining an opinion breedeth contention, brawling, and chiding, which is a vice among all other moſt pernicious and peſtilent to common peace and quietneſs. And as it ſtandeth betwixt two perſons and parties, (for no man commonly doth chide with himſelf,) ſo it comprehendeth two moſt deteſtable vices; the one is picking of quarrels, with ſharp and con-

tentious

How we ſhould read the Scripture.

Matth. xi.

James iii.

tentious words: the other ſtandeth in froward anſwering, and multiplying evil words again. The firſt is ſo abominable, that St. Paul ſaith, *If any that is called a brother be a worſhipper of idols, a brawler, a picker of quarrels, a thief, or an extortioner, with him that is ſuch a man ſee that ye eat not.* Now here conſider that St. Paul numbereth a ſcolder, a brawler, or a picker of quarrels, among thieves and idolaters; and many times there cometh leſs hurt of a thief, than of a railing tongue: for the one taketh away a man's good name; the other taketh but his riches, which is of much leſs value and eſtimation than is his good name. And a thief hurteth but him from whom he ſtealeth: but he that hath an evil tongue troubleth all the town where he dwelleth, and ſometime the whole country. And a railing tongue is a peſtilence ſo full of contagiouſneſs, that St. Paul willeth Chriſtian men to forbear the company of ſuch, and *neither to eat nor drink with them.* And whereas he will not that a Chriſtian woman ſhould forſake her huſband, although he be an Infidel, or that a Chriſtian ſervant ſhould depart from his maſter, which is an Infidel and Heathen, and ſo ſuffereth a Chriſtian man to keep company with an Infidel: yet he forbiddeth us to eat or drink with a ſcolder, or a quarrel-picker. And alſo in the ſixth chapter to the Corinthians, he ſaith thus, *Be not deceived; for neither fornicators, neither worſhippers of idols, neither thieves, nor drunkards, nor curſed ſpeakers, ſhall dwell in the kingdom of heaven.* It muſt needs be a great fault, that doth move and cauſe the father to diſinherit his natural ſon. And how can it otherwiſe be, but that this curſed ſpeaking muſt needs be a moſt damnable ſin, the which doth cauſe God, our moſt merciful and loving Father, to deprive us of his moſt bleſſed kingdom of heaven? Againſt the other ſin, that ſtandeth in requiting taunt for taunt, ſpeaketh Chriſt himſelf, ſaying, *I ſay unto you, Reſiſt not evil; but love your enemies, and ſay well by them that ſay evil by you, do well unto them that do evil unto you, and pray for them that do hurt and perſecute you; that you may be the children of your Father which is in heaven, who ſuffereth his ſun to riſe both upon good and evil, and ſendeth his rain both upon the juſt and unjuſt.* To this doctrine of Chriſt agreeth very well the teaching of St. Paul, that choſen veſſel of God, who ceaſeth not to exhort and call upon us, ſaying, *Bleſs them that curſe you; bleſs, I ſay, and curſe not; recompence to no man evil for evil; if it be poſſible (as much as lieth in you) live peaceably with all men.*

1 Cor. v. Againſt quarrel-picking. 1 Cor. v. 1 Cor. vi. Againſt froward anſwering. Matt. v. Rom. xii.

The Second Part of the Sermon againſt Contention.

IT hath been declared unto you in this Sermon againſt Striſe and Brawling, what great inconvenience cometh thereby, ſpecially of ſuch contention as groweth in matters of religion: and how when as no man will give place to another, there is no end of contention and diſcord; and that unity, which God requireth of Chriſtians, is utterly thereby neglected and broken; and that this contention ſtandeth chiefly in two points, as in picking of quarrels, and making of froward anſwers. Now ye ſhall hear St. Paul's words, ſaying, *Dearly beloved, avenge not yourſelves, but rather give place unto wrath; for it is written, Vengeance is mine, I will revenge, ſaith the Lord. Therefore if thine enemy hunger, feed him; if he thirſt, give him drink. Be not overcome with evil, but overcome evil with goodneſs.* All theſe be the words of St. Paul. But they that be full of ſtomach, and ſet ſo much by themſelves, that they may not abide ſo much as one evil word to be ſpoken of them, peradventure will ſay, If I be reviled, ſhall I ſtand ſtill, like a gooſe, or a fool, with my finger in my mouth? Shall I be ſuch an idiot and dizzard, to ſuffer every man to ſpeak upon me what they liſt, to rail what they liſt, to ſpew out all their venom againſt me at their pleaſures? Is it not convenient, that he that ſpeaketh evil ſhould be anſwered accordingly? If I ſhall uſe this lenity and ſoftneſs, I ſhall both increaſe mine enemies frowardneſs, and provoke others to do the like. Such reaſons make they, that can ſuffer nothing, for the defence of their impatience. And yet, if, by froward anſwering to a froward perſon, there were hope to remedy his frowardneſs, he ſhould leſs offend that ſo ſhould anſwer, doing the ſame not of ire or malice, but only of that intent, that he that is ſo froward or malicious may be reformed. But he that cannot amend another man's fault, or cannot amend it without his own fault, better it were that one ſhould periſh than two. Then if he cannot quiet him with gentle words, at the leaſt let him not follow him in wicked and uncharitable words. If he can pacify him with ſuffering, let him ſuffer; and if not, it is better to ſuffer evil than to do evil, to ſay well than to ſay evil. For to ſpeak well againſt evil, cometh of the Spirit of God: but to render evil for evil, cometh of the contrary ſpirit. And he that cannot temper nor rule his own anger is but weak and feeble, and rather more like

Rom. xii.

An objection.

An anſwer.

like a woman or a child, than a ſtrong man. For the true ſtrength and manlineſs is to overcome wrath, and to deſpiſe injuries and other men's fooliſhneſs. And, beſides this, he that ſhall deſpiſe the wrong done unto him by his enemy, every man ſhall perceive that it was ſpoken or done without cauſe: whereas contrarily, he that doth fume and chafe at it ſhall help the cauſe of his adverſary, giving ſuſpicion that the thing is true. And in ſo going about to revenge evil, we ſhew ourſelves to be evil; and while we will puniſh and revenge another man's folly, we double and augment our own folly. But many pretences find they that be wilful to colour their impatience. Mine enemy, ſay they, is not worthy to have gentle words or deeds, being ſo full of malice or frowardneſs. The leſs he is worthy, the more art thou therefore allowed of God, and the more art thou commended of Chriſt, for whoſe ſake thou ſhouldeſt render good for evil, becauſe he hath commanded thee, and alſo deſerved that thou ſhouldeſt ſo do. Thy neighbour hath peradventure with a word offended thee: call thou to thy remembrance, with how many words and deeds, how grievouſly thou haſt offended thy Lord God. What was man, when Chriſt died for him? Was he not his enemy, and unworthy to have his favour and mercy? Even ſo, with what gentleneſs and patience doth he forbear, and tolerate, and ſuffer thee, although he is daily offended by thee? Forgive therefore a light treſpaſs to thy neighbour, that Chriſt may forgive thee many thouſands of treſpaſſes, which art every day an offender. For if thou forgive thy brother, being to thee a treſpaſſer, then haſt thou a ſure ſign and token that God will forgive thee, to whom all men be debtors or treſpaſſers. How wouldeſt thou have God merciful to thee, if thou wilt be cruel unto thy brother? Canſt thou not find in thy heart to do that towards another, that is thy fellow, which God hath done to thee, that art but his ſervant? Ought not one ſinner to forgive another, ſeeing that Chriſt, which was no ſinner, did pray to his Father for them, that without mercy and deſpitefully put him to death? *Who, when he was reviled, did not uſe reviling words again; and when he ſuffered wrongfully, he did not threaten, but gave all vengeance to the judgment of his Father, which judgeth rightfully.* And what crackeſt thou of thy head, if thou labour not to be in the body? Thou canſt be no member of Chriſt, if thou follow not the ſteps of Chriſt; *who* (as the Prophet ſaith) *was led to death like a lamb, not opening his* 1 Pet. ii. Iſa. liii.

mouth to reviling, but opening his mouth to praying for
Luke xxiii. them that crucified him, saying, *Father, forgive them, for they cannot tell what they do.* The which example, anon
Acts vii. after Christ, St. Stephen did follow, and after St. Paul:
1 Cor. iv. *We be evil spoken of*, saith he, *and we speak well: We suffer persecution, and take it patiently: Men curse us, and we gently intreat.* Thus St. Paul taught that he did, and he did that he taught. *Bless you*, saith he, *them that persecute you: bless you, and curse not.* Is it a great thing to speak well to thine adversary, to whom Christ doth command thee to do well? David, when Shimei did call him all to nought, did not chide again, but said patiently, *Suffer him to speak evil, if perchance the Lord will have mercy on me.* Histories be full of examples of Heathen men, that took very meekly both opprobrious and reproachful words, and injurious or wrongful deeds. And shall those Heathen excel in patience us that profess Christ, the teacher and example of all patience? Lysander, when one did rage against him, in reviling of him, he was nothing moved, but said, Go to, go to, speak against me as much and as oft as thou wilt, and leave out nothing, if perchance by this means thou mayest discharge thee of those naughty things, with the which it seemeth that thou art full laden. Many men speak evil of all men, because they can speak well of no man. After this sort, this wise man avoided from him the reproachful words spoken unto him, imputing and laying them to the natural sickness of his adversary. Pericles, when a certain scolder or raising fellow did revile him, he answered not a word again, but went into a gallery; and after, towards night, when he went home, this scolder followed him, raging still more and more, because he saw the other to set nothing by him: and after that he came to his gate, (being dark night,) Pericles commanded one of his servants to light a torch, and to bring the scolder home to his own house. He did not only with quietness suffer this brawler patiently, but also recompensed an evil turn with a good turn, and that to his enemy. Is it not a shame for us that profess Christ, to be worse than Heathen people, in a thing chiefly pertaining to Christ's religion? Shall philosophy persuade them more than God's word shall persuade us? Shall natural reason prevail more with them, than religion shall with us? Shall man's wisdom lead them to those things, whereunto the heavenly doctrine cannot lead us? What blindness, wilfulness, or rather madness is this! Pericles,

being

being provoked to anger with many villainous words, anſwered not a word. But we, ſtirred but with one little word, what foul work do we make! How do we fume, rage, ſtamp, and ſtare like mad men! Many men of every trifle will make a great matter, and of the ſpark of a little word will kindle a great fire, taking all things in the worſt part. But how much better is it, and more like to the example and doctrine of Chriſt, to make rather of a great fault in our neighbour a ſmall fault, reaſoning with ourſelves after this ſort: He ſpake theſe words; but it was in a ſudden heat; or the drink ſpake them, and not he; or he ſpake them at the motion of ſome other; or he ſpake them being ignorant of the truth; he ſpake them not againſt me, but againſt him whom he thought me to be. But as touching evil ſpeaking, he that is ready to ſpeak evil againſt other men, firſt let him examine himſelf, whether he be faultleſs and clear of the fault which he findeth in another. For it is a ſhame, when he, that blameth another for any fault, is guilty himſelf, either in the ſame fault, or in a greater. It is a ſhame for him that is blind to call another man blind; and it is more ſhame for him that is whole blind to call him blinkard that is but purblind: for this is to ſee a ſtraw in another man's eye, when a man hath a block in his own eye. Reaſons to move men from quarrel-picking.

Then let him conſider, that he that uſeth to ſpeak evil ſhall commonly be evil ſpoken of again. And he that ſpeaketh what he will for his pleaſure, ſhall be compelled to hear that he would not to his diſpleaſure. Moreover, let him remember that ſaying, *that we ſhall give an account for every idle word.* How much more then ſhall we make reckoning for our ſharp, bitter, brawling, and chiding words, which provoke our brother to be angry, and ſo to the breach of his charity? And as touching evil anſwering, although we be never ſo much provoked by other men's evil ſpeaking, yet we ſhall not follow their frowardneſs by evil anſwering, if we conſider that anger is a kind of madneſs, and that he which is angry is, as it were, for the time in a frenzy. Wherefore let him beware, leſt in his fury he ſpeak any thing, whereof afterward he may have juſt cauſe to be ſorry. And he that will defend that anger is not fury, but that he hath reaſon even when he is moſt angry; then let him reaſon thus with himſelf when he is angry: Now I am ſo moved and chafed, that within a little while after I ſhall be otherwiſe minded: wherefore then Matt. xii. Reaſons to move men from froward anſwering.

ſhould I now ſpeak any thing in mine anger, which hereafter, when I would faineſt, cannot be changed? Wherefore ſhall I do any thing, now being, as it were, out of my wit, for the which, when I ſhall come to myſelf again, I ſhall be very ſad? Why doth not reaſon, why doth not godlineſs, yea, why doth not Chriſt obtain that thing now of me, which hereafter time ſhall obtain of me? If a man be called an adulterer, uſurer, drunkard, or by any other ſhameful name, let him conſider earneſtly whether he be ſo called truly or falſely: if truly, let him amend his fault, that his adverſary may not after worthily charge him with ſuch offences: if theſe things be laid againſt him falſely, yet let him conſider whether he hath given any occaſion to be ſuſpected of ſuch things; and ſo he may both cut off that ſuſpicion, whereof this ſlander did ariſe, and in other things ſhall live more warily. And thus uſing ourſelves, we may take no hurt, but rather much good, by the rebukes and ſlanders of our enemy. For the reproach of an enemy may be to many men a quicker ſpur to the amendment of their life, than the gentle monition of a friend. Philippus, the king of Macedonia, when he was evil ſpoken of by the chief rulers of the city of Athens, he did thank them heartily, becauſe by them he was made better, both in his words and deeds: for I ſtudy, ſaid he, both by my ſayings and doings to prove them liars.

The Third Part of the Sermon againſt Contention.

YE heard, in the laſt leſſon of the Sermon againſt Strife and Brawling, how we may anſwer them which maintain their froward ſayings in contention, and that will revenge with words ſuch evil as other men do to them; and finally how we may according to God's will order ourſelves, and what to conſider towards them when we are provoked to contention and ſtrife with railing words. Now to proceed in the ſame matter, you ſhall know the right way how to diſprove and overcome your adverſary and enemy. This is the beſt way to diſprove a man's adverſary, ſo to live, that all which ſhall know his honeſty may bear witneſs that he is ſlandered unworthily. If the fault, whereof he is ſlandered, be ſuch, that, for the defence of his honeſty, he muſt needs make anſwer,

anſwer, yet let him anſwer quietly and ſoftly on this faſhion, that thoſe faults be laid againſt him falſely. For it is truth that the Wiſe Man ſaith, *A ſoft anſwer aſſuageth anger, and a hard and ſharp anſwer doth ſtir up rage and fury.* The ſharp anſwer of Nabal provoked David to cruel vengeance: but the gentle words of Abigail quenched the fire again, that was all in a flame. And a ſpecial remedy againſt malicious tongues, is to arm ourſelves with patience, meekneſs, and ſilence, leſt with multiplying words with the enemy we be made as evil as he. But they that cannot bear one evil word, peradventure, for their own excuſe, will allege that which is written, *He that deſpiſeth his good name is cruel.* Alſo we read, *Anſwer a fool according to his fooliſhneſs.* And our Lord Jeſus did hold his peace at certain evil ſayings: but to ſome he anſwered diligently. He heard men call him a *Samaritan*, a *carpenter's ſon*, a *wine-drinker;* and he held his peace: but when he heard them ſay, *Thou haſt the Devil within thee*, he anſwered to that earneſtly. Truth it is indeed, that there is a time, when it is convenient to *anſwer a fool according to his fooliſhneſs, leſt he ſhould ſeem in his own conceit to be wiſe.* And ſometime it is not profitable to *anſwer a fool according to his fooliſhneſs, leſt the wiſe man be made like to the fool.* When our infamy, or the reproach that is done unto us, is joined with the peril of many, then it is neceſſary in anſwering to be quick and ready. For we read, that many holy men of good zeal have ſharply and fiercely both ſpoken and anſwered tyrants and evil men: which ſharp words came not of anger, rancour, or malice, or deſire of vengeance, but of a fervent deſire to bring them to the true knowledge of God, and from ungodly living, by an earneſt and ſharp rebuke and chiding. In this zeal, St. John Baptiſt called the Phariſees *adders' brood:* and St. Paul called the Galatians *fools;* and the men of Crete he called *liars, evil beaſts, and ſluggiſh bellies;* and the falſe apoſtles he called *dogs, and crafty workmen.* And this zeal is godly, and to be allowed, as it is plainly proved by the example of Chriſt, who although he were the fountain and ſpring of all meekneſs, gentleneſs, and ſoftneſs, yet he called the obſtinate Scribes and Phariſees, *blind guides, fools, painted graves, hypocrites, ſerpents, adders' brood, a corrupt and wicked generation.* Alſo he rebuketh Peter eagerly, ſaying, *Go behind me, Satan.* Likewiſe St. Paul reproveth Elymas, ſaying, *O thou full of all craft and guile, enemy to all juſtice, thou ceaſeſt not to deſtroy the right ways of God:*

Prov. xv. 1 Kings xxv.

An objection.

Prov. xxvi.

An anſwer.

Matt. iii. Gal. iii. Titus i. Phil. iii.

Matt. xxiii.

Matt. xvi. Acts xiii.

and

and now, lo, the hand of the Lord is upon thee, and thou ſhalt be blind, and not ſee for a time. And St. Peter reprehend-
Acts v. eth Ananias very ſharply, ſaying, *Ananias, how is it that Satan hath filled thine heart, that thou ſhouldeſt lie unto the Holy Ghoſt?* This zeal hath been ſo fervent in many good men, that it hath ſtirred them not only to ſpeak bitter and eager words, but alſo to do things, which might ſeem to ſome to be cruel; but indeed they be very juſt, charitable, and godly, becauſe they were not done of ire, malice, or contentious mind, but of a fervent mind, to the glory of God, and the correction of ſin, executed by
John ii. men called to that office. For in this zeal our Lord Jeſus Chriſt did drive with a whip the buyers and ſellers out
Exod. xxxii. of the temple. In this zeal Moſes brake the two Tables, which he had received at God's hand, when he ſaw the Iſraelites dancing about the calf, and cauſed to be killed
Num. xxv. three thouſand of his own people. In this zeal Phineas,
But theſe examples are not to be followed of every body, but as men be called to office, and ſet in authority. the ſon of Eleazar, did thruſt through with his ſword Zimri and Cozbi, whom he found together joined in the act of uncleanneſs. Wherefore now to return again to contentious words, and ſpecially in matters of religion and God's word, (which would be uſed with all modeſty, ſoberneſs, and chaſtity,) the words of St. James ought to be well marked and borne in memory, where he ſaith,
Prov. xx. *that of contention riſeth all evil.* And the wiſe king Solomon ſaith, *Honour is due to a man that keepeth himſelf from contention; and all that mingle themſelves therewith be fools.* And becauſe this vice is ſo much hurtful to the ſociety of a commonwealth, in all well-ordered cities, theſe common brawlers and ſcolders be puniſhed with a notable kind of pain, as to be ſet on the cucking-ſtool, pillory, or ſuch like. And they be unworthy to live in a commonwealth, the which do as much as lieth in them, with brawling and ſcolding, to diſturb the quietneſs and peace of the ſame. And whereof cometh this contention, ſtrife, and variance, but of pride and vain-glory? Let us there-
1 Pet. v. Luke i. fore *humble ourſelves under the mighty hand of God, which hath promiſed to reſt upon them that be humble and low in ſpirit.* If we be good and quiet Chriſtian men, let it appear in our ſpeech and tongues. If we have forſaken the Devil, let us uſe no more deviliſh tongues. He that hath been a railing ſcolder, now let him be a ſober counſellor. He that hath been a malicious ſlanderer, now let him be a loving comforter. He that hath been a vain railer, now let him be a ghoſtly teacher. He that hath abuſed his tongue in curſing, now let him uſe it in bleſſ-

bleſſing. He that hath abuſed his tongue in evil-ſpeaking, now let him uſe it in ſpeaking well. All bitterneſs, anger, railing, and blaſphemy, let it be avoided from you. If you may, and it be poſſible, in no wiſe be angry. But if you may not be clean void of this paſſion, yet then ſo temper and bridle it, that it ſtir you not to contention and brawling. If you be provoked with evil-ſpeaking, arm yourſelf with patience, lenity, and ſilence, either ſpeaking nothing, or elſe being very ſoft, meek, and gentle in anſwering. Overcome thine adverſary with benefits and gentleneſs; and, above all things, keep peace and unity. Be no peace-breakers, but peace-makers: and then there is no doubt, but that God, the author of comfort and peace, will grant us peace of conſcience, and ſuch concord and agreement, that with one mouth and mind we may glorify God, the Father of our Lord Jeſus Chriſt; to whom be all glory, now and for ever. *Amen.*

HEREAFTER ſhall follow Sermons of Faſting, Praying, Alms-deeds, of the Nativity, Paſſion, Reſurrection, and Aſcenſion of our Saviour Chriſt: of the due Receiving of his bleſſed Body and Blood, under the form of Bread and Wine: againſt Idleneſs, againſt Gluttony and Drunkenneſs, againſt Covetouſneſs, againſt Envy, Ire, and Malice; with many other matters, as well fruitful as neceſſary to the edifying of Chriſtian people, and the increaſe of godly living. Amen.

THE

SECOND TOME

OF

HOMILIES,

Of ſuch Matters as were promiſed and entituled in the former Part of HOMILIES.

Set out by the authority of the Queen's Majeſty, and to be read in every Pariſh Church agreeably.

AN

ADMONITION

TO ALL

MINISTERS ECCLESIASTICAL.

FOR that the Lord doth require of his ſervant, whom he hath ſet over his houſehold, to ſhew both faithfulneſs and prudence in his office; it ſhall be neceſſary that ye above all other do behave yourſelves moſt faithfully and diligently in your ſo high a function: that is, aptly, plainly, and diſtinctly to read the ſacred Scriptures, diligently to inſtruct the youth in their Catechiſm, gravely and reverently to miniſter his moſt holy Sacraments, prudently alſo to chooſe out ſuch Homilies as be moſt meet for the time, and for the more agreeable inſtruction of the people committed to your charge, with ſuch diſcretion, that where the Homily may appear too long for one reading, to divide the ſame, to be read part in the forenoon, and part in the afternoon: and where it may ſo chance ſome one or other chapter of the Old Teſtament to fall in order to be read upon the Sundays or Holy-days, which were better to be changed with ſome other of the New Teſtament of more edification, it ſhall be well done to ſpend your time to conſider well of ſuch chapters before-

before-hand, whereby your prudence and diligence in your office may appear, ſo that your people may have cauſe to glorify God for you, and be the readier to embrace your labours, to your better commendation, to the diſcharge of your conſciences, and their own.

N. B. *The latter part of the foregoing Admonition, relating to the Change of Leſſons, in certain caſes, at the diſcretion of the Miniſter, is now entirely ſuperſeded by the Act of Uniformity*, 14 *Car.* II. *Cap.* iv. *Sect.* 2. & 24. by *which* "all Miniſters are bound" (*under the penalties enacted by the Statute* 1 *Eliz. Cap.* ii. *Sect.* 4—8.) "to ſay "and uſe the Morning Prayer, Evening Prayer, Celebra- "tion and Adminiſtration of both the Sacraments, and all "other the public and common Prayer, in ſuch order and "form as is mentioned in the ſaid Book annexed and "joined to this preſent Act, intituled The Book of Com- "mon Prayer" &c. &c. of which Book *The Order how the reſt of the Holy Scripture is to be read*, the Tables of Leſſons, and the Calendar, as well as the Rubrics, are evidently a part.

THE TABLE OF HOMILIES ENSUING.

1. *OF the Right Uſe of the Church.*
2. *Againſt Peril of Idolatry.*
3. *For repairing and keeping clean the Church.*
4. *Of good Works; and firſt of Faſting.*
5. *Againſt Gluttony and Drunkenneſs.*
6. *Againſt Exceſs of Apparel.*
7. *An Homily of Prayer.*
8. *Of the Place and Time of Prayer.*
9. *Of Common Prayer and Sacraments.*
10. *An Information for them which take Offence at certain places of holy Scripture.*
11. *Of Alms-deeds.*
12. *Of the Nativity.*
13. *Of the Paſſion, for Good-Friday.*
14. *Of the Reſurrection, for Eaſter-day.*
15. *Of the worthy Receiving of the Sacrament.*
16. *An Homily concerning the coming down of the Holy Ghoſt, for Whitſunday.*
17. *An Homily for Rogation-Week.*
18. *Of the State of Matrimony.*
19. *Againſt Idleneſs.*
20. *Of Repentance, and true Reconciliation unto God.*
21. *An Homily againſt Diſobedience and wilful Rebellion.*

AN

AN

HOMILY

OF THE

Right Uſe of the Church or Temple of God, and of the Reverence due unto the ſame.

THE FIRST PART.

WHEREAS there appeareth in theſe days great ſlackneſs and negligence of a great ſort of people, in reſorting to the Church, there to ſerve God their heavenly Father, according to their moſt bounden duty, as alſo much uncomely and unreverent behaviour of many perſons in the ſame, when they be there aſſembled, and thereby may juſt fear ariſe of the wrath of God, and his dreadful plagues hanging over our heads for our grievous offences in this behalf, amongſt other many and great ſins which we daily and hourly commit before the Lord: therefore, for the diſcharge of all our conſciences, and the avoiding of the common peril and plague hanging over us, let us conſider what may be ſaid out of God's holy Book concerning this matter, whereunto I pray you give good audience, for that it is of great weight, and concerneth you all. Although the eternal and incomprehenſible Majeſty of God, the Lord of heaven and earth, whoſe ſeat is heaven, and the earth his footſtool, cannot be incloſed in temples or houſes made with man's hand, as in dwelling-places able to receive or contain his Majeſty, according as is evidently declared of the Prophet Iſaiah, and by the doctrine of St. Stephen and St. Paul in the Acts of the Apoſtles. And where king Solomon (who builded unto the Lord the moſt glorious tem-

Acts vii. Iſa. lxvii. Acts vii. xvii.

1 Kings viii. 2 Chron. ii. and vi. ple that ever was made) saith, *Who shall be able to build a meet or worthy house for him? If heaven, and the heaven above all heavens, cannot contain him, how much less can that which I have builded?* And further confesseth, *What am I, that I should be able to build thee an house, O Lord? But yet for this purpose only it is made, that thou mayest regard the prayer of thy servant, and his humble supplication.* Much less then be our churches meet dwelling-places to receive the incomprehensible Majesty of God. And indeed the chief and special temples of God, wherein he hath greatest pleasure, and most delighteth to dwell and continue in, are the bodies and minds of true Christians, and the chosen people of God, according to the doctrine of the holy Scripture, declared in the first Epistle to the Corin-

1 Cor. iii. thians: *Know ye not*, saith St. Paul, *that ye be the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him will God destroy. For the temple of God is holy, which ye are.* And again in the

1 Cor. vi. same Epistle: *Know ye not that your body is the temple of the Holy Ghost dwelling in you, whom ye have given you of God, and that ye be not your own? For ye are dearly bought. Glorify ye now therefore God in your body and in your spirit, which are God's.* And therefore, as our Saviour Christ

John iv. teacheth in the Gospel of St. John, they *that worship God the Father in spirit and truth, in what place soever they do it, worship him aright: for such worshippers doth God the Father look for. For God is a Spirit; and those which worship him must worship him in spirit and truth,* saith our Saviour Christ. Yet all this notwithstanding, the material church or temple is a place appointed, as well by the usage and continual example expressed in the Old Testament, as in the New, for the people of God to resort together unto, there to hear God's holy word, to call upon his holy name, to give him thanks for his innumerable and unspeakable benefits bestowed upon us, and duly and truly to celebrate his holy Sacraments; (in the unfeigned doing and accomplishing of the which standeth that true and right worshipping of God afore mentioned;) and the same church or temple is by the Scriptures, both of the Old Testament and the New, called the House and Temple of the Lord, for the peculiar service there done to his Majesty by his people, and for the effectuous presence of his heavenly grace, wherewith he, by his said holy word, endueth his people so there assembled. And to the said House or Temple of God, at all times, by common order appointed, are all people that be godly indeed bound with

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all diligence to reſort, unleſs by ſickneſs, or other moſt urgent cauſes, they be letted therefro. And all the ſame ſo reſorting thither ought with all quietneſs and reverence there to behave themſelves, in doing their bounden duty and ſervice to Almighty God, in the congregation of his ſaints. All which things are evident to be proved by God's holy word, as hereafter ſhall plainly appear.

And firſt of all, I will declare by the Scriptures, that it is called (as it is indeed) the houſe of God, and temple of the Lord. *He that ſweareth by the temple,* ſaith our Saviour Chriſt, *ſweareth by it, and him that dwelleth therein,* meaning God the Father; which he alſo expreſſeth plainly in the Goſpel of St. John, ſaying, *Do not make the houſe of my Father the houſe of merchandiſe.* And in the book of the Pſalms the Prophet David ſaith, *I will enter into thine houſe; I will worſhip in thy holy temple, in thy fear.* And it is in almoſt infinite places of the Scripture, ſpecially in the Prophets and book of Pſalms, called the Houſe of God, or the Houſe of the Lord. Sometimes it is named the Tabernacle of the Lord, and ſometimes the Sanctuary, that is to ſay, the holy place, or houſe of the Lord. And it is in like wiſe called the Houſe of Prayer, as Solomon, who builded the temple of the Lord at Jeruſalem, doth oft call it the houſe of the Lord, in the which the Lord's name ſhould be called upon. And Iſaiah in the fifty-ſixth chapter, *My houſe ſhall be called the houſe of prayer among all nations.* Which text our Saviour Chriſt allegeth in the New Teſtament, as doth appear in three of the Evangeliſts, and in the parable of the Phariſee and the Publican, which went to pray: in which parable our Saviour Chriſt ſaith, *They went up into the temple to pray.* And Anna, the holy widow and propheteſs, *ſerved the Lord in faſting and prayer in the temple night and day.* And in the ſtory of the Acts it is mentioned, how that *Peter and John went up into the temple at the hour of prayer.* And St. Paul, praying in the temple at Jeruſalem, was wrapt in the Spirit, and did ſee Jeſus ſpeaking unto him. And as in all convenient places prayer may be uſed of the godly privately; ſo it is moſt certain, that the church, or temple, is the due and appointed place for common and public prayer. Now that it is likewiſe the place of thankſgiving unto the Lord for his innumerable and unſpeakable benefits beſtowed upon us, appeareth notably in the latter end of the Goſpel of St. Luke, and the beginning of the ſtory of the Acts, where it is written, that *the Apoſtles and Diſciples, after the aſcenſion of the Lord,*

Matt. xxiii.
John ii.
Pſalm v.
Exod. xxv.
Levit. xix.
1 Kings viii.
2 Chron. vi.
Iſa. lvi.
Matt. xxi.
Mark xi.
Luke xix.
xviii.
Luke ii.
Acts iii.
Acts xxii.
Luke xxiv.
Acts ii.

continued with one accord daily in the temple, always praiſing and bleſſing God. And it is likewiſe declared in the
1 Cor. xi. firſt Epiſtle to the Corinthians, that the church is the due place appointed for the reverent uſe of the ſacraments. It remaineth now to be declared, that the church, or temple, is the place where the lively word of God (and not man's inventions) ought to be read and taught, and that the people are bound thither with all diligence to reſort; and this proof likewiſe to be made by the Scriptures, as hereafter ſhall appear.

In the ſtory of the Acts of the Apoſtles we read, that Paul and Barnabas preached the word of God in the temples of the Jews at Salamine. And when they came to
Acts xiii. Antiochia, *they entered on the ſabbath-day into the ſynagogue, or church, and ſat down; and after the leſſon, or reading of the Law and the Prophets, the ruler of the temple ſent unto them, ſaying, Ye men and brethren, if any of you have any exhortation to make unto the people, ſay it. And ſo Paul ſtanding up, and making ſilence with his hand, ſaid, Ye men that be Iſraelites, and ye that fear God, give ear,* and ſo forth; preaching to them a ſermon out of the Scriptures, as there at large appeareth. And in the ſame ſtory of the Acts, the
Acts xvii. ſeventeenth chapter, is teſtified, how Paul preached Chriſt out of the Scriptures at Theſſalonica. And in the fifteenth chapter, James the Apoſtle, in that holy council and aſ-
Acts xv. ſembly of his fellow-apoſtles, ſaith, *Moſes of old time hath in every city certain that preach him in the ſynagogues or temples, where he is read every ſabbath-day.* By theſe places ye may ſee the uſage of reading of the Scriptures of the Old Teſtament among the Jews in their ſynagogues every ſabbath-day, and ſermons uſually made upon the ſame. How much more then is it convenient that the Scriptures of God, and ſpecially the Goſpel of our Saviour Chriſt, ſhould be read and expounded to us, that be Chriſtians, in our churches, ſpecially our Saviour Chriſt and his Apoſtles allowing this moſt godly and neceſſary uſage, and by their examples confirming the ſame.

Matt. iv. Mark i. Luke iv. Matt. xiii. xx. Mark vi. Luke xiii. It is written in the ſtories of the Goſpels in divers places, that *Jeſus went round about all Galilee, teaching in their ſynagogues, and preaching the Goſpel of the kingdom:* in which places is his great diligence in continual preaching and teaching of the people moſt evidently ſet forth.

Luke iv. In Luke ye read, how Jeſus, according to his accuſtomed uſe, *came into the temple, and how the book of Iſaiah the Prophet was delivered him,* how he read a text therein, and made a ſermon upon the ſame.

And

And in the nineteenth is expreſſed how he *taught daily in the temple.* And it is thus written in the eighth of John: *Jeſus came again early in the morning into the temple, and all the people came unto him; and he ſat down and taught them.* And in the eighteenth of John our Saviour teſtifieth before Pilate, that he ſpake *openly unto the world, and that he always taught in the ſynagogue and in the temple, whither all the Jews reſorted, and that ſecretly he ſpake nothing.* And in St. Luke: *Jeſus taught in the temple, and all the people came early in the morning unto him, that they might hear him in the temple.*

Luke xix. John viii. John xviii. Luke xxi.

Here ye ſee as well the diligence of our Saviour in teaching the word of God in the temple daily, and ſpecially on the ſabbath-days, as alſo the readineſs of the people reſorting all together, and that early in the morning, into the temple to hear him.

The ſame example of diligence in preaching the word of God in the temple, ſhall ye find in the Apoſtles, and the people reſorting unto them. Acts the fifth: how the Apoſtles, although they had been whipped and ſcourged the day before, and by the High Prieſt commanded that they ſhould preach no more in the name of Jeſus, yet the day following they entered early in the morning into the temple, and did not ceaſe to teach and declare Jeſus Chriſt. And in ſundry other places of the ſtory of the Acts ye ſhall find like diligence, both in the Apoſtles in teaching, and in the people in coming to the temple to hear God's word. And it is teſtified in the firſt of Luke, that *when Zachary, the holy prieſt,* and father to John Baptiſt, *did ſacrifice within the temple, all the people ſtood without a long time praying*; ſuch was their zeal and fervency at that time. And in the ſecond of Luke appeareth what great journeys men, women, yea and children took, to come to the temple on the feaſt-day, there to ſerve the Lord; and ſpecially the example of Joſeph, the bleſſed Virgin Mary, mother to our Saviour Jeſus Chriſt, and of our Saviour Chriſt himſelf, being yet but a child, whoſe examples are worthy for us to follow. So that if we would compare our negligence in reſorting to the houſe of the Lord, there to ſerve him, with the diligence of the Jews, in coming daily very early, ſometimes by great journeys, to their temple; and when the multitude could not be received within the temple, the fervent zeal that they had declared in ſtanding long without and praying; we may juſtly in this compariſon condemn our ſlothfulneſs and negligence, yea plain contempt,

Acts xiii. xv. xvii. Luke i. Luke ii.

tempt, in coming to the Lord's house, standing so near unto us, so seldom, and scarcely at any time. So far is it from a great many of us to come early in the morning, or give attendance without, who disdain to come into the temple: and yet we abhor the very name of the Jews, when we hear it, as of a most wicked and ungodly people. But it is to be feared, that in this point we be far worse than the Jews, and that they shall rise at the day of judgment to our condemnation, who, in comparison to them, shew such slackness and contempt in resorting to the house of the Lord, there to serve him, according as we are of duty most bound. And besides this most horrible dread of God's just judgment in the great day, we shall not in this life escape his heavy hand and vengeance, for this contempt of the house of the Lord, and his due service in the same, according as the Lord himself threateneth in the first chapter of his Prophet Haggai, after this
Haggai i. sort: *Because you have left my house desert and without company*, saith the Lord, *and ye have made haste every man to his own house, for this cause are the heavens stayed over you, that they should give no dew, and the earth is forbidden, that it shall bring forth his fruit; and I have called drought upon the earth, and upon the mountains, and upon corn, and upon wine, and upon oil, and upon all things that the earth bringeth forth, and upon men, and upon beasts, and upon all things that men's hands labour for.* Behold, if we be such worldlings, that we care not for the eternal judgments of God, (which yet of all other are most dreadful and horrible,) we shall not escape the punishment of God in this world by drought and famine, and the taking away of all worldly commodities, which we as worldlings seem only to regard and care for. Whereas, on the contrary part, if we would amend this fault or negligence, slothfulness and contempt of the house of the Lord, and his due service there, and with diligence resort thither together, to serve the Lord with one accord and consent, in all holiness and righteousness before him, we have promises of
Matt. xviii. benefits both heavenly and worldly. *Wheresoever two or three be gathered in my name*, saith our Saviour Christ, *there am I in the midst of them.* And what can be more blessed, than to have our Saviour Christ amongst us? Or what again can be more unhappy or mischievous, than to drive our Saviour Christ from among us, and to leave a place for his and our most ancient and mortal enemy, the old dragon and serpent, Satan the Devil, in the midst of us?

Luke ii. In the second of Luke it is written, how that *the mother*

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of Chriſt and Joſeph, when they had long ſought Chriſt, whom they had loſt, and could find him no where, that at the laſt *they found him in the temple, ſitting in the midſt of the doctors*. So if we lack Jeſus Chriſt, that is to ſay, the Saviour of our ſouls and bodies, we ſhall not find him in the market-place, or in the guildhall, much leſs in the alehouſe or tavern, amongſt good fellows, (as they call them,) ſo ſoon as we ſhall find him in the temple, the Lord's houſe, amongſt the teachers and preachers of his word, where indeed he is to be found. And as concerning worldly commodities, we have a ſure promiſe of our Saviour Chriſt: *Seek ye firſt the kingdom of God, and the righteouſneſs thereof, and all theſe things ſhall withal be given unto you.* Matt. vi. And thus we have in the firſt part of this Homily declared by God's word, that the temple or church is the houſe of the Lord, for that the ſervice of the Lord (as teaching and hearing of his holy word, calling upon his holy name, giving thanks to him for his great and innumerable benefits, and due miniſtering of his ſacraments) is there uſed. And it is likewiſe declared already by the Scriptures, how all godly and Chriſtian men and women ought, at times appointed, with diligence to reſort unto the houſe of the Lord, there to ſerve him and to glorify him, as he is moſt worthy, and we moſt bound; to whom be all glory and honour, world without end. *Amen.*

The Second Part of the Homily of the Right Uſe of the Church.

IT was declared in the firſt part of this Homily, by God's word, that the temple, or church, is the houſe of the Lord, for that the ſervice of the Lord (as teaching and hearing of his holy word, calling upon his holy name, giving thanks to him for his great and innumerable benefits, and due miniſtering of his ſacraments) is there uſed. And it is likewiſe already declared by the Scriptures, how all godly and Chriſtian men and women ought, at times appointed, with diligence to reſort unto the houſe of the Lord, there to ſerve him, and to glorify him, as he is moſt worthy, and we moſt bounden.

Now it remaineth, in this ſecond part of the Homily concerning the right uſe of the temple of God, to be likewiſe declared by God's word, with what quietneſs, ſilence,

ſilence, and reverence, thoſe that reſort to the houſe of the Lord ought there to uſe and behave themſelves.

It may teach us ſufficiently how well it doth become us Chriſtian men reverently to uſe the church and holy houſe of our prayers, by conſidering in how great reverence and veneration the Jews in the old law had their temple, which appeareth by ſundry places, whereof I will
Matt. xxvi. note unto you certain. In the twenty-ſixth of Matthew it is laid to our Saviour Chriſt's charge before a temporal judge, as a matter worthy of death, by the two falſe witneſſes, that he had ſaid, *he could deſtroy the temple of God, and in three days build it again;* not doubting, but if they might make men to believe that he had ſaid any thing againſt the honour and majeſty of the temple, he ſhould ſeem to all men moſt worthy of death. And in the twenty-firſt of the Acts, when the Jews found Paul in the tem-
Acts xxi. ple, *they laid hands upon him, crying, Ye men Iſraelites, help; this is that man who teacheth all men every where againſt the people and the law, and againſt this place: beſides that, he hath brought the Gentiles into the temple, and hath profaned this holy place.* Behold how they took it for a like offence to ſpeak againſt the temple of God, as to ſpeak againſt the law of God; and how they judged it convenient, that none but godly perſons, and the true worſhippers of God, ſhould enter into the temple of God. And the ſame fault is laid to Paul's charge by Tertullus, *an eloquent man*, and by the Jews, in the twenty-fourth of the Acts, before a temporal judge, as a matter worthy of
Acts xxiv. death, that he went about *to pollute the temple of God.* And in the twenty-ſeventh of Matthew, when the chief prieſts had received again the pieces of ſilver at Judas's
Matt. xxvii. hand, they ſaid, *It is not lawful to put them into Corban,* (which was the treaſure-houſe of the temple,) *becauſe it is the price of blood.* So that they could not abide that not only any unclean perſon, but alſo any other dead thing that was judged unclean, ſhould once come into the temple, or any place thereto belonging. And to this end is St. Paul's ſaying in the ſecond Epiſtle to the Corinthians,
2 Cor. vi. the ſixth chapter, to be applied: *What fellowſhip is there betwixt righteouſneſs and unrighteouſneſs? Or what communion between light and darkneſs? Or what concord between Chriſt and Belial? Or what part can the faithful have with the unfaithful? Or what agreement can there be between the temple of God and images?* Which ſentence, although it be chiefly referred to the temple of the mind of the godly; yet ſeeing that the ſimilitude and pith of the argument

ment is taken from the material temple, it enforceth that no ungodlineſs, ſpecially of images or idols, may be ſuffered in the temple of God, which is the place of worſhipping God; and therefore can no more be ſuffered to ſtand there; than light can agree with darkneſs, or Chriſt with Belial; for that the true worſhipping of God, and the worſhipping of images, are moſt contrary. And the ſetting of them up in the place of worſhipping may give great occaſion to the worſhipping of them. But to return to the reverence, that the Jews had to their temple: you will ſay they honoured it ſuperſtitiouſly, and a great deal too much, crying out, *The temple of the Lord, the temple of the Lord,* being notwithſtanding moſt wicked in life, and be therefore moſt juſtly reproved of Jeremiah, the Prophet of the Lord. Truth it is, that they were ſuperſtitiouſly given to the honouring of their temple. But I would we were not as far too ſhort from the due reverence of the Lord's houſe, as they overſhot themſelves therein. And if the Prophet juſtly reprehended them, hearken alſo what the Lord requireth at our hands, that we may know whether we be blame-worthy or no. Jer. vii.

It is written in Eccleſiaſtes, the fourth chapter, *When thou doſt enter into the houſe of God,* ſaith he, *take heed to thy feet; draw near that thou mayeſt hear: for obedience is much more worth than the ſacrifice of fools, which know not what evil they do. Speak nothing raſhly there, neither let thine heart be ſwift to utter words before God: for God is in heaven, and thou art upon the earth; therefore let thy words be few.* Note, well-beloved, what quietneſs in geſture and behaviour, what ſilence in talk and words, is required in the houſe of God; for ſo he calleth it. See whether they take heed to their feet, as they be here warned, which never ceaſe from uncomely walking and jetting up and down and overthwart the church, ſhewing an evident ſignification of notable contempt, both of God, and all good men there preſent: and what heed they take to their tongues and ſpeech, which do not only ſpeak words ſwiftly and raſhly before the Lord, (which they be here forbidden,) but alſo oftentimes ſpeak filthily, covetouſly, and ungodlily, talking of matters ſcarce honeſt or fit for the alehouſe or tavern, in the houſe of the Lord; little conſidering that they ſpeak before God, who dwelleth in heaven, (as is here declared,) when they be but vermins here creeping upon the earth, in compariſon to his eternal Majeſty, and leſs regarding that they muſt *give an account at the great day of every idle word,* whereſoever it be ſpoken, Eccleſ. iv. Matt. xii.

ſpoken, much more of filthy, unclean, or wicked words ſpoken in the Lord's houſe, to the great diſhonour of his Majeſty, and offence of all that hear them. And indeed, concerning the people and multitude, the temple is prepared for them to be hearers rather than ſpeakers, conſidering that as well the word of God is there read or taught, whereunto they are bound to give diligent ear with all reverence and ſilence, as alſo that common prayer and thankſgiving are rehearſed and ſaid by the public miniſter in the name of the people and the whole multitude preſent, whereunto they, giving their ready audience,
1 Cor. xiv. ſhould aſſent, and ſay, *Amen*, as St. Paul teacheth in the firſt Epiſtle to the Corinthians. And in another place, *glorifying God with one ſpirit and mouth;* which cannot be when every man and woman, in ſeverate pretence of devotion, prayeth privately; one aſking, another giving thanks, another reading doctrine, and forceth not to hear the common prayer of the miniſter. And peculiarly, what due reverence is to be uſed in the miniſtering of the ſacraments in the temple, the ſame St. Paul teacheth in his Epiſtle to the Corinthians, rebuking ſuch as did unre-
1 Cor. xi. verently uſe themſelves in that behalf. *Have ye not houſes to eat and drink in?* ſaith he. *Do ye deſpiſe the church or congregation of God? What ſhall I ſay to you? Shall I praiſe you? In this I praiſe you not.* And God requireth not only this outward reverence of behaviour and ſilence in his houſe, but all inward reverence in cleanſing of the thoughts of our hearts, threatening by his Prophet Hoſea in the ninth
Hoſea ix. chapter, that, *for the malice of the inventions and devices of the people, he will caſt them out of his houſe:* whereby is alſo ſignified the eternal caſting of them out of his heavenly houſe and kingdom, which is moſt horrible. And
Levit. xix. therefore in the nineteenth of Leviticus God ſaith, *Fear you with reverence my ſanctuary, for I am the Lord.* And
Pſal. v. according to the ſame the Prophet David ſaith, *I will enter into thine houſe, I will worſhip in thy holy temple, in thy fear:* ſhewing what inward reverence and humbleneſs of mind the godly man ought to have in the houſe of the Lord. And to allege ſomewhat concerning this matter out of the New Teſtament, in what honour God would have his houſe or temple kept, and that by the example of our Saviour Chriſt, whoſe authority ought of good reaſon with all true Chriſtians to be of moſt weight and eſti-
Matt. xxi. Mark xi. Luke xix. John xi. mation. It is written of all the four Evangeliſts, as a notable act, and worthy to be teſtified by many holy witneſſes, how that our Saviour Jeſus Chriſt, that merciful

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and mild Lord, compared for his meekneſs to a ſheep ſuf- Iſa. liii.
fering with ſilence his fleece to be ſhorn from him, and Acts viii.
to a lamb led without reſiſtance to the ſlaughter, which
gave his body to them that did ſmite him, anſwered not Iſa. l.
him that reviled, nor turned away his face from them
that did reproach him and ſpit upon him, and, according
to his own example, gave precepts of mildneſs and ſuffer- Matt. v.
ance to his diſciples: yet when he ſeeth the temple and
holy houſe of his heavenly Father miſordered, polluted,
and profaned, uſeth great ſeverity and ſharpneſs, over-
turneth the tables of the exchangers, ſubverteth the ſeats
of them that ſold doves, maketh a whip of cords, and
ſcourgeth out thoſe wicked abuſers and profaners of the
temple of God, ſaying, *My houſe ſhall be called the houſe of prayer; but ye have made it a den of thieves.* And in the
ſecond of John, *Do not ye make the houſe of my Father the* John ii.
houſe of merchandiſe? For as it is the houſe of God, when
God's ſervice is duly done in it; ſo when we wickedly
abuſe it with wicked talk or covetous bargaining, we
make it a den of thieves, or an houſe of merchandiſe.
Yea, and ſuch reverence would Chriſt ſhould be therein,
that he would not ſuffer any veſſel to be carried through
the temple. And whereas our Saviour Chriſt (as is be- Luke ii.
fore mentioned out of St. Luke) could be found no where
(when he was ſought) but only in the temple amongſt the
doctors; and now again exerciſeth his authority and
juriſdiction, not in caſtles and princely palaces amongſt
ſoldiers, but in the temple; ye may hereby underſtand in
what place his ſpiritual kingdom (which he denieth to
be of this world) is ſooneſt to be found, and beſt to be
known of all places in this world. And according to this
example of our Saviour Chriſt in the primitive Church,
which was moſt holy and godly, and in the which due
diſcipline with ſeverity was uſed againſt the wicked, open
offenders were not ſuffered once to enter into the houſe of
the Lord, nor admitted to common prayer, and the uſe of
the holy ſacraments, with other true Chriſtians, until
they had done open penance before the whole church.
And this was practiſed not only upon mean perſons, but
alſo upon the rich, noble, and mighty perſons, yea, upon
Theodoſius, that puiſſant and mighty emperor, whom, *Chryſoſt.*
for committing a grievous and wilful murder, St. Am-
broſe, biſhop of Milan, reproved ſharply, and did alſo
excommunicate the ſaid emperor, and brought him to
open penance. And they that were ſo juſtly exempted
and baniſhed, as it were, from the houſe of the Lord,
were

were taken (as they be indeed) for men divided and ſeparated from Chriſt's church, and in moſt dangerous eſtate,
1 Cor. v. yea, as St. Paul ſaith, *even given unto Satan the Devil for a time;* and their company was ſhunned and avoided of all godly men and women, until ſuch time as they by repentance and public penance were reconciled. Such was the honour of the Lord's houſe in men's hearts, and outward reverence alſo at that time, and ſo horrible a thing was it to be ſhut out of the Church and houſe of the Lord in thoſe days, when religion was moſt pure, and nothing ſo corrupt as it hath been of late days. And yet we willingly, either by abſenting ourſelves from the houſe of the Lord, do, as it were, excommunicate ourſelves from the church and fellowſhip of the ſaints of God; or elſe coming thither, by uncomely and unreverent behaviour there, by haſty, raſh, yea, unclean and wicked thoughts and words before the Lord our God, horribly diſhonour his holy houſe, the church of God, and his holy name and majeſty, to the great danger of our ſouls, yea, and certain damnation alſo, if we do not ſpeedily and earneſtly repent us of this wickedneſs.

Thus ye have heard, dearly beloved, out of God's word, what reverence is due to the holy houſe of the Lord, how all godly perſons ought with diligence at times appointed thither to repair, how they ought to behave themſelves there, with reverence and dread before the Lord, what plagues and puniſhments, as well temporal as eternal, the Lord in his holy word threateneth, as well to ſuch as neglect to come to his holy houſe, as alſo to ſuch who, coming thither, do unreverently by geſture or talk there behave themſelves. Wherefore if we deſire to have ſeaſonable weather, and thereby to enjoy the good fruits of the earth; if we will avoid drought and barrenneſs, thirſt and hunger, which are plagues threatened unto ſuch as make haſte to go to their own houſes, to alehouſes and to taverns, and leave the houſe of the Lord empty and deſolate; if we abhor to be ſcourged, not with whips made of cords, out of the material temple only, (as our Saviour Chriſt ſerved the defilers of the houſe of God in Jeruſalem,) but alſo to be beaten and driven out of the eternal temple and houſe of the Lord (which is his heavenly kingdom) with the iron rod of everlaſting damnation, and caſt into utter darkneſs, where is weeping and gnaſhing of teeth; if we fear, dread, and abhor this, I ſay, as we have moſt juſt cauſe to do, then let us amend this our negligence and contempt in coming to the houſe of the

Lord,

Lord, this our unreverent behaviour in the houſe of the Lord; and reſorting thither diligently together, let us there with reverent hearing of the Lord's holy word, calling on the Lord's holy name, giving of hearty thanks unto the Lord for his manifold and ineſtimable benefits daily and hourly beſtowed upon us, celebrating alſo reverently the Lord's holy ſacraments, ſerve the Lord in his holy houſe, as becometh the ſervants of the Lord, in holineſs and righteouſneſs before him all the days of our life; and then we ſhall be aſſured after this life to reſt in his holy hill, and to dwell in his tabernacle, there to praiſe and magnify his holy name in the congregation of his ſaints, in the holy houſe of his eternal kingdom of heaven, which he hath purchaſed for us by the death and ſhedding of the precious blood of his Son our Saviour Jeſus Chriſt: to whom, with the Father and the Holy Ghoſt, one immortal majeſty of God, be all honour, glory, praiſe, and thankſgiving, world without end. *Amen.*

AN

AN

HOMILY

AGAINST

Peril of Idolatry, and ſuperfluous decking of Churches.

THE FIRST PART.

IN what points the true ornaments of the church or temple of God do conſiſt and ſtand, hath been declared in the two laſt Homilies, treating of the right uſe of the temple or houſe of God, and of the due reverence that all Chriſtian people are bound to give unto the ſame. The ſum whereof is, that the church or houſe of God is a place appointed by the holy Scriptures, where the lively word of God ought to be read, taught, and heard, the Lord's holy name called upon by public prayer, hearty thanks given to his Majeſty for his infinite and unſpeakable benefits beſtowed upon us, his holy ſacraments duly and reverently miniſtered; and that therefore all that be godly indeed ought both with diligence, at times appointed, to repair together to the ſaid church, and there with all reverence to uſe and behave themſelves before the Lord. And that the ſaid church thus godly uſed by the ſervants of the Lord, in the Lord's true ſervice, for the effectuous preſence of God's grace, wherewith he doth by his holy word and promiſes endue his people there preſent and aſſembled, to the attainment, as well of commodities worldly, neceſſary for us, as alſo of all heavenly gifts, and life everlaſting, is called by the word of God (as it is indeed) the Temple of the Lord, and the Houſe of God, and that therefore the due reverence thereof is ſtirred up in the hearts of the godly, by the conſideration

of

of theſe true ornaments of the ſaid houſe of God, and not by any outward ceremonies or coſtly and glorious decking of the ſaid houſe or temple of the Lord, contrary to the which moſt manifeſt doctrine of the Scriptures, and contrary to the uſage of the primitive church, which was moſt pure and uncorrupt, and contrary to the ſentences and judgments of the moſt ancient, learned, and godly doctors of the church, (as hereafter ſhall appear,) the corruption of theſe latter days hath brought into the church infinite multitudes of images, and the ſame, with other parts of the temple alſo, have decked with gold and ſilver, painted with colours, ſet them with ſtone and pearl, clothed them with ſilks and precious veſtures, fancying untruly that to be the chief decking and adorning of the temple or houſe of God, and that all people ſhould be the more moved to the due reverence of the ſame, if all corners thereof were glorious, and gliſtering with gold and precious ſtones. Whereas indeed they by the ſaid images, and ſuch glorious decking of the temple, have nothing at all profited ſuch as were wiſe and of underſtanding; but have thereby greatly hurt the ſimple and unwiſe, occaſioning them thereby to commit moſt horrible idolatry. And the covetous perſons, by the ſame occaſion, ſeeming to worſhip, and peradventure worſhipping indeed, not only the images, but alſo the matter of them, gold and ſilver, as that vice is of all others in the Scriptures peculiarly called *idolatry*, or *worſhipping of images*. Againſt the which foul abuſes and great enormities ſhall be alleged unto you; firſt, the authority of God's holy word, as well out of the Old Teſtament, as of the New. And ſecondly, the teſtimonies of the holy and ancient learned fathers and doctors, out of their own works and ancient hiſtories eccleſiaſtical, both that you may at once know their judgments, and withal underſtand what manner of ornaments were in the temples in the primitive church, in thoſe times which were moſt pure and ſincere. Thirdly, the reaſons and arguments made for the defence of images or idols, and the outrageous decking of temples and churches with gold, ſilver, pearl, and precious ſtones, ſhall be confuted, and ſo this whole matter concluded. But leſt any ſhould take occaſion by the way, of doubting by words or names, it is thought good here to note firſt of all, that although in common ſpeech we uſe to call the likeneſs or ſimilitudes of men or other things, images, and not idols: yet the Scriptures uſe the ſaid two words (*idols* and *images*) indifferently for one

Epheſ. v. Coloſſ. iii.

thing alway. They be words of divers tongues and ſounds, but one in ſenſe and ſignification in the Scriptures. The one is taken of the Greek word Εἴδωλον, an idol, and the other of the Latin word *Imago*, an image, and ſo both uſed as Engliſh terms in the tranſlating of Scriptures indifferently, according as the Septuaginta have in their tranſlation in Greek Εἴδωλα, and St. Jerome in his tranſlation of the ſame places in Latin hath *Simulachra*, in Engliſh, images. And in the New Teſtament, that which St. John calleth Εἴδωλον, St Jerome likewiſe tranſlateth *Simulachrum*, as in all other like places of Scripture uſually he doth ſo tranſlate. And Tertullian, a moſt ancient doctor, and well learned in both the tongues, Greek and Latin, interpreting this place of St. John, *Beware of idols*, that is to ſay, ſaith Tertullian, of the images themſelves: the Latin words, which he uſeth, be *Effigies* and *Imago*, to ſay, an image. And therefore it forceth not, whether in this proceſs we uſe the one term or the other, or both together, ſeeing they both (though not in common Engliſh ſpeech, yet in Scripture) ſignify one thing. And though ſome, to blind men's eyes, have heretofore craftily gone about to make them to be taken for words of divers ſignifications in matters of religion, and have therefore uſually named the likeneſs or ſimilitude of a thing ſet up amongſt the heathen in their temples, or other places, to be worſhipped, an idol. But the like ſimilitude with us, ſet up in the church, the place of worſhipping, they call an image, as though theſe two words (*idol* and *image*) in Scripture, did differ in propriety and ſenſe, which (as is aforeſaid) differ only in ſound and language, and in meaning be indeed all one, ſpecially in the Scriptures and matters of religion. And our images alſo have been, and be, and, if they be publicly ſuffered in churches and temples, ever will be alſo worſhipped, and ſo idolatry committed to them, as in the laſt part of this Homily ſhall at large be declared and proved. Wherefore our images in temples and churches be indeed none other but idols, as unto the which idolatry hath been, is, and ever will be committed.

1 John v.

Lib. de corona militis.

And firſt of all, the Scriptures of the Old Teſtament, condemning and abhorring as well all idolatry or worſhipping of images, as alſo the very idols or images themſelves, ſpecially in temples, are ſo many and plentiful, that it were almoſt an infinite work, and to be contained in no ſmall volume, to record all the places concerning the

the ſame. For when God had choſen to himſelf a peculiar and ſpecial people from amongſt all other nations that knew not God, but worſhipped idols and falſe gods, he gave unto them certain ordinances and laws to be kept and obſerved of his ſaid people. But concerning none other matter did he give either more, or more earneſt and expreſs laws to his ſaid people, than thoſe that concerned the true worſhipping of him, and the avoiding and fleeing of idols, and images, and idolatry: for that both the ſaid idolatry is moſt repugnant to the right worſhipping of him and his true glory, above all other vices, and that he knew the proneneſs and inclination of man's corrupt kind and nature to that moſt odious and abominable vice. Of the which ordinances and laws, ſo given by the Lord to his people concerning that matter, I will rehearſe and allege ſome that be moſt ſpecial for this purpoſe, that you by them may judge of the reſt.

In the fourth chapter of the book named Deuteronomy, is a notable place, and moſt worthy with all diligence to be marked, which beginneth thus: *And now, Iſrael, hear the commandments and judgments which I teach thee,* ſaith the Lord, *that thou doing them mayeſt live, and enter and poſſeſs the land which the Lord God of your fathers will give you. Ye ſhall put nothing to the word which I ſpeak to you, neither ſhall ye take any thing from it. Keep ye the commandments of the Lord your God, which I command you.* And by and by after, he repeateth the ſame ſentence three or four times, before he come to the matter that he would ſpecially warn them of, as it were for a preface, to make them to take the better heed unto it. *Take heed to thyſelf,* ſaith he, *and to thy ſoul, with all carefulneſs, leſt thou forgetteſt the things which thine eyes have ſeen, and that they go not out of thine heart all the days of thy life; thou ſhalt teach them to thy children and nephews,* or poſterity. And ſhortly after, *The Lord ſpake unto you out of the middle of fire; ye heard the voice or ſound of his words, but you did ſee no form or ſhape at all.* And by and by followeth, *Take heed therefore diligently unto your ſouls: you ſaw no manner of image in the day, in the which the Lord ſpake unto you in Horeb, out of the midſt of the fire, leſt peradventure you, being deceived, ſhould make to yourſelves any graven image, or likeneſs of man or woman, or the likeneſs of any beaſt which is upon the earth, or of the birds that fly under heaven, or of any creeping thing that is moved on the earth, or of the fiſhes that do continue in the waters: leſt peradventure thou, lifting up thine eyes to heaven, do ſee* Deut. iv.

the ſun and the moon, and the ſtars of heaven, and ſo thou, being deceived by error, ſhouldeſt honour and worſhip them, which the Lord thy God hath created to ſerve all nations that be under heaven. And again, *Beware that thou forget not the covenant of the Lord thy God, which he made with thee, and ſo make to thyſelf any carved image, of them which the Lord hath forbidden to be made: for the Lord thy God is a conſuming fire, and a jealous God. If you have children and nephews, and do tarry in the land, and, being deceived, do make to yourſelves any ſimilitude, doing evil before the Lord your God, and provoke him to anger; I do this day call upon heaven and earth to witneſs, that ye ſhall quickly periſh out of the land which you ſhall poſſeſs; you ſhall not dwell in it any long time; but the Lord will deſtroy you, and will ſcatter you among ſt all nations; and ye ſhall remain but a very few among ſt the nations, whither the Lord will lead you away; and then ſhall you ſerve gods which are made with man's hands, of wood and ſtone, which ſee not, and hear not, neither eat nor ſmell,* and ſo forth. This is a notable chapter, and treateth almoſt altogether of this matter. But becauſe it is too long to write out the whole, I have noted you certain principal points out of it. Firſt, how earneſtly and oft he calleth upon them to mark and to take heed, and that upon the peril of their ſouls, to the charge which he giveth them. Then how he forbiddeth, by a ſolemn and long rehearſal of all things in heaven, in earth, and in the water, any image or likeneſs of any thing at all to be made. Thirdly, what penalty and horrible deſtruction he ſolemnly, with invocation of heaven and earth to record, denounceth and threateneth to them, their children and poſterity, if they, contrary to this commandment, do make or worſhip any image or ſimilitude, which he ſo ſtraitly hath forbidden. And when they, this notwithſtanding, partly by inclination of man's corrupt nature, moſt prone to idolatry, and partly occaſioned by the Gentiles and heathen people dwelling about them, who were idolaters, did fall to the making and worſhipping of images; God, according to his word, brought upon them all thoſe plagues which he threatened them with, as appeareth in the Books of the Kings and the Chronicles, in ſundry places at large. And agreeable hereunto are many other notable places in the Old Teſtament, Deuteronomy xxvii. *Curſed be he that maketh a carved image, or a caſt or molten image, which is abomination before the Lord, the work of the artificer's hand, and ſetteth it up in a ſecret corner; and all the people ſhall ſay, Amen.*

Read

Read the thirteenth and fourteenth chapters of the Book of Wiſdom concerning idols or images, how they be made, ſet up, called upon, and offered unto, and how he praiſeth the tree whereof the gibbet is made, as happy in compariſon to the tree that an image or idol is made of, even by theſe very words; Happy is the tree wherethrough righteouſneſs cometh, (meaning the gibbet;) but curſed is the idol that is made with hands, yea, both it, and he that made it, and ſo forth. And by and by he ſheweth, how that the things which were the good creatures of God before, (as trees or ſtones,) when they be once altered and faſhioned into images to be worſhipped, become abomination, a temptation unto the ſouls of men, and a ſnare for the feet of the unwiſe. And why? The ſeeking out of images is the beginning of whoredom, ſaith he; and the bringing up of them is the deſtruction of life: for they were not from the beginning, neither ſhall they continue for ever. The wealthy idleneſs of men hath found them out upon earth, therefore ſhall they come ſhortly to an end: and ſo forth to the end of the chapter, containing theſe points; how idols or images were firſt invented and offered unto, how by an ungracious cuſtom they were eſtabliſhed, how tyrants compel men to worſhip them, how the ignorant and the common people are deceived by the cunning of the workman, and the beauty of the image, to do honour unto it, and ſo to err from the knowledge of God, and of other great and many miſchiefs that come by images. And for a concluſion he ſaith, that the honouring of abominable images is the cauſe, the beginning, and end of all evil, and that the worſhippers of them be either mad or moſt wicked. See and view the whole chapter with diligence, for it is worthy to be well conſidered, ſpecially that is written of the deceiving of the ſimple and unwiſe common people by idols and images, and repeated twice or thrice, leſt it ſhould be forgotten. And in the chapter following be theſe words: The painting of the picture and carved image with divers colours enticeth the ignorant, ſo that he honoureth and loveth the picture of a dead image that hath no ſoul. Nevertheleſs, they that love ſuch evil things, they that truſt in them, they that make them, they that favour them, and they that honour them, are all worthy of death, and ſo forth. Wiſd. xv.

In the Book of Pſalms, the Prophet curſeth the image-honourers in divers places. *Confounded be all they that worſhip carved images, and that delight or glory in them. Like* Pſal. xcvii. Pſal. cxv. Pſal. cxxxv.

be they unto the images that make them, and all they that put their trust in them.

Isa. xlii. And in the Prophet Isaiah, saith the Lord: *Even I am the Lord, and this is my name, and my glory will I give to none other, neither my honour to graven images.* And by and by; *Let them be confounded with shame that trust in idols or images, or say to them, You are our Gods.* And in the fortieth chapter, after he hath set forth the incomprehensible Majesty of God, he asketh, *To whom then will ye make God like? Or what similitude will ye set up unto him? Shall the carver make him a carved image? And shall the goldsmith cover him with gold, and cast him into a form of silver plates? And for the poor man, shall the image-maker frame an image of timber, that he may have somewhat to set up also?* And after this he crieth out, *O wretches, heard ye never of this? Hath it not been preached unto you since the beginning,* and so forth, *how by the creation of the world, and the greatness of the work, they might understand the Majesty of God, the Creator and Maker of all, to be greater than that it should be expressed, or set forth in any image or bodily similitude?* And besides this preaching, even in the law of God, written with his own finger, (as Exod. xx. the Scripture speaketh,) and that in the first table, and the beginning thereof, is this doctrine aforesaid against images, not briefly touched, but at large set forth and preached, and that with denunciation of destruction to the contemners and breakers of this law, and their posterity after them. And, lest it should not yet be marked, or not remembered, the same is written and reported not in one, but in sundry places of the word of God, that, by oft hearing and reading of it, we might once learn and remember it, as you also hear daily read in the church, Lev. xxvi. Deut. v. Exod. xx. *God spake these words, and said, I am the Lord thy God. Thou shalt have none other Gods but me. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, nor in the earth beneath, nor in the water under the earth: thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sin of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.* All this notwithstanding, neither could the notableness of the place, being the very beginning of the living Lord's law, make us to mark it, nor the plain declaration, by recounting of all kind of similitudes, cause us to understand it, nor the oft repeating and reporting

reporting of it in divers and ſundry places, the oft reading and hearing of it, could cauſe us to remember it, nor the dread of the horrible penalty to ourſelves, our children, and poſterity after us, fright us from tranſgreſſing of it, nor the greatneſs of the reward to us and our children after us, move us any thing to obedience, and the obſerving of this the Lord's great law: but as though it had been written in ſome corner, and not at large expreſſed, but briefly and obſcurely touched; as though no penalty to the tranſgreſſors, nor reward to the obedient, had been adjoined unto it, like blind men without all knowledge and underſtanding, like unreaſonable beaſts, without dread of puniſhment or reſpect of reward, have diminiſhed and diſhonoured the high Majeſty of the living God, by the baſeneſs and vileneſs of ſundry and divers images of dead ſtocks, ſtones, and metals. And as the Majeſty of God, whom we have left, forſaken, and diſhonoured, and therefore the greatneſs of our ſin and offence againſt his Majeſty, cannot be expreſſed; ſo is the weakneſs, vileneſs, and fooliſhneſs, in device of the images, (whereby we have diſhonoured him,) expreſſed at large in the Scriptures, namely, the Pſalms, the Book of Wiſdom, the Prophet Iſaiah, Ezekiel, and Baruch, ſpecially in theſe places and chapters of them: Pſalm cxv. and cxxxv. Iſaiah xl. and xliv. Ezekiel vi. Wiſdom xiii. xiv. and xv. Baruch vi. The which places, as I exhort you often and diligently to read, ſo are they too long at this preſent to be rehearſed in an Homily. Notwithſtanding, I will make you certain brief or ſhort notes out of them, what they ſay of theſe idols or images. Firſt, that they be made but of ſmall pieces of wood, ſtone, or metal, and therefore they cannot be any ſimilitudes of the great Majeſty of God, whoſe ſeat is heaven, and the earth his footſtool. Secondly, that they be dead, have eyes, and ſee not, hands, and feel not, feet, and cannot go, &c. and therefore they cannot be fit ſimilitudes of the living God. Thirdly, that they have no power to do good nor harm to others, though ſome of them have an axe, ſome a ſword, ſome a ſpear in their hands, yet do thieves come into their temples and rob them, and they cannot once ſtir to defend themſelves from the thieves: nay, if the temple or church be ſet afire, that their prieſts can run away and ſave themſelves, but they cannot once move, but tarry ſtill like blocks as they are, and be burned, and therefore they can be no meet figures of the puiſſant and mighty God, who alone

Places of the Scripture againſt idols or images.

is able both to ſave his ſervants, and to deſtroy his enemies everlaſtingly. They be trimly decked in gold, ſilver, and ſtone, as well the images of men as of women, like
Baruch vi. wanton wenches, (ſaith the Prophet Baruch,) that love paramours, and therefore can they not teach us, nor our wives and daughters, any ſoberneſs, modeſty, and chaſtity. And therefore although it is now commonly ſaid, that they be the laymen's books, yet we ſee they teach no good leſſon, neither of God, nor godlineſs, but all error and wickedneſs. Therefore God by his word, as he forbiddeth any idols or images to be made or ſet up, ſo doth he command ſuch as we find made and ſet up to be pulled down, broken, and deſtroyed.

Numb. xxiii. And it is written in the Book of Numbers, the 23d chapter, that there was no idol in Jacob, nor there was no image ſeen in Iſrael, and that the Lord God was with that people. Where note, that the true Iſraelites, that is, the people of God, have no images among them, but that God was with them, and that therefore their enemies cannot hurt them, as appeareth in the proceſs of that chapter. And as concerning images
Deut. vii. xii. already ſet up, thus ſaith the Lord in Deuteronomy: *Overturn their altars, and break them in pieces, cut down their groves, burn their images; for thou art an holy people unto the Lord.* And the ſame is repeated more vehemently again in the twelfth chapter of the ſame book. Here note, what the people of God ought to do to images, where they find them. But leſt any private perſons, upon colour of deſtroying of images, ſhould make any ſtir or diſturbance in the commonwealth, it muſt always be remembered, that the redreſs of ſuch public enormities appertaineth to the magiſtrates, and ſuch as be in authority only, and not to private perſons; and therefore the good
1 Kings xv. 2 Chron. xiv. xv. xxxi. kings of Judah, Aſa, Hezekiah, Joſaphat, and Joſias, are highly commended for the breaking down and deſtroying of the altars, idols, and images. And the Scriptures declare, that they ſpecially in that point did that which was right before the Lord. And contrariwiſe, Jeroboam, Achab, Joas, and other princes, which either ſet up, or ſuffered ſuch altars or images undeſtroyed, are by the word of God reported to have done evil before the Lord. And if any, contrary to the commandment of the Lord, will needs ſet up ſuch altars or images, or ſuffer them undeſtroyed amongſt them, the Lord himſelf threateneth in the firſt chapter of the Book of Num-
Numb. i. Micah i. Hab. ii. bers, and by his holy Prophets Ezekiel, Micah, and Habak-

Habakkuk, that he will come himſelf and pull them down. And how he will handle, puniſh, and deſtroy the people that ſo ſet up or ſuffer ſuch altars, images, or idols undeſtroyed, he denounceth by his Prophet Ezekiel on this manner: *I myſelf*, ſaith the Lord, *will bring a ſword* Ezek. vi. *over you, to deſtroy your high places; I will caſt down your altars, and break down your images; your ſlain men will I lay before your gods, and the dead carcaſes of the children of Iſrael will I caſt before their idols; your bones will I ſtrew round about your altars and dwelling-places, your cities ſhall be deſolate, the hill chapels laid waſte, your altars deſtroyed and broken, your gods caſt down and taken away, your temples laid even with the ground, your own works clean rooted out, your ſlain men ſhall lie amongſt you, that ye may learn to know how that I am the Lord*, and ſo forth to the chapter's end, worthy with diligence to be read: that they that be near ſhall periſh with the ſword; they that be far off, with the peſtilence; they that flee into holds or wilderneſs, with hunger; and if any be yet left, that they ſhall be carried away priſoners to ſervitude and bondage. So that if either the multitude or plainneſs of the places might make us to underſtand, or the earneſt charge that God giveth in the ſaid places move us to regard, or the horrible plagues, puniſhments, and dreadful deſtruction, threatened to ſuch worſhippers of images or idols, ſetters up, or maintainers of them, might engender any fear in our hearts, we would once leave and forſake this wickedneſs, being in the Lord's ſight ſo great an offence and abomination. Infinite places almoſt might be brought out of the Scriptures of the Old Teſtament concerning this matter: but theſe few at this time ſhall ſerve for all.

You will ſay, peradventure, theſe things pertain to the Jews; what have we to do with them? Indeed they pertain no leſs to us Chriſtians, than to them. For if we be the people of God, how can the word and law of God not appertain to us? St. Paul, alleging one text out of the Old Teſtament, concludeth generally for other Scriptures of the Old Teſtament as well as that, ſaying, *Whatſoever is written before* (meaning in the Old Teſtament) *is written for our inſtruction:* which ſentence is moſt ſpecially true of ſuch writings of the Old Teſtament, as contain the immutable law and ordinances of God, in no age or time to be altered, nor of any perſons of any nations or age to be diſobeyed, ſuch as the above-rehearſed places be. Notwithſtanding, for your further ſatisfying herein, Rom. xv.

according

according to my promiſe, I will, out of the Scriptures of the New Teſtament or Goſpel of our Saviour Chriſt, likewiſe make a confirmation of the ſaid doctrine againſt idols or images, and of our duty concerning the ſame. Firſt, the Scriptures of the New Teſtament do in ſundry places make mention with rejoicing, as for a moſt excellent benefit and gift of God, that they which received the faith of Chriſt were turned from their dumb and dead images, unto the true and living God, who is to be bleſſed for ever: namely, in theſe places; the fourteenth and ſeventeenth of the Acts of the Apoſtles, the eleventh to the Romans; and the firſt Epiſtle to the Corinthians, the twelfth chapter; to the Galatians, the fourth; and the firſt to the Theſſalonians, the firſt chapter.

And in like wiſe the ſaid idols or images, and worſhipping of them, are in the Scriptures of the New Teſtament by the Spirit of God much abhorred and deteſted, and earneſtly forbidden, as appeareth both in the aforenamed places, and alſo many other beſides, as in the ſeventh and fifteenth of the Acts of the Apoſtles, the firſt to the Romans, where is ſet forth the horrible plague of idolaters, given over by God into a reprobate ſenſe, to work all wickedneſs and abominations not to be ſpoken, as uſually ſpiritual and carnal fornication go together.

In the firſt Epiſtle to the Corinthians, the fifth chapter, we are forbidden once *to keep company, or to eat and drink with ſuch as be called brethren or Chriſtians, that do worſhip images.* In the fifth to the Galatians, the worſhipping of images is numbered amongſt the *works of the fleſh:* and in the firſt to the Corinthians, the tenth, it is called *the ſervice of devils, and that ſuch as uſe it ſhall be deſtroyed.* And in the ſixth chapter of the ſaid Epiſtle, and the fifth to the Galatians, is denounced, that *ſuch image-worſhippers ſhall never come into the inheritance of the kingdom of heaven.* And in ſundry other places is threatened, that *the wrath of God ſhall come upon all ſuch.* And therefore
1 John v. St. John in his Epiſtle exhorteth us, *as his dear children,*
1 Cor. x. *to beware of images.* And St. Paul warneth us *to flee from the worſhipping of them,* if we be wiſe, that is to ſay, if we care for health, and fear deſtruction, if we regard the kingdom of God and life everlaſting, and dread the wrath of God and everlaſting damnation. For it is not poſſible that we ſhould be worſhippers of images and the true ſervants of God alſo, as St. Paul teacheth, in the ſecond to the Corinthians, the ſixth chapter, affirming expreſsly that there can be no more *conſent or agreement between the*

the temple of God (which all true Chriſtians be) *and images, than between righteouſneſs and unrighteouſneſs, between light and darkneſs, between the faithful and the unfaithful, or between Chriſt and the Devil.* Which place enforceth both that we ſhould not worſhip images, and that we ſhould not have images in the temple, for fear and occaſion of worſhipping them, though they be of themſelves things indifferent: for the Chriſtian is the holy temple and lively image of God, as the place well declareth to ſuch as will read and weigh it. And whereas all godly men did ever abhor that any kneeling and worſhipping or offering ſhould be uſed to themſelves when they were alive, (for that it was the honour due to God only,) as appeareth in the Acts of the Apoſtles, by St. Peter forbidding it to Cornelius, and by St. Paul and Barnabas forbidding the ſame to the citizens in Lyſtra: yet we like mad men fall down before the dead idols or images of Peter and Paul, and give that honour to ſtocks and ſtones, which they thought abominable to be given to themſelves being alive. And the good angel of God, as appeareth in the Book of St. John's Revelation, refuſed to be kneeled unto, when that honour was offered him of John: *Beware*, ſaith the angel, *that thou do it not, for I am thy fellow-ſervant.* But the evil angel, Satan, deſireth nothing ſo much as to be kneeled unto, and thereby at once both to rob God of his due honour, and work the damnation of ſuch as make him ſo low courteſy, as in the ſtory of the Goſpel appeareth in ſundry places. Yea, and he offered our Saviour Chriſt all earthly goods, on the condition that he would kneel down and worſhip him. But our Saviour repelleth Satan by the Scriptures, ſaying, *It is written, Thou ſhalt worſhip thy Lord God, and him alone ſhalt thou ſerve.* But we, by not worſhipping and ſerving God alone, (as the Scriptures teach us,) and by worſhipping of images, contrary to the Scriptures, pluck Satan to us, and are ready without reward to follow his deſire: yea, rather than fail, we will offer him gifts and oblations to receive our ſervice. But let us, brethren, rather follow the counſel of the good angel of God, than the ſuggeſtion of ſubtle Satan, that wicked angel and old ſerpent; who, according to the pride whereby he firſt fell, attempteth always by ſuch ſacrilege to deprive God (whom he envieth) of his due honour; and (becauſe his own face is horrible and ugly) to convey it to himſelf by the mediation of gift ſtocks and ſtones, and withal to make us the enemies of God, and his own ſup-

Acts x. Acts xiv. Matt. iv. Luke iv.

pliants

pliants and ſlaves, and, in the end, to procure us, for a reward, everlaſting deſtruction and damnation. Therefore above all things, if we take ourſelves to be Chriſtians indeed, (as we be named,) let us credit the word, obey the law, and follow the doctrine and example of our Saviour and Maſter Chriſt, repelling Satan's ſuggeſtion to idolatry and worſhipping of images, according to the truth alleged and taught out of the Teſtament and Goſpel of our ſaid heavenly Doctor and Schoolmaſter Jeſus Chriſt, who is God to be bleſſed for ever. *Amen.*

The Second Part of the Homily againſt Peril of Idolatry.

YOU have heard, well-beloved, in the firſt part of this Homily, the doctrine of the word of God againſt idols and images, againſt idolatry and worſhipping of images, taken out of the Scriptures of the Old Teſtament and the New, and confirmed by the examples as well of the Apoſtles as of our Saviour Chriſt himſelf. Now although our Saviour Chriſt taketh not or needeth not any teſtimony of men, and that which is once confirmed by the certainty of his eternal truth hath no more need of the confirmation of man's doctrine and writings, than the bright ſun at noontide hath need of the light of a little candle, to put away darkneſs, and to increaſe his light: yet, for your further content, it ſhall in this ſecond part be declared (as in the beginning of the firſt part was promiſed) that this truth and doctrine concerning the forbidding of images, and worſhipping of them, taken out of the holy Scriptures, as well of the Old Teſtament as the New, was believed and taught of the old holy fathers, and moſt ancient learned doctors, and received in the old primitive church, which was moſt uncorrupt and pure. And this declaration ſhall be made out of the ſaid holy doctors' own writings, and out of the ancient hiſtories eccleſiaſtical to the ſame belonging.

Tertullian, a moſt ancient writer and doctor of the church, who lived about one hundred and threeſcore years after the death of our Saviour Chriſt, both in ſundry other places of his works, and ſpecially in his book written againſt *The Manner of Crowning*, and in another little treatiſe, entitled, *Of the Soldier's Crown or Garland*, doth

Lib. contra coronandi morem.

doth moſt ſharply and vehemently write and inveigh againſt images or idols: and upon St. John's words, the firſt epiſtle and fifth chapter, ſaith thus; St. John, (ſaith he,) deeply conſidering the matter, ſaith, *My little children, keep yourſelves from images or idols.* He ſaith not now, keep yourſelves from idolatry, as it were from the ſervice and worſhipping of them; but from the images or idols themſelves, that is, from the very ſhape and likeneſs of them: for it were an unworthy thing, that the image of the living God ſhould become the image of a dead idol. Do not, think you, thoſe perſons which place images or idols in churches and temples, yea, ſhrine them even over the Lord's Table, even as it were of purpoſe to the worſhipping and honouring of them, take good heed to either St. John's counſel or Tertullian's? For ſo to place images and idols, is it to keep themſelves from them, or elſe to receive and embrace them? 1 John v.

Origen, in his book againſt Celſus, ſaith thus: "Chriſtian men and Jews, when they hear theſe words of the law, (*Thou ſhalt fear the Lord thy God, and ſhalt not make any image,*) do not only abhor the temples, altars, and images of the gods, but, if need be, will rather die than they ſhould defile themſelves with any impiety." And ſhortly after he ſaith, "In the commonwealth of the Jews, the carver of idols and image-maker was caſt far off and forbidden, leſt they ſhould have any occaſion to make images, which might pluck certain fooliſh perſons from God, and turn the eyes of their ſouls to the contemplation of earthly things." And in another place of the ſame book, "It is not only (ſaith he) a mad and frantic part to worſhip images, but alſo once to diſſemble or wink at it. And a man may know God and his only Son, and thoſe which have had ſuch honour given them by God, that they be called gods: but it is not poſſible that any ſhould by worſhipping of images get any knowledge of God."

Athanaſius, in his book againſt the Gentiles, hath theſe words: "Let them tell, I pray you, how God may be known by an image. If it be by the matter of the image, then there needeth no ſhape or form, ſeeing that God hath appeared in all material creatures, which do teſtify his glory. Now if they ſay he is known by the form or faſhion, is he not better to be known by the living things themſelves, whoſe faſhions the images expreſs? For of ſurety, the glory of God ſhould be more evidently known, if it were declared by reaſonable and living creatures, rather than by dead and unmoveable images.

There-

Therefore, when ye do carve or paint images, to the end to know God thereby, ſurely ye do an unworthy and unfit thing." And in another place of the ſame book he ſaith, "The invention of images came of no good, but of evil; and whatſoever hath an evil beginning can never in any thing be judged good, ſeeing it is altogether naught." Thus far Athanaſius, a very ancient, holy, and learned biſhop and doctor, who judgeth both the firſt beginning and the end, and altogether of images or idols to be naught.

Lactantius likewiſe, an old and learned writer, in his book of the Origin of Error, hath theſe words: "God is above man, and is not placed beneath, but is to be ſought in the higheſt region. Wherefore there is no doubt, but that no religion is in that place whereſoever any image is: for if religion ſtand in godly things, (and there is no godlineſs but in heavenly things,) then be images without religion." Theſe be Lactantius's words, who was above thirteen hundred years ago, and within three hundred years after our Saviour Chriſt.

Lib. ii. c. 16.

Cyrillus, an old and holy doctor, upon the Goſpel of St. John hath theſe words: "Many have left the Creator, and have worſhipped the creature; neither have they been abaſhed to ſay unto a ſtock, Thou art my father; and unto a ſtone, Thou begotteſt me. For many, yea, almoſt all (alas for ſorrow!) are fallen unto ſuch folly, that they have given the glory of deity, or godhead, to things without ſenſe or feeling."

Epiphanius, Biſhop of Salamine in Cyprus, a very holy and learned man, who lived in Theodoſius the Emperor's time, about three hundred and ninety years after our Saviour Chriſt's aſcenſion, writeth thus to John Patriarch of Jeruſalem: "I entered (ſaith Epiphanius) into a certain church to pray: I found there a linen cloth hanging in the church-door, painted, and having in it the image of Chriſt, as it were, or of ſome other ſaint; (for I remember not well whoſe image it was:) therefore when I did ſee the image of a man hanging in the Church of Chriſt, contrary to the authority of the Scriptures, I did tear it, and gave counſel to the keepers of the church, that they ſhould wind a poor man that was dead in the ſaid cloth, and ſo bury him."

And afterwards the ſame Epiphanius, ſending another unpainted cloth, for that painted one which he had torn, to the ſaid Patriarch, writeth thus: "I pray you, will the elders of that place to receive this cloth, which I have

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ſent by this bearer, and command them that from henceforth no ſuch painted cloths, contrary to our religion, be hanged in the church of Chriſt. For it becometh your goodneſs rather to have this care, that you take away ſuch ſcrupuloſity, which is unfitting for the church of Chriſt, and offenſive to the people committed to your charge." And this Epiſtle, as worthy to be read of many, did St. Jerome himſelf tranſlate into the Latin tongue. And that ye may know that St. Jerome had this holy and learned biſhop Epiphanius in moſt high eſtimation, and therefore did tranſlate this Epiſtle as a writing of authority, hear what a teſtimony the ſaid St. Jerome giveth him in another place, in his Treatiſe againſt the Errors of John Biſhop of Jeruſalem, where he hath theſe words: "Thou haſt (ſaith St. Jerome) Pope Epiphanius, which doth openly in his letters call thee an heretic. Surely thou art not to be preferred before him, neither for age, nor learning, nor godlineſs of life, nor by the teſtimony of the whole world." And ſhortly after in the ſame Treatiſe, ſaith St. Jerome, Biſhop Epiphanius was ever of ſo great veneration and eſtimation, that Valens the Emperor, who was a great perſecutor, did not once touch him. For heretics, being princes, thought it their ſhame, if they ſhould perſecute ſuch a notable man. And in the Tripartite Eccleſiaſtical Hiſtory, the ninth book, and forty-eighth chapter, is teſtified, that "Epiphanius, being yet alive, did work miracles, and that after his death devils, being expelled at his grave or tomb, did roar." Thus you ſee what authority St. Jerome, and that moſt ancient hiſtory, give unto the holy and learned Biſhop Epiphanius, whoſe judgment of images in churches and temples, then beginning by ſtealth to creep in, is worthy to be noted.

All notable Biſhops were then called Popes.

Lib. ix. c. 48.

Firſt, he judged it contrary to Chriſtian religion, and the authority of the Scriptures, to have any images in Chriſt's church. Secondly, he rejected not only carved, graven, and molten images, but alſo painted images out of Chriſt's church. Thirdly, that he regarded not whether it were the image of Chriſt, or of any other ſaint; but being an image would not ſuffer it in the church. Fourthly, that he did not only remove it out of the church, but with a vehement zeal tare it in ſunder, and exhorted that a corſe ſhould be wrapped and buried in it, judging it meet for nothing but to rot in the earth, following herein the example of the good king Hezekiah, who brake the brazen ſerpent to pieces, and burned it to aſhes,

aſhes, for that idolatry was committed to it. Laſt of all, that Epiphanius thinketh it the duty of vigilant biſhops to be careful that no images be permitted in the church, for that they be occaſion of ſcruple and offence to the people committed to their charge. Now whereas neither St. Jerome, who did tranſlate the ſame Epiſtle, nor the authors of that moſt ancient Hiſtory Eccleſiaſtical Tripartite, (who do moſt highly commend Epiphanius, as is aforeſaid,) nor any other godly or learned biſhop at that time, or ſhortly after, have written any thing againſt Epiphanius's judgment concerning images; it is an evident proof, that in thoſe days, which were about four hundred years after our Saviour Chriſt, there were no images publicly uſed and received in the church of Chriſt, which was then much leſs corrupt and more pure than now it is.

And whereas images began at that time ſecretly and by ſtealth to creep out of private men's houſes into the churches, and that firſt in painted cloths and walls, ſuch biſhops as were godly and vigilant, when they ſpied them, removed them away, as unlawful and contrary to Chriſtian religion, as did here Epiphanius, to whoſe judgment you have not only St. Jerome, the tranſlator of his Epiſtle, and the writer of the Hiſtory Tripartite, but alſo all the learned and godly biſhops and clerks, yea, and the whole church of that age, and [illegible]ward to our Saviour Chriſt's time, by the ſpace of about four hundred years, conſenting and agreeing. This is written the more largely of Epiphanius, for that our image-maintainers now-a-days, ſeeing themſelves ſo preſſed with this moſt plain and earneſt act and writing of Epiphanius, a biſhop and doctor of ſuch antiquity, holineſs, and authority, labour by all means (but in vain againſt the truth) either to prove that this Epiſtle was neither of Epiphanius's writing, nor St. Jerome's tranſlation: *Either if it be,* ſay they, *it is of no great force: for this Epiphanius,* ſay they, *was a Jew, and being converted to the Chriſtian faith and made a biſhop, retained the hatred which Jews have to images ſtill in his mind, and ſo did and wrote againſt them as a Jew, rather than as a Chriſtian.* O Jewiſh impudency and malice of ſuch deviſers! It ſhould be proved, and not ſaid only, that Epiphanius was a Jew. Furthermore, concerning the reaſon they make, I would admit it gladly. For if Epiphanius's judgment againſt images is not to be admitted, for that he was born of a Jew, an enemy to images, which be God's enemies, converted to Chriſt's religion,

religion, then likewiſe followeth it, that no ſentence in the old doctors and fathers, ſounding for images, ought to be of any authority; for that in the primitive church the moſt part of learned writers, as Tertullian, Cyprian, Ambroſe, Auſtin, and infinite others, were of Gentiles (which be favourers and worſhippers of images) converted to the Chriſtian faith, and ſo let ſomewhat ſlip out of their pens, ſounding for images, rather as Gentiles than Chriſtians, as Euſebius in his Hiſtory Eccleſiaſtical, and St. Jerome ſaith plainly, "that images came firſt from the Gentiles to us Chriſtians." And much more doth it follow, that the opinion of all the rabblement of the Popiſh church, maintaining images, ought to be eſteemed of ſmall or no authority, for that it is no marvel that they, which have from their childhood been brought up amongſt images and idols, and have drunk in idolatry almoſt with their mothers' milk, hold with images and idols, and ſpeak and write for them. But indeed it would not be ſo much marked, whether he were of a Jew, or a Gentile, converted to Chriſt's religion, that writeth, as how agreeable or contrary to God's word he doth write, and ſo to credit or diſcredit him. Now what God's word ſaith of idols and images, and the worſhipping of them, you heard at large in the firſt part of this Homily.

St. Ambroſe, in his treatiſe of the death of Theodoſius the Emperor, ſaith, "Helene found the Croſs and the title on it. She worſhipped the King, and not the wood, ſurely, (for that is an heatheniſh error, and the vanity of the wicked,) but ſhe worſhipped him that hanged on the Croſs, and whoſe name was written in the title;" and ſo forth. See both the godly Empreſs's fact, and St. Ambroſe's judgment at once: they thought it had been an heatheniſh error and vanity of the wicked, to have worſhipped the Croſs itſelf, which was embrued with our Saviour Chriſt's own precious blood. And we fall down before every croſs piece of timber, which is but an image of that Croſs.

St. Auguſtine, the beſt learned of all ancient doctors, in his forty-fourth Epiſtle to Maximus, ſaith, "Know thou, that none of the dead, nor any thing that is made of God, is worſhipped as God of the Catholic Chriſtians, of whom there is a church alſo in your town." Note, that by St. Auguſtine, ſuch as worſhipped the dead, or creatures, be not Catholic Chriſtians.

The ſame St. Auguſtine teacheth, in the 22nd book

of the City of God, the tenth chapter, "that neither temples or churches ought to be builded or made for martyrs or saints, but to God alone: and that there ought no priests to be appointed for martyrs or saints, but to God only." The same St. Augustine, in his book of the Manners of the Catholic Church, hath these words: "I know that many be worshippers of tombs and pictures; I know that there be many that banquet most riotously over the graves of the dead, and, giving meat to dead carcases, do bury themselves upon the buried, and attribute their gluttony and drunkenness to religion." See, he esteemeth worshipping of saints' tombs and pictures as good religion as gluttony and drunkenness, and no better at all. St. Augustine greatly alloweth Marcus Varro, affirming, that religion is most pure without images, and saith himself, "Images be of more force to crooken an unhappy soul, than to teach and instruct it." And saith further, "Every child, yea, every beast knoweth that it is not God that they see." Wherefore then doth the Holy Ghost so often admonish us of that which all men know? Whereunto St. Augustine himself answereth thus: "For (saith he) when images are placed in temples, and set in honourable sublimity, and begin once to be worshipped, forthwith breedeth the most vile affection of error." This is St. Augustine's judgment of images in churches, that by and by they breed error and idolatry. It would be too tedious to rehearse all other places, which might be brought out of the ancient doctors, against images and idolatry. Wherefore we shall hold ourselves contented with these few at this present. Now as concerning histories ecclesiastical, touching this matter, that ye may know why, and when, and by whom images were first used privately, and afterwards not only received into Christian churches and temples, but in conclusion worshipped also, and how the same was gainsaid, resisted, and forbidden, as well by godly bishops and learned doctors, as also by sundry Christian princes: I will briefly collect into a compendious history, that which is at large and in sundry places written by divers ancient writers and historiographers concerning this matter.

Lib. iv. de Civ. Dei, cap. 31. In Psal. xxxvi. et cxiii.

As the Jews, having most plain and express commandment of God, that they should neither make nor worship any image, (as it is at large before declared,) did, notwithstanding, by the example of the Gentiles or Heathen people that dwelt about them, fall to the making of images, and worshipping of them, and so to the committing of most

moſt abominable idolatry, for the which God by his holy Prophets doth moſt ſharply reprove and threaten them, and afterward did accompliſh his ſaid threatenings by extreme puniſhing of them, (as is alſo above ſpecified;) even ſo ſome of the Chriſtians in old time, which were converted from worſhipping of idols and falſe gods, unto the true living God, and to our Saviour Jeſus Chriſt, did of a certain blind zeal (and as men long accuſtomed to images) paint or carve images of our Saviour Chriſt, his mother Mary, and of the Apoſtles, thinking that this was a point of gratitude and kindneſs towards thoſe, by whom they had received the true knowledge of God, and the doctrine of the Goſpel. But theſe pictures or images came not yet into churches, nor were worſhipped of a long time after. And leſt you ſhould think that I do ſay this of mine own head only, without authority, I allege for me Euſebius, Biſhop of Cæſarea, and the moſt ancient author of the Eccleſiaſtical Hiſtory, who lived about the three hundred and thirtieth year of our Lord, in Conſtantinus Magnus's days, and his ſon Conſtantius, emperors, in the ſeventh book of his Hiſtory Eccleſiaſtical, the fourteenth chapter, and St. Jerome upon the tenth chapter of the Prophet Jeremiah, who both expreſsly ſay, "That the error of images (for ſo St. Jerome calleth it) hath come in and paſſed to the Chriſtians from the Gentiles, by an heatheniſh uſe and cuſtom." The cauſe and means Euſebius ſheweth, ſaying, "It is no marvel, if they which being Gentiles before, and did believe, ſeemed to offer this as a gift unto our Saviour, for the benefits which they had received of him; yea, and we do ſee now that images of Peter and Paul, and of our Saviour himſelf, be made, and tables to be painted, which I think to have been obſerved and kept indifferently by an heatheniſh cuſtom. For the Heathen are wont ſo to honour them whom they judged honour worthy, for that ſome tokens of old men ſhould be kept. For the remembrance of poſterity is a token of their honour that were before, and the love of thoſe that come after.

Thus far I have rehearſed Euſebius's words. Where note ye, that both St. Jerome and he agree herein, that theſe images came in amongſt Chriſtian men by ſuch as were Gentiles, and accuſtomed to idols, and being converted to the faith of Chriſt, retained yet ſome remnants of gentility not throughly purged: for St. Jerome calleth it an error manifeſtly. And the like example we ſee in the Acts of the Apoſtles, of the Jews, who, when they Acts xv.

were converted to Chriſt, would have brought in their circumciſion (whereunto they were ſo long accuſtomed) with them into Chriſt's religion. With whom the Apoſtle (namely St. Paul) had much ado for the ſtaying of that matter. But of circumciſion was leſs marvel, for that it came firſt in by God's ordinance and commandment. A man may moſt juſtly wonder of images, ſo directly againſt God's holy word and ſtrict commandment, how they ſhould enter in. But images were not yet worſhipped in Euſebius's time, nor publicly ſet up in churches and temples; and they who privately had them did err of a certain zeal, and not by malice: but afterwards they crept out of private houſes into churches, and ſo bred firſt ſuperſtition, and laſt of all idolatry amongſt Chriſtians, as hereafter ſhall appear.

In the time of Theodoſius and Martian, emperors, who reigned about the year of our Lord 460, and 1100 years ago, when the people of the city of Nola once a year did celebrate the birth-day of St. Felix in the temple, and uſed to banquet there ſumptuouſly, Pontius Paulinus, biſhop of Nola, cauſed the walls of the temple to be painted with ſtories taken out of the Old Teſtament, that the people beholding and conſidering thoſe pictures, might the better abſtain from too much ſurfeiting and riot. And about the ſame time Aurelius Prudentius, a very learned and Chriſtian poet, declareth how he did ſee painted in a church the hiſtory of the paſſion of St. Caſſian, a ſchoolmaſter and martyr, whom his own ſcholars, at the commandment of the tyrant, tormented with the pricking or ſtabbing in of their pointels, or brazen pens, into his body, and ſo by a thouſand wounds and more (as ſaith Prudentius) moſt cruelly ſlew him. And theſe were the firſt paintings in churches that were notable of antiquity. And ſo by this example came in painting, and afterward images of timber and ſtone, and other matter, into the churches of Chriſtians. Now, if ye well conſider this beginning, men are not ſo ready to worſhip a picture on a wall, or in a window, as an embоſſed and gilt image, ſet with pearl and ſtone. And a proceſs of a ſtory, painted with the geſtures and actions of many perſons, and commonly the ſum of the ſtory written withal, hath another uſe in it, than one dumb idol or image ſtanding by itſelf. But from learning by painted ſtories, it came by little and little to idolatry. Which when godly men (as well emperors and learned biſhops as others) perceived, they commanded that ſuch pictures,

pictures, images, or idols, ſhould be uſed no more. And I will, for a declaration thereof, begin with the decree of the ancient Chriſtian emperors, Valens and Theodoſius II. who reigned about four hundred years after our Saviour Chriſt's aſcenſion, who forbad that any images ſhould be made or painted privately: for certain it is, that there were none in temples publicly in their time. Theſe emperors did write unto the captain of the army attending on the emperors, after this ſort: "Valens and Theodoſius, emperors, unto the captain of the army: Whereas we have a diligent care to maintain the religion of God above in all things, we will grant to no man to ſet forth, grave, carve, or paint the image of our Saviour Chriſt, in colours, ſtone, or any other matter; but in what place ſoever it ſhall be found, we command that it be taken away, and that all ſuch as ſhall attempt any thing contrary to our decrees or commandment herein, ſhall be moſt ſharply puniſhed." This decree is written in the books named *Libri Auguſtales*, the Imperial Books, gathered by Tribonianus, Baſilides, Theophilus, Dioſcorus, and Satira, men of great authority and learning, at the commandment of the Emperor Juſtinian; and is alleged by Petrus Crinitus, a notable learned man, in the ninth book and ninth chapter of his work, entitled *De honeſta Diſciplina*, that is to ſay, Of honeſt Learning. Here you ſee what Chriſtian princes of moſt ancient times decreed againſt images, which then began to creep in amongſt the Chriſtians. For it is certain, that by the ſpace of three hundred years, and more, after the death of our Saviour Chriſt, and before theſe godly emperors reigned, there were no images publicly in churches or temples. How would the idolaters glory, if they had ſo much antiquity and authority for them, as is here againſt them!

Now, ſhortly after theſe days, the Goths, Vandals, Huns, and other barbarous and wicked nations, burſt into Italy, and all parts of the Weſt countries of Europe, with huge and mighty armies, ſpoiled all places, deſtroyed cities, and burned libraries, ſo that learning and true religion went to wrack, and decayed incredibly. And ſo the biſhops of thoſe latter days being of leſs learning, and, in the midſt of wars, taking leſs heed alſo than did the biſhops afore, by ignorance of God's word, and negligence of biſhops, and ſpecially barbarous princes, not rightly inſtructed in true religion, bearing the rule, images came into the church of Chriſt in the ſaid Weſt parts, where theſe barbarous people ruled, not now in

painted clothes only, but emboſſed in ſtone, timber, metal, and other like matter, and were not only ſet up, but began to be worſhipped alſo. And therefore Serenus, biſhop of Maſſile, the head town of Gallia Narbonenſis, (now called the Province,) a godly and learned man, who was about ſix hundred years after our Saviour Chriſt, ſeeing the people, by occaſion of images, fall to moſt abominable idolatry, brake to pieces all the images of Chriſt and ſaints, which were in that city; and was therefore complained upon to Gregory, the firſt of that name, biſhop of Rome, who was the firſt learned biſhop that did allow the open having of images in churches, that can be known by any writing or hiſtory of antiquity. And upon this Gregory do all image-worſhippers at this day ground their defence. But as all things that be amiſs have from a tolerable beginning grown worſe and worſe, till they at the laſt became intolerable, ſo did this matter of images. Firſt, men uſed privately ſtories painted in tables, clothes, and walls. Afterwards groſs and emboſſed images privately in their own houſes. Then afterwards, pictures firſt, and after them, emboſſed images began to creep into churches, learned and godly men ever ſpeaking againſt them. Then by uſe it was openly maintained, that they might be in churches; but yet forbidden that they ſhould be worſhipped. Of which opinion was Gregory, as by the ſaid Gregory's Epiſtle to the forenamed Serenus, biſhop of Maſſile, plainly appeareth. Which Epiſtle is to be found in the book of the Epiſtles of Gregory, or Regiſter, in the tenth part of the fourth Epiſtle, where he hath theſe words: "That thou didſt forbid images to be worſhipped, we praiſe altogether; but that thou didſt break them, we blame. For it is one thing to worſhip the picture, and another thing by the picture of the ſtory to learn what is to be worſhipped. For that which Scripture is to them that read, the ſame doth picture perform unto ideots, or the unlearned, beholding:" and ſo forth. And after a few words: "Therefore it ſhould not have been broken, which was ſet up, not to be worſhipped in churches, but only to inſtruct the minds of the ignorant." And a little after: "Thus thou ſhouldſt have ſaid, If you will have images in the church for that inſtruction, wherefore they were made in old time, I do permit that they may be made, and that you may have them, and ſhew them; that not the ſight of the ſtory, which is opened by the picture, but that worſhipping, which was inconveniently given to the pictures, did miſlike you.

And

And if any would make images, not to forbid them, but avoid by all means to worſhip any image." By theſe ſentences taken here and there out of Gregory's Epiſtle to Serenus, for it were too long to rehearſe the whole,) ye may underſtand whereunto the matter was now come, ſix hundred years after Chriſt: That the having of images or pictures in the churches were then maintained in the Weſt part of the world, (for they were not ſo froward yet in the Eaſt church,) but the worſhipping of them was utterly forbidden. And you may withal note, that ſeeing there is no ground for worſhipping of images in Gregory's writing, but a plain condemnation thereof, that ſuch as do worſhip images do unjuſtly allege Gregory for them. And further, if images in the church do not teach men, according to Gregory's mind, but rather blind them; it followeth, that images ſhould not be in the church by his ſentence, who only would they ſhould be placed there, to the end that they might teach the ignorant. Wherefore, if it be declared, that images have been, and be worſhipped; and alſo, that they teach nothing but errors and lies, (which ſhall by God's grace hereafter be done;) I truſt that then, by Gregory's own determination, all images and image-worſhippers ſhall be overthrown. But in the mean ſeaſon, Gregory's authority was ſo great in all the Weſt church, that by his encouragement men ſet up images in all places: but their judgment was not ſo good to conſider, why he would have them ſet up, but they fell all on heaps to manifeſt idolatry, by worſhipping of them, which Biſhop Serenus (not without juſt cauſe) feared would come to paſs. Now if Serenus's judgment, thinking it meet that images, whereunto idolatry was committed, ſhould be deſtroyed, had taken place, idolatry had been overthrown: for to that which is not no man committeth idolatry. But of Gregory's opinion, thinking that images might be ſuffered in churches, ſo it were taught that they ſhould not be worſhipped; what ruin of religion, and what miſchief enſued afterward to all Chriſtendom, experience hath to our great hurt and ſorrow proved. Firſt, by the ſchiſm riſing between the Eaſt and the Weſt church about the ſaid images. Next, by the diviſion of the empire into two parts, by the ſame occaſion of images, to the great weakening of all Chriſtendom; whereby, laſt of all, hath followed the utter overthrow of the Chriſtian religion and noble empire in Greece, and all the Eaſt parts of the world, and the increaſe of Mahomet's falſe religion, and the cruel dominion and tyranny

of the Saracens and Turks, who do now hang over our necks alſo, that dwell in the Weſt parts of the world, ready at all occaſions to overrun us. And all this do we owe unto our idols and images, and our idolatry in worſhipping of them.

But now give you ear a little to the proceſs of the hiſtory, wherein I do much follow the hiſtories of Paulus Diaconus, and others, joined with Eutropius, an old writer. For though ſome of the authors were favourers of images, yet do they moſt plainly and at large proſecute the hiſtories of thoſe times, whom Baptiſt Platina alſo, in his Hiſtory of Popes, as in the lives of Conſtantine and Gregory II. biſhops of Rome, and other places, (where he treateth of this matter,) doth chiefly follow. After Gregory's time, Conſtantine, biſhop of Rome, aſſembled a council of biſhops in the Weſt church, and did condemn Philippicus, then emperor, and John, biſhop of Conſtantinople, of the hereſy of the Monothelites, not without a cauſe indeed, but very juſtly. When he had ſo done, by the conſent of the learned about him, the ſaid Conſtantine, biſhop of Rome, cauſed the images of the ancient fathers, which had been at thoſe ſix councils, which were allowed and received of all men, to be painted in the entry of St. Peter's church at Rome. When the Greeks had knowledge hereof, they began to diſpute and reaſon the matter of images with the Latins, and held this opinion; that images could have no place in Chriſt's church; and the Latins held the contrary, and took part with the images. So the Eaſt and Weſt churches, which agreed evil before, upon this contention about images, fell to utter enmity, which was never well reconciled yet. But in the mean ſeaſon Philippicus and Arthemius, or Anaſtaſius, emperors, commanded images and pictures to be pulled down, and raſed out in every place of their dominion. After them came Theodoſius III. he commanded the defaced images to be painted again in their places: but this Theodoſius reigned but one year. Leo, the third of that name, ſucceeded him; who was a Syrian born, a very wiſe, godly, merciful, and valiant prince. This Leo by proclamation commanded, that all images, ſet up in churches to be worſhipped, ſhould be plucked down and defaced: and required ſpecially the Biſhop of Rome, that he ſhould do the ſame; and himſelf, in the mean ſeaſon, cauſed all images, that were in the imperial city of Conſtantinople, to be gathered on an heap in the midſt of the city, and there publicly burned them to aſhes; and whited over,

Eutrop. lib. de Rebus Rom. 23.

Platina in Vitis Conſtantini et Greg. II.

over, and raſed out all pictures, painted upon the walls of the temples; and puniſhed ſharply divers maintainers of images. And when ſome did therefore report him to be a tyrant, he anſwered, "That ſuch of all other were moſt juſtly puniſhed, who neither worſhipped God aright, nor regarded the imperial majeſty and authority, but maliciouſly rebelled againſt wholeſome and profitable laws." When Gregorius, the third of that name, biſhop of Rome, heard of the Emperor's doings in Greece concerning images, he aſſembled a council of Italian biſhops againſt him; and there made decrees for images, and that more reverence and honour ſhould yet be given to them than was before; and ſtirred up the Italians againſt the Emperor, firſt at Ravenna, and moved them to rebellion. And as Auſpergenſis, and Anthonius biſhop of Florence, teſtify in their Chronicles, he cauſed Rome and all Italy at the laſt to refuſe their obedience, and the payment of any more tribute to the Emperor; and ſo by treaſon and rebellion maintained their idolatry. Which example other biſhops of Rome have continually followed, and gone through withal moſt ſtoutly.

Treaſon and rebellion for the defence of images.

After this Leo, who reigned thirty-four years, ſucceeded his ſon Conſtantine V. who, after his father's example, kept images out of the temples; and being moved with the council, which Gregory had aſſembled in Italy, for images againſt his father, he alſo aſſembled a council of all the learned men and biſhops of Aſia and Greece, although ſome writers place this council in Leo Iſauricus his father's latter days. In this great aſſembly they ſat in council from the fourth of the Idus of February, to the ſixth of the Idus of Auguſt, and made concerning the uſe of images this decree: "It is not lawful for them that believe in God through Jeſus Chriſt to have any images, neither of the Creator, nor of any creatures, ſet up in temples to be worſhipped; but rather that all images by the law of God, and for the avoiding of offence, ought to be taken out of the churches." And this decree was executed in all places, where any images were found in Aſia or Greece. And the Emperor ſent the determination of this council, holden at Conſtantinople, to Paul, then biſhop of Rome, and commanded him to caſt all images out of the churches: which he (truſting in the friendſhip of Pipine, a mighty prince) refuſed to do. And both he and his ſucceſſor Stephanus III. (who aſſembled another council in Italy for images) condemned the Emperor and the council of Conſtantinople of hereſy; and made a decree, "That the holy images (for ſo they called them)

A council againſt images.

them) of Chriſt, the bleſſed Virgin, and other ſaints, were indeed worthy honour and worſhipping." When Conſtantine was dead, Leo IV. his ſon, reigned after him, who married a woman of the city of Athens, named Theodora, who alſo was called Irene, by whom he had a ſon, named Conſtantine VI. and dying whilſt his ſon was yet young, left the regiment of the empire, and governance of his young ſon, to his wife Irene. Theſe things were done in the church about the year of our Lord 760. Note here, I pray you, in this proceſs of the ſtory, that in the churches of Aſia and Greece there were no images publicly by the ſpace of almoſt ſeven hundred years. And there is no doubt but the primitive church next the Apoſtles' times was moſt pure. Note alſo, that when the contention began about images, how of ſix Chriſtian emperors, who were the chief magiſtrates by God's law to be obeyed, only one, which was Theodoſius, who reigned but one year, held with images. All the other emperors, and all the learned men and biſhops of the Eaſt church, and that in aſſembled councils, condemned them, beſides the two emperors before mentioned, Valens and Theodoſius II. who were long before theſe times, who ſtrictly forbad that any images ſhould be made. And univerſally after this time all the emperors of Greece (only Theodoſius excepted) deſtroyed continually all images. Now, on the contrary part, note ye, that the biſhops of Rome, being no ordinary magiſtrates appointed of God, out of their dioceſe, but uſurpers of princes' authority, contrary to God's word, were the maintainers of images againſt God's word, and ſtirrers up of ſedition and rebellion, and workers of continual treaſon againſt their ſovereign lords, contrary to God's law, and the ordinances of all human laws, being not only enemies to God, but alſo rebels and traitors againſt their princes. Theſe be the firſt bringers in of images openly into churches. Theſe be the maintainers of them in the churches: and theſe be the means, whereby they have maintained them; to wit, conſpiracy, treaſon, and rebellion againſt God and their princes.

Or Eirene.

Now to proceed in the hiſtory, moſt worthy to be known. In the nonage of Conſtantine VI. the Empreſs Irene, his mother, in whoſe hands the regiment of the empire remained, was governed much by the advice of Theodore, biſhop, and Tharaſius, patriarch of Conſtantinople, who practiſed and held with the Biſhop of Rome in maintaining of images moſt earneſtly. By whoſe counſel and entreaty, the Empreſs firſt moſt wickedly digged up the body

body of her father-in-law Conſtantine V. and commanded it to be openly burned, and the aſhes to be thrown into the ſea. Which example (as the conſtant report goeth) had like to have been put in practice with princes' corses in our days, had the authority of the holy father continued but a little longer. The cauſe, why the Empreſs Irene thus uſed her father-in-law, was, for that he, when he was alive, had deſtroyed images, and had taken away the ſumptuous ornaments of churches, ſaying, "that Chriſt, whoſe temples they were, allowed poverty, and not pearls and precious ſtones." Afterward the ſaid Irene, at the perſuaſion of Adrian, biſhop of Rome, and Paul, the patriarch of Conſtantinople, and his ſucceſſor Tharaſius, aſſembled a council of the biſhops of Aſia and Greece, at the city Nicea; where the Biſhop of Rome's legates being preſidents of the council, and ordering all things as they liſted, the council, which was aſſembled before under the Emperor Conſtantine V. and had decreed, that all images ſhould be deſtroyed, was condemned as an heretical council and aſſembly: and a decree was made, that images ſhould be ſet up in all the churches of Greece; and that honour and worſhip alſo ſhould be given unto the ſaid images. And ſo the Empreſs, ſparing no diligence in ſetting up of images, nor coſt in decking them in all churches, made Conſtantinople within a ſhort time altogether like Rome itſelf. And now you may ſee that come to paſs, which Biſhop Serenus feared, and Gregory I. forbad in vain; to wit, that images ſhould in no wiſe be worſhipped. For now not only the ſimple and unwiſe, (unto whom images, as the Scriptures teach, be ſpecially a ſnare,) but the biſhops, and learned men alſo, fall to idolatry by occaſion of images, yea, and make decrees and laws alſo for the maintenance of the ſame. So hard is it, and indeed impoſſible, any long time to have images publicly in churches and temples without idolatry, as by the ſpace of little more than one hundred years betwixt Gregory I. forbidding moſt ſtrictly the worſhipping of images, and Gregory III. Paul, and Leo III. biſhops of Rome, with this council, commanding and decreeing that images ſhould be worſhipped, moſt evidently appeareth.

A decree that images ſhould be worſhipped.

Now when Conſtantine, the young emperor, came to the age of twenty years, he was daily in leſs and leſs eſtimation. For ſuch as were about his mother perſuaded her, that it was God's determination, that ſhe ſhould reign alone, and not her ſon with her. The ambitious woman, believing the ſame, deprived her ſon of all im-

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perial dignity; and compelled all the men of war, with their captains, to ſwear to her, that they would not ſuffer her ſon Conſtantine to reign during her life. With which indignity the young prince being moved, recovered the regiment of the empire unto himſelf by force; and being brought up in true religion in his father's time, ſeeing the ſuperſtition of his mother Irene, and the idolatry committed by images, caſt down, brake, and burned all the idols and images that his mother had ſet up. But within a few years after, Irene, the empreſs, taken again into her ſon's favour, after ſhe had perſuaded him to put out Nicephorus his uncle's eyes, and to cut out the tongues of his four other uncles, and to forſake his wife, and by ſuch means to bring him into hatred with all his ſubjects; now further to declare that ſhe was no changeling, but the ſame woman that had before digged up and burned her father-in-law's body, and that ſhe would be as natural a mother as ſhe had been a kind daughter, ſeeing the images, which ſhe loved ſo well, and had with ſo great coſt ſet up, daily deſtroyed by her own ſon, the Emperor, by the help of certain good companions, deprived her ſon of the empire; and firſt, like a kind and loving mother, put out both his eyes, and laid him in priſon, where, after long and many torments, ſhe at the laſt moſt cruelly ſlew him.

In this hiſtory, joined to Eutropius, it is written, that the ſun was darkened by the ſpace of ſeventeen days moſt ſtrangely and dreadfully, and that all men ſaid, that for the horribleneſs of that cruel and unnatural fact of Irene, and the putting out of the Emperor's eyes, the ſun had loſt his light. But, indeed, God would ſignify, by the darkneſs of the ſun, into what darkneſs and blindneſs of ignorance and idolatry all Chriſtendom ſhould fall by the occaſion of images. The bright ſun of his eternal truth, and light of his holy word, by the miſts and black clouds of men's traditions being blemiſhed and darkened, as by ſundry moſt terrible earthquakes, that happened about the ſame time, God ſignified, that the quiet ſtate of true religion ſhould by ſuch idolatry be moſt horribly toſſed and turmoiled. And here may you ſee what a gracious and virtuous lady this Irene was, how loving a niece to her huſband's uncles, how kind a mother-in-law to her ſon's wife, how loving a daughter to her father-in-law, how natural a mother to her own ſon, and what a ſtout and valiant captain the biſhops of Rome had of her, for the ſetting up and maintenance of their idols or images. Surely they could not have found

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a meeter patron for the maintenance of ſuch a matter than this Irene, whoſe ambition and deſire of rule was infatiable, whoſe treaſon, continually ſtudied and wrought, was moſt abominable, whoſe wicked and unnatural cruelty paſſed Medea and Progne, whoſe deteſtable parricides have miniſtered matter to poets to write their horrible tragedies.

And yet certain hiſtoriographers, who do put in writing all theſe her horrible wickedneſſes, for love they had to images, which ſhe maintained, do praiſe her as a godly empreſs, and as ſent from God. Such is the blindneſs of falſe ſuperſtition, if it once take poſſeſſion in a man's mind, that it will both declare the vices of wicked princes, and alſo commend them. But not long after, the ſaid Irene being ſuſpected to the princes and lords of Greece of treaſon, in alienating the empire to Charles king of the Francons, and for practiſing a ſecret marriage between herſelf and the ſaid king, and being convicted of the ſame, was by the ſaid lords depoſed and deprived again of the empire, and carried into exile into the iſland Leſbos, where ſhe ended her lewd life.

While theſe tragedies about images were thus working in Greece, the ſame queſtion of the uſe of images in churches began to be moved in Spain alſo. And at Eliberi, a notable city, now called Granada, was a council of Spaniſh biſhops and other learned men aſſembled; and there, after long deliberation and debating of the matter, it was concluded at length by the whole council, after this ſort, in the thirty-ſixth Article. Another council againſt images.

We think that pictures ought not to be in churches, leſt that which is honoured or worſhipped be painted on walls. And in the forty-firſt canon of that council, it is thus written: We thought good to admoniſh the faithful, that, as much as in them lieth, they ſuffer no images to be in their houſes: but if they fear any violence of their ſervants, at the leaſt let them keep themſelves clean and pure from images; if they do not ſo, let them be accounted as none of the church. Note here, I pray you, how a whole and great country in the weſt and ſouth parts of Europe, nearer to Rome a great deal than to Greece in ſituation of place, do agree with the Greeks againſt images, and do not only forbid them in churches, but alſo in private houſes, and do excommunicate them that do the contrary: and another council of the learned men of all Spain alſo, called *Concilium Toletanum Duodecimum*, decreed and determined likewiſe againſt images and image-worſhippers. But when theſe decrees of the Spa- Decrees of the council againſt images. Yet another council againſt images.

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niſh council at Eliberi came to the knowledge of the Biſhop of Rome and his adherents, they, fearing leſt all Germany alſo would decree againſt images and forſake them, thought to prevent the matter, and by the conſent and help of the Prince of Francons (whoſe power was then moſt great in the weſt parts of the world) aſſembled a council of Germans at Frankfort, and there procured the Spaniſh council againſt images aforementioned to be condemned by the name of the Felician hereſy, (for that Felix, biſhop of Aquitania, was chief in that council,) and obtained that the acts of the ſecond Nicene council aſſembled by Irene, (the holy empreſs whom ye heard of before,) and the ſentence of the Biſhop of Rome for images, might be received. For much after this ſort do the Papiſts report of the hiſtory of the council of Frankfort. Notwithſtanding the book of Carolus Magnus's own writing, as the title ſheweth, which is now put in print, and commonly in men's hands, ſheweth the judgment of that Prince, and of the whole council of Frankfort alſo, to be againſt images, and againſt the ſecond council of Nice aſſembled by Irene for images; and calleth it an arrogant, fooliſh, and ungodly council; and declareth the aſſembly of the council of Frankfort to have been directly made and gathered againſt the Nicene council, and the errors of the ſame. So that it muſt needs follow, that either there were in one prince's time two councils aſſembled at Frankfort, one contrary to the other, which by no hiſtory doth appear; or elſe that after their cuſtom the Popes and Papiſts have moſt ſhamefully corrupted that council, as their manner is to handle, not only councils, but alſo all hiſtories and writings of the old doctors, falſifying and corrupting them for the maintenance of their wicked and ungodly purpoſes, as hath in times of late come to light, and doth in our days more and more continually appear moſt evidently.

The forged gift of Conſtantine, &c. Nicene council like to be falſified.

Let the forged gift of Conſtantine, and the notable attempt to falſify the firſt Nicene council for the Pope's ſupremacy, practiſed by popes in St. Auguſtine's time, be a witneſs hereof: which practice indeed had then taken effect, had not the diligence and wiſdom of St. Auguſtine, and other learned and godly biſhops in Afric, by their great labour and charges alſo, reſiſted and ſtopped the ſame. Now to come towards an end of this hiſtory, and to ſhew you the principal point that came to paſs by the maintenance of images. Whereas, from Conſtantinus Magnus's time, until that day, all authority, imperial and princely dominion, of the empire of Rome remained continually in the right

right and poſſeſſion of the emperors, who had their continuance and ſeat imperial at Conſtantinople, the city royal. Leo the Third, then biſhop of Rome, ſeeing the Greek emperors ſo bent againſt his gods of gold and ſilver, timber and ſtone, and having the King of the Francons or Frenchmen, named Charles, whoſe power was exceeding great in the Weſt countries, very appliable to his mind, for cauſes hereafter appearing, under the pretence that they of Conſtantinople were for that matter of images under the Pope's ban and curſe, and therefore unworthy to be emperors, or to bear rule, and for that the emperors of Greece, being far off, were not ready at a beck to defend the Pope againſt the Lombards his enemies, and others with whom he had variance: this Leo the Third, I ſay, attempted a thing exceeding ſtrange and unheard of before, and of incredible boldneſs and preſumption: for he by his papal authority doth tranſlate the government of the empire and the crown and name imperial from the Greeks, and giveth it unto Charles the Great, king of the Francons, not without the conſent of the forenamed Irene, empreſs of Greece, who alſo ſought to be joined in marriage with the ſaid Charles. For the which cauſe the ſaid Irene was by the lords of Greece depoſed and baniſhed, as one that had betrayed the empire, as ye before have heard. And the ſaid princes of Greece did, after the deprivation of the ſaid Irene, by common conſent, elect and create, as they always had done, an emperor named Nicephorus, whom the Biſhop of Rome, and they of the Weſt, would not acknowledge for their emperor; for they had already created them another, and ſo there became two emperors. And the empire, which was before one, was divided into two parts, upon occaſion of idols and images, and the worſhipping of them: even as the kingdom of the Iſraelites was in old time, for the like cauſe of idolatry, divided in King Rehoboam's time. And ſo the Biſhop of Rome having the favour of Charles the Great by this means aſſured to him, was wondrouſly enhanced in power and authority, and did in all the Weſt church, ſpecially in Italy, what he liſt, where images were ſet up, garniſhed, and worſhipped of all ſorts of men. But images were not ſo faſt ſet up, and ſo much honoured in Italy and the Weſt, but Nicephorus, emperor of Conſtantinople, and his ſucceſſors Scauratius, the two Michaels, Leo, Theophilus, and other emperors their ſucceſſors in the empire of Greece, continually pulled them down, brake them, burned them, and deſtroyed them as faſt.

These things were done about the year of our Lord 803.

Or, Saturacius.

faſt. And when Theodorus the emperor would at the council of Lyons have agreed with the Biſhop of Rome, and have ſet up images, he was by the nobles of the empire of Greece deprived, and another choſen in his place; and ſo roſe a jealouſy, ſuſpicion, grudge, hatred, and enmity between the Chriſtians and empires of the Eaſt countries and Weſt, which could never be quenched nor pacified. So that when the Saracens firſt, and afterward the Turks, invaded the Chriſtians, the one part of Chriſtendom would not help the other. By reaſon whereof at the laſt, the noble empire of Greece, and the city imperial Conſtantinople, was loſt, and is come into the hands of the Infidels, who now have overrun almoſt all Chriſtendom, and poſſeſſing paſt the middle of Hungary, which is part of the Weſt empire, do hang over all our heads, to the utter danger of all Chriſtendom.

Thus we ſee what a ſea of miſchiefs the maintenance of images hath brought with it; what an horrible ſchiſm between the Eaſt and the Weſt church; what an hatred between one Chriſtian and another; councils againſt councils, church againſt church, Chriſtians againſt Chriſtians, princes againſt princes, rebellions, treaſons, unnatural and moſt cruel murders; the daughter digging up and burning her father the emperor's body; the mother, for love of idols, moſt abominably murdering her own ſon, being an emperor; at the laſt, the tearing in ſunder of Chriſtendom and the empire into two pieces, till the Infidels, Saracens and Turks, common enemies to both parts, have moſt cruelly vanquiſhed, deſtroyed, and ſubdued the one part, the whole empire of Greece, Aſia the Leſs, Thracia, Macedonia, Epirus, and many other great and goodly countries and provinces, and have won a great piece of the other empire, and put the whole in dreadful fear and moſt horrible danger. For it is not without a juſt and great cauſe to be dreaded, leſt as the empire of Rome was even for the like cauſe of images, and the worſhipping of them, torn in pieces and divided, as was for idolatry the kingdom of Iſrael in old time divided; ſo like puniſhment, as for the like offence fell upon the Jews, will alſo light upon us: that is, leſt the cruel tyrant, and enemy of our commonwealth and religion, the Turk, by God's juſt vengeance, ſhould in like wiſe partly murder, and partly lead away into captivity us Chriſtians, as did the Aſſyrian and Babylonian kings murder and lead away the Iſraelites; and leſt the empire of Rome and Chriſtian religion be ſo utterly brought under

under foot, as was then the kingdom of Iſrael and true religion of God, whereunto the matter already (as I have declared) ſhrewdly inclineth on our part, the greater part of Chriſtendom, within leſs than three hundred years ſpace, being brought into captivity and moſt miſerable thraldom under the Turk, and the noble empire of Greece clean everted. Whereas, if the Chriſtians, divided by theſe image-matters, had holden together, no infidels and miſcreants could thus have prevailed againſt Chriſtendom. And all this miſchief and miſery, which we have hitherto fallen into, do we owe to our mighty gods of gold and ſilver, ſtock and ſtone, in whoſe help and defence (where they cannot help themſelves) we have truſted ſo long, until our enemies the infidels have overcome and overrun us almoſt altogether. A juſt reward for thoſe that have left the mighty living God, the Lord of Hoſts, and have ſtooped and given the honour due to him to dead blocks and ſtocks, who have eyes and ſee not, ears and hear not, feet and cannot go, and ſo forth, and are curſed of God, and all they that make them, and that put their truſt in them.

Thus you underſtand, well-beloved in our Saviour Chriſt, by the judgment of the old learned and godly doctors of the church, and by ancient hiſtories eccleſiaſtical, agreeing to the verity of God's word, alleged out of the Old Teſtament and the New, that images and image-worſhipping were in the primitive church (which was moſt pure and uncorrupt) abhorred and deteſted, as abominable and contrary to true Chriſtian religion. And that when images began to creep into the church, they were not only ſpoken and written againſt by godly and learned biſhops, doctors, and clerks, but alſo condemned by whole councils of biſhops and learned men aſſembled together; yea, the ſaid images by many Chriſtian emperors and biſhops were defaced, broken, and deſtroyed, and that above ſeven hundred and eight hundred years ago, and that therefore it is not of late days (as ſome would bear you in hand) that images and image-worſhipping have been ſpoken and written againſt. Finally, you have heard what miſchief and miſery hath by the occaſion of the ſaid images fallen upon whole Chriſtendom, beſides the loſs of infinite ſouls, which is moſt horrible of all. Wherefore let us beſeech God, that we, being warned by his holy word, forbidding all idolatry, and by the writings of old godly doctors, and eccleſiaſtical hiſtories, written and preſerved by God's ordinance for our admonition and warning, may flee from all idolatry, and ſo eſcape the horrible

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puniſhment and plagues, as well worldly as everlaſting, threatened for the ſame, which God our heavenly Father grant us, for our only Saviour and Mediator, Jeſus Chriſt's ſake. *Amen.*

The Third Part of the Homily againſt Images, and the worſhipping of them, containing the Confutation of the principal Arguments which are uſed to be made for the Maintenance of Images. Which Part may ſerve to inſtruct the Curates themſelves, or Men of good Underſtanding.

NOW ye have heard how plainly, how vehemently, and that in many places, the Word of God ſpeaketh againſt not only idolatry and worſhipping of images, but alſo againſt idols and images themſelves: (I mean always thus herein, in that we be ſtirred and provoked by them to worſhip them, and not as though they were ſimply forbidden by the New Teſtament, without ſuch occaſion and danger.) And ye have heard likewiſe out of hiſtories eccleſiaſtical, the beginning, proceeding, and ſucceſs of idolatry by images, and the great contention in the church of Chriſt about them, to the great trouble and decay of Chriſtendom. And withal ye have heard the ſentences of old ancient fathers, and godly learned doctors and biſhops, againſt images and idolatry, taken out of their own writings. It remaineth, that ſuch reaſons as be made for the maintenance of images, and exceſſive painting, gilding, and decking, as well of them as of the temples or churches, alſo be anſwered and confuted, partly by application of ſome places before alleged to their reaſons, and partly by otherwiſe anſwering the ſame. Which part hath the laſt place in this treatiſe, for that it cannot be well underſtood of the meaner ſort, nor the arguments of image-maintainers can, without prolixity too much tedious, be anſwered without the knowledge of the treatiſe going before. And although divers things before mentioned be here rehearſed again, yet this repetition is not ſuperfluous, but in a manner neceſſary, for that the ſimple ſort cannot elſe underſtand how the foreſaid places are to be applied to the arguments of ſuch as do maintain images, wherewith otherwiſe they might be abuſed.

Firſt, it is alleged by them that maintain images, that all laws, prohibitions, and curſes, noted by us out of the holy Scripture, and ſentences of the doctors alſo by us alleged,

alleged, againſt images and the worſhipping of them, appertain to the idols of the Gentiles or Pagans, as the idol of Jupiter, Mars, Mercury, &c. and not to our images of God, of Chriſt, and his ſaints. But it ſhall be declared both by God's Word, and the ſentences of the ancient doctors, and judgment of the primitive church, that all images, as well ours as the idols of the Gentiles, be forbidden and unlawful, namely, in churches and temples. And firſt this is to be replied out of God's Word, that the images of God the Father, the Son, and the Holy Ghoſt, either ſeverally, or the images of the Trinity, which we had in every church, be by the Scriptures expreſsly and directly forbidden and condemned, as appeareth by theſe places: The Lord ſpake unto you out of the middle of fire: you heard the voice or ſound of his words, but you did ſee no form or ſhape at all, leſt peradventure you, being deceived, ſhould make to yourſelf any graven image or likeneſs; and ſo forth, as is at large rehearſed in the firſt part of this treatiſe againſt images. Deut. iv. And therefore in the old Law, the middle of the propitiatory, which repreſented God's ſeat, was empty, leſt any ſhould take occaſion to make any ſimilitude or likeneſs of him. Iſaiah, after he hath ſet forth the incomprehenſible majeſty of God, he aſketh, *To whom then will ye make God like?* or *what ſimilitude will ye ſet up unto him? Shall the carver make him a carved image? And ſhall the goldſmith cover him with gold, or caſt him into a form of ſilver plates? And for the poor man, ſhall the image-maker frame an image of timber, that he may have ſomewhat to ſet up alſo?* And after this he crieth out: O wretches, *heard ye never of this? Hath it not been preached to you ſince the beginning, how by the creation of the world, and the greatneſs of the work, they might underſtand the majeſty of God, the Maker and Creator of all, to be greater than that it could be expreſſed or ſet forth in any image or bodily ſimilitude?* Thus far the Prophet Iſaiah, who, from the forty-fourth chapter to the forty-ninth, treateth in a manner of no other thing. And St. Paul, in the Acts of the Apoſtles, evidently teacheth the ſame, that *no ſimilitude can be made unto God, in gold, ſilver, ſtone, or any other matter.* By theſe and many other places of Scripture it is evident, that no image either ought or can be made unto God. For how can God, a moſt pure Spirit, whom man never ſaw, be expreſſed by a groſs, bodily, and viſible ſimilitude? How can the infinite majeſty and greatneſs of God, incomprehenſible to man's mind, much more not able to be compaſſed with the Iſa. xl. Acts xvii.

ſenſe, be expreſſed in a finite and little image? How can a dead and dumb image expreſs the living God? What can an image, which, when it is fallen, cannot riſe up again, which can neither help his friends, nor hurt his enemies, expreſs of the moſt puiſſant and mighty God, who alone is able to reward his friends, and to deſtroy his enemies everlaſtingly? A man might juſtly cry with the
Habak. ii. prophet Habakkuk, *Shall ſuch images inſtruct or teach any thing right of God?* or ſhall they become doctors? Wherefore men that have made an image of God, whereby to honour him, have thereby diſhonoured him moſt highly, diminiſhed his majeſty, blemiſhed his glory, and falſified his truth. And therefore St. Paul ſaith, that ſuch as have framed any ſimilitude or image of God, like a mortal man, or any other likeneſs, in timber, ſtone, or other
Rom. i. matter, *have changed his truth into a lie.* For both they thought it to be no longer that which it was, a ſtock or a ſtone, and took it to be that which it was not, as God, or an image of God. Wherefore an image of God is not
John viii. only a lie, but a double lie alſo. *But the Devil is a liar, and the father of lies:* wherefore the lying images, which be made of God, to his great diſhonour, and horrible danger of his people, came from the Devil.

Wherefore they be convict of fooliſhneſs and wickedneſs in making of images of God, or the Trinity, for that no image of God ought or can be made, as by the Scriptures and good reaſon evidently appeareth: yea, and once to deſire an image of God, cometh of infidelity, thinking not God to be preſent, except they might ſee ſome ſign or image of him, as appeareth by the Hebrews in the wilderneſs, willing Aaron to make them gods, whom they might ſee go before them. Where they object, that ſeeing in Iſaiah and Daniel be certain deſcriptions of God, as ſitting on an high ſeat, &c. why may not a painter likewiſe ſet him forth in colours to be ſeen, as it were a judge ſitting on a throne, as well as he is deſcribed in writing by the prophets, ſeeing that Scripture, or writing, and picture differ but a little? Firſt, it is to be anſwered, that things forbidden by God's word, as painting of images of God, and things permitted of God, as ſuch deſcriptions uſed of the prophets, be not all one: neither ought, nor can man's reaſon (although it ſhew never ſo goodly) prevail any thing againſt God's expreſs word, and plain ſtatute-law, as I may well term it. Furthermore, the Scripture, although it have certain deſcriptions of God, yet if you read on forth, it expoundeth itſelf, declar-

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ing, that God is a pure Spirit, infinite, who repleniſheth heaven and earth, which the picture doth not, nor expoundeth itſelf, but rather, when it hath ſet God forth in a bodily ſimilitude, leaveth a man there, and will eaſily bring one into the hereſy of the Anthropomorphites, thinking God to have hands and feet, and to ſit as a man doth: which they that do (ſaith St. Auguſtine in his book *De Fide et Symbolo*, cap. vii.) fall into that ſacrilege, which the Apoſtle deteſteth in thoſe, who have changed the glory of the incorruptible God into the ſimilitude of a corruptible man. For it is wickedneſs for a Chriſtian to erect ſuch an image to God in a temple, and much more wickedneſs to erect ſuch an one in his heart, by believing of it. But to this they reply, that, this reaſon notwithſtanding, images of Chriſt may be made, for that he took upon him fleſh, and became man. It were well that they would firſt grant, that they have hitherto done moſt wickedly, in making and maintaining of images of God and of the Trinity in every place, whereof they are by force of God's word and good reaſon convicted; and then to deſcend to the trial for other images.

Now concerning their objection, that an image of Chriſt may be made, the anſwer is eaſy: for in God's word and religion, it is not only inquired whether a thing may be done or no; but alſo, whether it be lawful and agreeable to God's word to be done or no. For all wickedneſs may be and is daily done, which yet ought not to be done. And the words of the reaſons above alleged out of the Scriptures are, that images neither ought nor can be made unto God. Wherefore to reply, that images of Chriſt may be made, except withal it be proved that it is lawful for them to be made, is, rather than to hold one's peace, to ſay ſomewhat, but nothing to the purpoſe. And yet it appeareth that no image can be made of Chriſt, but a lying image, (as the Scripture peculiarly calleth images lies,) for Chriſt is God and man. Rom. i. Seeing therefore, that of the Godhead, which is the moſt excellent part, no images can be made, it is falſely called the image of Chriſt. Wherefore images of Chriſt be not only defects, but alſo lies. Which reaſon ſerveth alſo for the images of ſaints, whoſe ſouls, the more excellent parts of them, can by no images be repreſented and expreſſed. Wherefore they be no images of ſaints, whoſe ſouls reign in joy with God, but of the bodies of ſaints, which as yet lie putrefied in the graves. Furthermore, no true image can be made of Chriſt's body, for it is unknown

known now of what form and countenance he was. And there be in Greece and at Rome, and in other places, divers images of Chriſt, and none of them like to other; and yet every of them affirmeth, that theirs is the true and lively image of Chriſt, which cannot poſſibly be. Wherefore, as ſoon as an image of Chriſt is made, by and by is a lie made of him, which by God's word is forbidden. Which alſo is true of the images of any ſaints of antiquity, for that it is unknown of what form and countenance they were. Wherefore, ſeeing that religion ought to be grounded upon truth, images, which cannot be without lies, ought not to be made, or put to any uſe of religion, or to be placed in churches and temples, places peculiarly appointed to true religion and ſervice of God. And thus much, that no true image of God, our Saviour Chriſt, or his ſaints, can be made: wherewithal is alſo confuted that their allegation, that images be the laymen's books. For it is evident, by that which is afore rehearſed, that they teach no things of God, of our Saviour Chriſt, and of his ſaints, but lies and errors. Wherefore, either they be no books, or, if they be, they be falſe and lying books, the teachers of all error.

And now if it ſhould be admitted and granted, that an image of Chriſt could truly be made, yet is it unlawful that it ſhould be made, yea, or that the image of any ſaint ſhould be made, ſpecially to be ſet up in temples, to the great and unavoidable danger of idolatry, as hereafter ſhall be proved. And firſt concerning the image of Chriſt, that though it might be had truly, yet it were unlawful to have it in churches publicly, is a notable
Lib. i. c. 24. place in Irenæus, who reproved the heretics, called Gnoſtici, for that they carried about the image of Chriſt, made truly after his own proportion in Pilate's time, (as they ſaid,) and therefore more to be eſteemed than thoſe lying images of him, which we now have. The which Gnoſtici alſo uſed to ſet garlands upon the head of the ſaid image, to ſhew their affection to it.—But to go to God's word. Be not, I pray you, the words of the Scripture plain?
Levit. xxvi. Deut. v. Sculptile. Fuſile. Similitudo. Deut. xxvii. *Beware leſt thou, being deceived, make to thyſelf* (to ſay, to any uſe of religion) *any graven image, or any ſimilitude of any thing, &c. And curſed be the man that maketh a graven or molten image, abomination before the Lord, &c.* Be not our images ſuch? Be not our images of Chriſt and his ſaints either carved, or molten and caſt, or ſimilitudes of men and women? It is happy that we have not followed the Gentiles in making of images of beaſts, fiſhes, and ver-

vermines alſo. Notwithſtanding, the image of an horſe, as alſo the image of the aſs that Chriſt rode on, have in divers places been brought into the church and temple of God. And is not that which is written in the beginning of the Lord's moſt holy law, and daily read unto you, moſt evident alſo? *Thou ſhalt not make any likeneſs of any thing in heaven above, in earth beneath, or in the water under the earth, &c.* Could any more be forbidden and ſaid than this; either of the kinds of images, which be either carved, molten, or otherwiſe ſimilitudes; or of things, whereof images are forbidden to be made? Are not all things either in heaven, earth, or water under the earth? And be not our images of Chriſt and his ſaints likeneſſes of things in heaven, earth, or in the water? If they continue in their former anſwer, that theſe prohibitions concern the idols of the Gentiles, and not our images; firſt, that anſwer is already confuted, concerning the images of God and the Trinity, at large, and concerning the images of Chriſt alſo, by Irenæus. And that the law of God is likewiſe to be underſtood againſt all our images, as well of Chriſt as his ſaints, in temples and churches, appeareth further by the judgment of the old doctors, and the primitive church. Epiphanius renting a painted cloth, wherein was the picture of Chriſt, or of ſome ſaint, affirming it to be againſt our religion, that any ſuch image ſhould be had in the temple or church, (as is before at large declared,) judged, that not only idols of the Gentiles, but that all images of Chriſt and his ſaints alſo, were forbidden by God's word and our religion. Lactantius affirming it to be certain, that no true religion can be where any image or picture is, (as is before declared,) judged, that as well all images and pictures, as the idols of the Gentiles, were forbidden, elſe would he not ſo generally have ſpoken and pronounced of them. And St. Auguſtine (as is before alleged) greatly alloweth M. Varro, affirming that religion is moſt pure without images; and ſaith himſelf, images be of more force to crook an unhappy ſoul, than to teach and inſtruct it. And he ſaith further, Every child, yea, every beaſt knoweth that it is not God that they ſee. Wherefore then doth the Holy Ghoſt ſo often admoniſh us of that which all men know? Whereunto St. Auguſtine anſwereth thus: For, ſaith he, when images are placed in temples, and ſet in honourable ſublimity, and begin once to be worſhipped, forthwith breedeth the moſt vile affection of error. This is St. Auguſtine's judgment of images in churches,

Exod. xx.

Lib. iv. c. 3. De Civ. Dei.

In Pſal. xxxvi. & cxiii.

churches, that by and by they breed error and idolatry. The Chriſtian emperors, the learned biſhops, all the learned men of Aſia, Greece, and Spain, aſſembled in councils at Conſtantinople and in Spain ſeven and eight hundred years ago, and more, condemning and deſtroying all images, as well of Chriſt as of the ſaints, ſet up by the Chriſtians, (as is before at large declared,) teſtify, that they underſtood God's word ſo, that it forbad our images, as well as the idols of the Gentiles. And as it is written, Wiſd. xiv. Wiſd. xiv. that images were not from the beginning, neither ſhall they continue to the end: ſo were they not in the beginning in the primitive church; God grant they may in the end be deſtroyed. For all Chriſtians in the primitive church, as Origen againſt Celſus, Cyprian alſo, and Arnobius do teſtify, were ſore charged and complained on, that they had no altars nor images. Wherefore did they not, I pray you, conform themſelves to the Gentiles in making of images, but for lack of them ſuſtained their heavy diſpleaſure, if they had taken it to be lawful by God's word to have images? It is evident, therefore, that they took all images to be unlawful in the church or temple of God, and therefore had none, (though the Gentiles therefore were moſt highly diſpleaſed,) following this rule, *We muſt obey God rather than men.* And Zephyrius, in his notes upon the Apology of Tertullian, gathereth, that all his vehement perſuaſion ſhould be but cold, except we know this once for all, that Chriſtian men in his time did moſt hate images, with their ornaments. And Irenæus (as is above declared) reproveth the heretics called Gnoſtici, for that they carried about the image of Chriſt. And therefore the primitive church, which is ſpecially to be followed, as moſt incorrupt and pure, had publicly in churches neither idols of the Gentiles, nor any other images, as things directly forbidden by God's word. And thus it is declared by God's word, the ſentences of the doctors, and the judgment of the primitive church, which was moſt pure and ſincere, that all images, as well ours as the idols of the Gentiles, be by God's word forbidden, and therefore unlawful, ſpecially in temples and churches.

Origen. cont. Celſum, l. iv. et viii. Cyprianus contra Demetrium.

Acts v.

Now if they (as their cuſtom is) flee to this anſwer, that God's word forbiddeth not abſolutely all images to be made, but that they ſhould not be made to be worſhipped; and that therefore we may have images, ſo we worſhip them not, for that they be things indifferent, which may be abuſed, or well uſed. Which ſeemeth alſo to be the judgment

judgment of Damaſcene and Gregory I. as is before declared. And this is one of their chief allegations for the maintenance of images, which have been alleged ſince Gregory the Firſt's time. Damaſ. l. iv. de Fide Orth. c. 17. Greg. in Epiſt. ad Serenum Maſſil.

Well then, we be come to their ſecond allegation, which in part we would not ſtick to grant them. For we are not ſo ſuperſtitious, or ſcrupulous, that we do abhor either flowers wrought in carpets, hangings, and other arras; either the images of princes, printed or ſtamped in their coins, which when Chriſt did ſee in a Roman coin, we read not that he reprehended it; neither do we condemn the arts of painting and image-making, as wicked of themſelves. But we would admit and grant them, that images uſed for no religion, or ſuperſtition rather, we mean images of none worſhipped, nor in danger to be worſhipped of any, may be ſuffered. But images placed publicly in temples cannot poſſibly be without danger of worſhipping and idolatry, wherefore they are not publicly to be had or ſuffered in temples and churches. The Jews, to whom this law was firſt given; (and yet being a moral commandment, and not ceremonial, as alſo all doctors interpret it, it bindeth us as well as them:) the Jews, I ſay, who ſhould have the true ſenſe and meaning of God's law, ſo peculiarly given unto them, neither had in the beginning any images publicly in their temple, (as Origen and Joſephus at large declare,) neither, after the reſtitution of the temple, would by any means conſent to Herod, Pilate, or Petronius, that images ſhould be placed only in the temple at Jeruſalem, although no worſhipping of images was required at their hands; but rather offered themſelves to the death, than to aſſent that images ſhould once be placed in the temple of God; neither would they ſuffer any image-maker among them. And Origen addeth this cauſe, leſt their minds ſhould be plucked from God, to the contemplation of earthly things. And they are much commended for this earneſt zeal, in maintaining of God's honour and true religion. And truth it is, that the Jews and Turks, who abhor images and idols, as directly forbidden by God's word, will never come to the truth of our religion, whilſt theſe ſtumbling-blocks of images remain amongſt us, and lie in their way. If they object yet the brazen ſerpent, which Moſes did ſet up, or the images of the cherubims, or any other images, which the Jews had in their temple, the anſwer is eaſy: We muſt in religion obey God's general law, which bindeth all men, and not follow examples of particular diſpenſa- Origen. cont. Celſum. l. iv. Joſeph. Antiq. l. xvii. c. 8. l. xviii. c. 5. l. xviii. c. 15.

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tion, which be no warrants for us; elſe we may by the ſame reaſon reſume circumciſion and ſacrificing of beaſts, and other rites permitted to the Jews. Neither can thoſe images of cherubims, ſet in ſecret where no man might come, nor behold, be any example for our public ſetting up of images in churches and temples. But to let the Jews go. Where they ſay that images, ſo they be not worſhipped, as things indifferent may be tolerated in temples and churches; we infer and ſay for the adverſative, that all our images of God, our Saviour Chriſt, and his ſaints, publicly ſet up in churches and temples, places peculiarly appointed to the true worſhipping of God, be not things indifferent, nor tolerable, but againſt God's law and commandment, taking their own interpretation and expoſition of it.

Firſt, for that all images, ſo ſet up publicly, have been worſhipped of the unlearned and ſimple ſort ſhortly after they have been publicly ſo ſet up, and in concluſion, of the wiſe and learned alſo.

Secondly, for that they are worſhipped in ſundry places now in our time alſo.

And thirdly, for that it is impoſſible that images of God, Chriſt, or his ſaints, can be ſuffered (ſpecially in temples and churches) any while or ſpace, without worſhipping of them: and that idolatry, which is moſt abominable before God, cannot poſſibly be eſcaped and avoided, without the aboliſhing and deſtruction of images and pictures in temples and churches, for that idolatry is to images, ſpecially in temples and churches, an inſeparable accident, (as they term it;) ſo that images in churches and idolatry go always both together, and that therefore the one cannot be avoided, except the other, ſpecially in all public places, be deſtroyed. Wherefore, to make images, and publicly to ſet them up in temples and churches, places appointed peculiarly to the ſervice of God, is to make images to the uſe of religion, and not only againſt this precept, *Thou ſhalt make no manner of image;* but againſt this alſo, *Thou ſhalt not bow down to them, nor worſhip them.* For they being ſet up, have been, be, and ever will be worſhipped. And the full proof of that which in the beginning of the firſt part of this treatiſe was touched, is here to be made and performed; to wit, that our images and idols of the Gentiles be all one, as well in the things themſelves, as alſo in that our images have been before, be now, and ever will be worſhipped, in like form and manner, as the idols of

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the Gentiles were worſhipped, ſo long as they be ſuffered in churches and temples. Whereupon it followeth, that our images in churches have been, be, and ever will be, none other but abominable idols, and be therefore no things indifferent. And every of theſe parts ſhall be proved in order, as hereafter followeth.

And firſt, that our images and the idols of the Gentiles be all one concerning themſelves, is moſt evident, the matter of them being gold, ſilver, or other metal, ſtone, wood, clay, or plaſter, as were the idols of the Gentiles; and ſo being either molten or caſt, either carved, graven, hewn, or otherwiſe formed and faſhioned after the ſimilitude and likeneſs of man or woman, be dead and dumb works of man's hands, having mouths and ſpeak not, eyes and ſee not, hands and feel not, feet and go not, and ſo, as well in form as matter, be altogether like the idols of the Gentiles. Inſomuch that all the titles, which be given to the idols in the Scriptures, may be verified of our images. Wherefore, no doubt but the like curſes which are mentioned in the Scriptures will light upon the makers and worſhippers of them both. Secondly, that they have been and be worſhipped in our time, in like form and manner as were the idols of the Gentiles, is now to be proved. And for that idolatry ſtandeth chiefly in the mind, it ſhall in this part firſt be proved, that our image-maintainers have had and have the ſame opinions and judgment of ſaints, whoſe images they have made and worſhipped, as the Gentiles idolaters had of their gods. And afterwards ſhall be declared, that our image-maintainers and worſhippers have uſed and uſe the ſame outward rites and manner of honouring and worſhipping their images, as the Gentiles did uſe before their idols; and that therefore they commit idolatry, as well inwardly and outwardly, as did the wicked Gentiles idolaters.

Simulachra gentium, argentum et aurum. Fuſile, ſculptile, ſimilitudo, ſimulachrum opera manuum hominum.

And concerning the firſt part of the idolatrous opinions of our image-maintainers. What, I pray you, be ſuch ſaints with us, to whom we attribute the defence of certain countries, ſpoiling God of his due honour herein, but Dii Tutelares of the Gentiles idolaters? Such as were Belus to the Babylonians and Aſſyrians, Oſiris and Iſis to the Egyptians, Vulcan to the Lemnians, and ſuch other. What be ſuch ſaints, to whom the ſafeguard of certain cities are appointed, but Dii Præſides with the Gentiles idolaters? Such as were at Delphos, Apollo; at Athens, Minerva; at Carthage, Juno; at Rome, Quirinus; &c.

Dii Tutelares.

Dii Præſides.

&c. What be ſuch ſaints, to whom, contrary to the uſe of the primitive church, temples and churches be builded, and altars erected, but Dii Patroni of the Gentiles idolaters? Such as were in the Capitol, Jupiter; in Paphus Temple, Venus; in Epheſus Temple, Diana; and ſuch like. Alas, we ſeem in thus thinking and doing to have learned our religion, not out of God's word, but out of the Pagan poets, who ſay, *Exceſſere omnes, adytis ariſque relictis, Dii, quibus imperium hoc ſteterat*, &c. That is to ſay, All the gods, by whoſe defence this empire ſtood, are gone out of the temples, and have forſaken their altars. And where one ſaint hath images in divers places, the ſame ſaint hath divers names thereof, moſt like to the Gentiles. When you hear of our Lady of Walſingham, our Lady of Ipſwich, our Lady of Wilſdon, and ſuch other; what is it but an imitation of the Gentiles idolaters? Diana Agrotera, Diana Coriphea, Diana Epheſia, &c. Venus Cypria, Venus Paphia, Venus Gnidia. Whereby is evidently meant, that the ſaint for the image ſake ſhould in thoſe places, yea, in the images themſelves, have a dwelling, which is the ground of their idolatry. For where no images be, they have no ſuch means. Terentius Varro ſheweth, that there were three hundred Jupiters in his time: there were no fewer Veneres and Dianæ: we had no fewer Chriſtophers, Ladies, and Mary Magdalens, and other ſaints. Œnomaus and Heſiodus ſhew, that in their time there were thirty thouſand gods. I think we had no fewer ſaints, to whom we gave the honour due to God. And they have not only ſpoiled the true living God of his due honour in temples, cities, countries, and lands, by ſuch devices and inventions, as the Gentiles idolaters have done before them: but the ſea and waters have as well ſpecial ſaints with them, as they had gods with the Gentiles, Neptune, Triton, Nereus, Caſtor and Pollux, Venus, and ſuch other: in whoſe places be come St. Chriſtopher, St. Clement, and divers other, and ſpecially our Lady, to whom ſhipmen ſing *Ave, maris ſtella*. Neither hath the fire ſcaped their idolatrous inventions. For, inſtead of Vulcan and Veſta, the Gentiles' gods of the fire, our men have placed St. Agatha, and make letters on her day for to quench fire with. Every artificer and profeſſion hath his ſpecial ſaint, as a peculiar god. As for example, ſcholars have St. Nicholas and St. Gregory; painters, St. Luke; neither lack ſoldiers their Mars, nor lovers their Venus, amongſt Chriſtians. All diſeaſes have their ſpecial ſaints,

Dii Patroni.

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as gods the curers of them; the pox St. Roche, the falling-evil St. Cornelis, the tooth-ache St. Apollin, &c. Neither do beaſts nor cattle lack their gods with us; for St. Loy is the horſeleech, and St. Anthony the ſwineherd, &c. Where is God's providence and due honour in the mean ſeaſon? who ſaith, *The heavens be mine, and the earth is mine, the whole world and all that in it is: I do give victory, and I put to flight: of me be all counſels and help, &c. Except I keep the city, in vain doth he watch that keepeth it: Thou, Lord, ſhalt ſave both men and beaſts.* But we have left him neither heaven, nor earth, nor water, nor country, nor city, peace nor war to rule and govern, neither men, nor beaſts, nor their diſeaſes to cure; that a godly man might juſtly for zealous indignation cry out, O heaven, O earth, and ſeas, what madneſs and wickedneſs againſt God are men fallen into! What diſhonour do the creatures to their Creator and Maker! And if we remember God ſometimes, yet, becauſe we doubt of his ability or will to help, we join to him another helper, as if he were a noun adjective, uſing theſe ſayings: ſuch as learn, God and St. Nicholas be my ſpeed: ſuch as neeſe, God help and St. John: to the horſe, God and St. Loy ſave thee. Thus are we become like horſes and mules, which have no underſtanding. For is there not one God only, who by his power and wiſdom made all things, and by his providence governeth the ſame, and by his goodneſs maintaineth and ſaveth them? Be not *all things of him, by him, and through him?* Why doſt thou turn from the Creator to the creatures? This is the manner of the Gentiles idolaters: but thou art a Chriſtian, and therefore by Chriſt alone haſt acceſs to God the Father, and help of him only. Theſe things are not written to any reproach of the ſaints themſelves, who were the true ſervants of God, and did give all honour to him, taking none unto themſelves, and are bleſſed ſouls with God; but againſt our fooliſhneſs and wickedneſs, making of the true ſervants of God, falſe gods, by attributing to them the power and honour which is God's, and due to him only. And for that we have ſuch opinions of the power and ready help of ſaints, all our legends, hymns, ſequences, and maſſes, did contain ſtories, lauds, and praiſes of them, and prayers to them; yea, and ſermons alſo altogether of them, and to their praiſes, God's word being clean laid aſide. And this we do altogether agreeable to the ſaints, as did the Gentiles idolaters to their falſe gods. For theſe opinions which men have had of mortal perſons, were they never ſo holy, the

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old moſt godly and learned Chriſtians have written againſt the feigned gods of the Gentiles, and Chriſtian princes have deſtroyed their images, who, if they were now living, would doubtleſs likewiſe both write againſt our falſe opinions of ſaints, and alſo deſtroy their images. For it is evident, that our image-maintainers have the ſame opinion of ſaints which the Gentiles had of their falſe gods, and thereby are moved to make them images, as the Gentiles did. If anſwer be made, that they make ſaints but interceſſors to God, and means for ſuch things as they would obtain of God: that is, even after the Gentiles' idolatrous uſage, to make them of ſaints, gods, called Dii Medioximi, to be mean interceſſors and helpers to God, as though he did not hear, or ſhould be weary if he did all alone. So did the Gentiles teach, that there was one chief power working by other, as means; and ſo they made all gods ſubject to fate or deſtiny; as Lucian in his Dialogues feigneth that Neptune made ſuit to Mercury, that he might ſpeak with Jupiter. And therefore in this alſo, it is moſt evident, that our image-maintainers be all one in opinion with the Gentiles idolaters.

Medioximi Dii.

Now remaineth the third part, that their rites and ceremonies, in honouring and worſhipping of the images or ſaints, be all one with the rites which the Gentiles idolaters uſed in honouring their idols. Firſt, what meaneth it, that Chriſtians, after the example of the Gentiles idolaters, go on pilgrimage to viſit images, where they have the like at home, but that they have a greater opinion of holineſs and virtue in ſome images, than other ſome, like as the Gentiles idolaters had? Which is the readieſt way to bring them to idolatry by worſhipping of them, and directly againſt God's word, who ſaith, *Seek me, and ye ſhall live; and do not ſeek Bethel; enter not into Gilgal, neither go to Beerſheba.* And againſt ſuch as had any ſuperſtition in the holineſs of the place, as though they ſhould be heard for the place's ſake, ſaying, *Our fathers worſhipped in this mountain: and ye ſay, that at Jeruſalem is the place where men ſhould worſhip;* our Saviour Chriſt pronounceth, *Believe me, the hour cometh, when you ſhall worſhip the Father neither in this mountain, nor at Jeruſalem; but true worſhippers ſhall worſhip the Father in ſpirit and truth.* But it is too well known, that by ſuch pilgrimage going, Lady Venus and her ſon Cupid were rather worſhipped wantonly in the fleſh, than God the Father, and our Saviour Chriſt his Son, truly worſhipped in the ſpirit.

Amos v.

John iv.

And

And it was very agreeable (as St. Paul teacheth) that they which fell to idolatry, which is ſpiritual fornication, ſhould alſo fall into carnal fornication, and all uncleanneſs, by the juſt judgments of God, *delivering them over to abominable concupiſcences.* Rom. i.

What meaneth it, that Chriſtian men, after the uſe of the Gentiles idolaters, cap and kneel before images? which, if they had any ſenſe and gratitude, would kneel before men, carpenters, maſons, plaſterers, founders, and goldſmiths, their makers and framers, by whoſe means they have attained this honour, which elſe ſhould have been evil-favoured and rude lumps of clay, or plaſter, pieces of timber, ſtone, or metal, without ſhape or faſhion, and ſo without all eſtimation and honour, as that idol in the Pagan Poet confeſſeth, ſaying, "I was once a vile block, but now I am become a god," &c. What a fond thing is it for man, who hath life and reaſon, to bow himſelf to a dead and inſenſible image, the work of his own hand! Is not this ſtooping and kneeling before them, adoration of them, which is forbidden ſo earneſtly by God's word? Let ſuch as ſo fall down before images of ſaints, know and confeſs that they exhibit that honour to dead ſtocks and ſtones, which the ſaints themſelves, Peter, Paul, and Barnabas, would not to be given to them being alive; which the angel of God forbiddeth to be given to him. And if they ſay they exhibit ſuch honour not to the image, but to the ſaint whom it repreſenteth, they are convicted of folly, to believe that they pleaſe ſaints with that honour, which they abhor as a ſpoil of God's honour: for they be no changelings; but now both having greater underſtanding, and more fervent love of God, do more abhor to deprive him of his due honour: and being now like unto the angels of God, do with angels flee to take unto them by ſacrilege the honour due to God: and herewithal is confuted their lewd diſtinction of Latria and Dulia; where it is evident, that the ſaints of God cannot abide, that as much as any outward worſhipping be done or exhibited to them. But Satan, God's enemy, deſiring to rob God of his honour, deſireth exceedingly that ſuch honour might be given to him. Wherefore thoſe which give the honour due to the Creator, to any creature, do ſervice acceptable to no ſaints, who be the friends of God, but unto Satan, God's and man's mortal and ſworn enemy. And to attribute ſuch deſire of divine honour to ſaints, is to blot them with a moſt odious and deviliſh ignominy and villany, Horatius. Adorare. Gen. xxiii. xxxiii. 1 Kings i. Acts x. xiv. Apoc. xix. Matt. iv.

and

and indeed of ſaints to make them Satans and very devils, whoſe property is to challenge to themſelves the honour which is due to God only.

And furthermore, in that they ſay that they do not worſhip the images, as the Gentiles did their idols, but God and the ſaints, whom the images do repreſent; and therefore that their doings before images be not like the idolatry of the Gentiles before their idols; St. Auguſtine, Lactantius, and Clemens, do prove evidently, that by this their anſwer they be all one with the Gentiles idolaters.

Auguſt. Pſal. cxxxv. The Gentiles (ſaith St. Auguſtine) which ſeem to be of the purer religion, ſay, We worſhip not the images, but by the corporal image we do behold the ſigns of the things which we ought to worſhip.

Lactant. l. ii. inſt. And Lactantius ſaith, The Gentiles ſay, we fear not the images, but them after whoſe likeneſs the images be made, and to whoſe names they be conſecrated. Thus far Lactantius.

Lib. v. ad Jacob. Domini fratrem. And Clemens ſaith, That ſerpent the Devil uttereth theſe words by the mouth of certain men: We, to the honour of the inviſible God, worſhip viſible images: which ſurely is moſt falſe. See how, in uſing the ſame excuſes which the Gentiles idolaters pretended, they ſhew themſelves to be all one with them in idolatry. For, notwithſtanding this excuſe, St. Auguſtine, Clemens, and Lactantius prove them idolaters. And Clemens ſaith, That the ſerpent the Devil, putteth ſuch excuſes in the mouth of idolaters. And the Scriptures ſay, they worſhip the ſtocks and ſtones, (notwithſtanding this excuſe,) even as our image-maintainers do. And Ezekiel therefore calleth the gods of the Aſſyrians ſtocks and ſtones, although they were but images of their gods. So are our images of God and the ſaints named by the name of God and his ſaints, after the uſe of the Gentiles.

And the ſame Clemens ſaith thus, in the ſame book: They dare not give the name of the emperor to any other, for he puniſheth his offender and traitor by and by: but they dare give the name of God to others, becauſe he for repentance ſuffereth his offenders. And even ſo do our image-worſhippers give both names of God and the ſaints, and alſo the honour due to God, to their images, even as did the Gentiles idolaters to their idols. What ſhould it mean, that they, according as did the Gentiles idolaters, light candles at noon time, or at midnight, before them, but therewith to honour them? For other uſe is there none in ſo doing. For in the day

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it needeth not, but was ever a proverb of fooliſhneſs, to light a candle at noon-time. And in the night it availeth not to light a candle before the blind, and God hath neither uſe nor honour thereof. And concerning this candle-lighting, it is notable that Lactantius, above a thouſand years ago, hath written after this manner; If they would behold the heavenly light of the ſun, then ſhould they perceive that God hath no need of their candles, who for the uſe of man hath made ſo goodly a light. And whereas in ſo little a circle of the ſun, which for the great diſtance ſeemeth to be no greater than a man's head, there is ſo great brightneſs, that the ſight of man's eye is not able to behold it, but if one ſtedfaſtly look upon it a while, his eyes will be dulled and blinded with darkneſs: how great ſight, how great clearneſs may we think to be with God, with whom is no night nor darkneſs? And ſo forth. Lib. vi. Inſtit. cap. 2.

And by and by he ſaith, Seemeth he therefore to be in his right mind, who offereth up to the Giver of all light the light of a wax candle for a gift? He requireth another light of us, which is not ſmoky, but bright and clear, even the light of the mind and underſtanding.

And ſhortly after he ſaith, But their gods, becauſe they be earthly, have need of light, leſt they remain in darkneſs, whoſe worſhippers, becauſe they underſtand no heavenly thing, do draw religion, which they uſe, down to the earth, in the which, being dark of nature, is need of light. Wherefore they give to their gods no heavenly, but the earthly underſtanding of mortal men. And therefore they believe thoſe things to be neceſſary and pleaſant unto them, which are ſo to us, who have need either of meat when we be hungry, or drink when we be thirſty, or clothing when we be a cold, or when the ſun is ſet, candle light, that we may ſee. Thus far Lactantius, and much more, too long here to write, of candle lighting in temples before images and idols for religion: whereby appeareth both the fooliſhneſs thereof, and alſo that in opinion and act we do agree altogether in our candle-religion with the Gentiles idolaters. What meaneth it that they, after the example of the Gentiles idolaters, burn incenſe, offer up gold to images, hang up crutches, chains, and ſhips, legs, arms, and whole men and women of wax, before images, as though by them, or ſaints (as they ſay) they were delivered from lameneſs, ſickneſs, captivity, or ſhipwreck? Is not this *colere imagines*, to worſhip images, ſo earneſtly forbidden in God's word? If they deny it, let them read the Colere.

eleventh chapter of Daniel the Prophet, who ſaith of Antichriſt, *He ſhall worſhip God, whom his fathers knew not, with gold, ſilver, and with precious ſtones, and other things of pleaſure:* in which place the Latin word is *Colet.* And in the ſecond of Paralipomenon, the twenty-ninth chapter, all the outward rites and ceremonies, as burning of incenſe, and ſuch other, wherewith God in the temple was honoured, is called *Cultus*, (to ſay,) worſhipping, which is forbidden ſtraitly by God's word to be given to images. Do not all ſtories eccleſiaſtical declare, that our holy martyrs, rather than they would bow and kneel, or offer up one crum of incenſe before an image or idol, have ſuffered a thouſand kinds of moſt horrible and dreadful death? And what excuſe ſoever they make, yet that all this running on, pilgrimage, burning of incenſe and candles, hanging up of crutches, chains, ſhips, arms, legs, and whole men and women of wax, kneeling and holding up of hands, is done to the images, appeareth by this, that where no images be, or where they have been, and be taken away, they do no ſuch things at all. But the places frequented when the images were there, now they be taken away, be forſaken and left deſert; nay, now they hate and abhor the place deadly: which is an evident proof, that that which they did before was done in reſpect of the images. Wherefore, when we ſee men and women on heaps to go on pilgrimage to images, kneel before them, hold up their hands before them, ſet up candles, burn incenſe before them, offer up gold and ſilver unto them, hang up ſhips, crutches, chains, men and women of wax before them, attributing health and ſafeguard, the gifts of God, to them, or the ſaints whom they repreſent, as they rather would have it; who, I ſay, who can doubt, but that our image-maintainers, agreeing in all idolatrous opinions, outward rites and ceremonies, with the Gentiles idolaters, agree alſo with them in committing moſt abominable idolatry; and to increaſe this madneſs, wicked men, which have the keeping of ſuch images, for their greater lucre and advantage, after the example of the Gentiles idolaters, have reported and ſpread abroad, as well by lying tales as written fables, divers miracles of images: as that ſuch an image miraculouſly was ſent from heaven, even like the Palladium, or Magna Diana Epheſiorum. Such another was as miraculouſly found in the earth, as the man's head was in the Capitol, or the horſe's head in Capua. Such an image was brought by angels. Such an one came itſelf

Cultus.

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far from the Eaſt to the Weſt, as dame Fortune fled to Rome. Such an image of our Lady was painted by St. Luke, whom of a phyſician they have made a painter for that purpoſe. Such an one an hundred yokes of oxen could not move, like Bona Dea, whom the ſhip could not carry, or Jupiter Olympius, which laughed the artificers to ſcorn, that went about to remove him to Rome. Some images, though they were hard and ſtony, yet, for tender heart and pity, wept. Some, like Caſtor and Pollux, helping their friends in battle, ſweat, as marble pillars do in dankiſh weather. Some ſpake more monſtrouſly than ever did Balaam's aſs, who had life and breath in him. Such a cripple came and ſaluted this ſaint of oak, and by and by he was made whole; and lo, here hangeth his crutch. Such an one in a tempeſt vowed to St. Chriſtopher, and ſcaped; and behold, here is a ſhip of wax. Such an one by St. Leonard's help brake out of priſon; and ſee where his fetters hang. And infinite thouſands more miracles, by like or more ſhameleſs lies were reported. Thus do our image-maintainers in earneſt apply to their images all ſuch miracles, as the Gentiles have feigned of their idols. And if it were to be admitted, that ſome miraculous acts were by illuſion of the Devil done where images be; (for it is evident that the moſt part were feigned lies, and crafty jugglings of men;) yet followeth it not therefore, that ſuch images are either to be honoured, or ſuffered to remain, no more than Hezekiah left the brazen ſerpent undeſtroyed, when it was worſhipped, although it were both ſet up by God's commandment, and alſo approved by a great and true miracle, for as many as beheld it were by and by healed: neither ought miracles to perſuade us to do contrary to God's word. For the Scriptures have for a warning hereof foreſhewed, *that the kingdom of Antichriſt ſhall be mighty in miracles and wonders, to the ſtrong illuſion of all the reprobate.* But in this they paſs the folly and wickedneſs of the Gentiles, that they honour and worſhip the relics and bones of our ſaints, which prove that they be mortal men and dead, and therefore no gods to be worſhipped, which the Gentiles would never confeſs of their gods for very ſhame. But the relics we muſt kiſs and offer unto, ſpecially on relic-ſunday. And while we offer, (that we ſhould not be weary, or repent us of our coſt,) the muſic and minſtrelſy goeth merrily all the offertory time, with praiſing and calling upon thoſe ſaints, whoſe relics be then in preſence. Yea, and the water alſo,

wherein thoſe relics have been dipped, muſt with great reverence be reſerved, as very holy and effectuous. Is this agreeable to St. Chryſoſtom, who writeth thus of relics? "Do not regard the aſhes of the ſaints' bodies, nor the relics of their fleſh and bones, conſumed with time: but open the eyes of thy faith, and behold them clothed with heavenly virtue, and the grace of the Holy Ghoſt, and ſhining with the brightneſs of the heavenly light." But our idolaters found too much vantage of relics and relic-water, to follow St. Chryſoſtom's counſel. And becauſe relics were ſo gainful, few places were there but they had relics provided for them. And for more plenty of relics, ſome one ſaint had many heads, one in one place, and another in another place. Some had ſix arms and twenty-ſix fingers. And where our Lord bare his croſs alone, if all the pieces of the relics thereof were gathered together, the greateſt ſhip in England would ſcarcely bear them; and yet the greateſt part of it, they ſay, doth yet remain in the hands of the Infidels, for the which they pray in their beads bidding, that they may get it alſo into their hands, for ſuch godly uſe and purpoſe. And not only the bones of the ſaints, but every thing appertaining to them was a holy relic. In ſome place they offer a ſword, in ſome the ſcabbard, in ſome a ſhoe, in ſome a ſaddle that had been ſet upon ſome holy horſe, in ſome the coals wherewith St. Laurence was roaſted, in ſome place the tail of the aſs which our Lord Jeſus Chriſt ſat on, to be kiſſed and offered unto for a relic. For rather than they would lack a relic, they would offer you a horſe-bone, inſtead of a virgin's arm, or the tail of the aſs to be kiſſed and offered unto for relics. O wicked, impudent, and moſt ſhameleſs men, the deviſers of theſe things! O ſilly, fooliſh, and daſtardly daws, and more beaſtly than the aſs whoſe tail they kiſſed, that believe ſuch things. Now God be merciful to ſuch miſerable and ſilly Chriſtians, who by the fraud and falſehood of thoſe which ſhould have taught them the way of truth and life, have been made not only more wicked than the Gentiles idolaters, but alſo no wiſer than aſſes, horſes, and mules, which have no underſtanding.

Homilia de ſeptem Machabæis.

Of theſe things already rehearſed, it is evident, that our image-maintainers have not only made images, and ſet them up in temples, as did the Gentiles idolaters their idols; but alſo that they have had the ſame idolatrous opinions of the ſaints, to whom they have made images, which the Gentiles idolaters had of their falſe gods;

gods; and have not only worſhipped their images with the ſame rites, ceremonies, ſuperſtition, and all circumſtances, as did the Gentiles idolaters their idols, but in many points alſo have far exceeded them in all wickedneſs, fooliſhneſs, and madneſs. And if this be not ſufficient to prove them image-worſhippers, that is to ſay, idolaters, lo, you ſhall hear their own open confeſſion; I mean, not only the decrees of the ſecond Nicene council under Irene, the Roman council under Gregory III. in which, as they teach that images are to be honoured and worſhipped, as is before declared; ſo yet do they it warily and fearfully, in compariſon to the blaſphemous bold blazing of manifeſt idolatry to be done to images, ſet forth of late, even in theſe our days, the light of God's truth ſo ſhining, that above other their abominable doings and writings, a man would marvel moſt at their impudent, ſhameleſs, and moſt ſhameful bluſtering boldneſs, who would not at the leaſt have choſen them a time of more darkneſs, as meeter to utter their horrible blaſphemies in; but have now taken an harlot's face, not purpoſed to bluſh in ſetting abroad the furniture of their ſpiritual whoredom. And here the plain blaſphemy of the reverend father in God, James Naclantus, biſhop of Clugium, written in his expoſition of St. Paul's Epiſtle to the Romans, and the firſt chapter, and put in print now of late at Venice, may ſtand inſtead of all, whoſe words of image-worſhipping be theſe in Latin, as he did write them, not one ſyllable altered.

Ergo non ſolum fatendum eſt, fideles in eccleſia adorare coram imagine, (ut nonnulli ad cautelam forte loquuntur,) ſed et adorare imaginem, ſine quo volueris ſcrupulo: quin et eo illam venerantur cultu, quo et prototypon ejus, propter quod ſi illud habet adorare latria, et illa latria: ſi dulia, vel hyperdulia, et illa pariter ejuſmodi cultu adoranda eſt.

The ſenſe whereof in Engliſh is this: Therefore it is not only to be confeſſed, that the faithful in the church do worſhip before an image, (as ſome peradventure do warily ſpeak,) but alſo do worſhip the image itſelf, without any ſcruple or doubt at all: yea, and they worſhip the image with the ſame kind of worſhip, wherewith they worſhip the copy of the image, or the thing whereafter the image is made. Wherefore if the copy itſelf is to be worſhipped with divine honour, (as is God the Father, Chriſt, and the Holy Ghoſt,) the image of them is alſo to be worſhipped with divine honour. If the copy ought to

to be worſhipped with inferior honour or higher worſhip, the image alſo is to be worſhipped with the ſame honour or worſhip. Thus far hath Naclantus, whoſe blaſphemies let Pope Gregorius I. confute, and by his authority damn them to hell, as his ſucceſſors have horribly thundered. For although Gregory permitteth images to be had, yet he forbiddeth them by any means to be worſhipped, and praiſeth much Biſhop Serenus for the forbidding the worſhip of them, and willeth him to teach the people to avoid by all means to worſhip any image. But Naclantus bloweth forth his blaſphemous idolatry, willing images to be worſhipped with the higheſt kind of adoration and worſhip: and leſt ſuch wholeſome doctrine ſhould lack authority, he groundeth it upon Ariſtotle, in his book *De Somno et Vigilia*, that is, of Sleeping and Waking, as by his printed book, noted ſo in the margin, is to be ſeen; whoſe impudent wickedneſs and idolatrous judgment I have therefore more largely ſet forth, that ye may (as Virgil ſpeaketh of Sinon) of one know all theſe image-worſhippers and idolaters, and underſtand to what point in concluſion the public having of images in temples and churches hath brought us; comparing the times and writings of Gregory I. with our days, and the blaſphemies of ſuch idolaters, as this beaſt of Belial, named Naclantus, is. Wherefore, now it is by the teſtimony of the old godly fathers and doctors, by the open confeſſion of biſhops aſſembled in councils, by moſt evident ſigns and arguments, opinions, idolatrous acts, deeds, and worſhipping done to their images, and by their own open confeſſion and doctrine ſet forth in their books, declared and ſhewed, that their images have been and be commonly worſhipped, yea, and that they ought ſo to be: I will out of God's word make this general argument againſt all ſuch makers, ſetters-up, and maintainers of images in public places. And firſt of all I will begin with the words of our Saviour Chriſt. *Woe be to that man by whom an offence is given. Woe be to him, that offendeth one of theſe little ones, or weak ones. Better were it for him, that a millſtone were hanged about his neck, and he caſt into the middle of the ſea, and drowned, than he ſhould offend one of theſe little ones, or weak ones.* And in Deuteronomy, God himſelf denounceth him *accurſed, that maketh the blind to wander in his way.* And in Leviticus, *Thou ſhalt not lay a ſtumbling-block, or ſtone, before the blind.* But images in churches and temples have been, and be, and (as afterwards ſhall

Gregor. Epiſt. ad Serenum Maſſil.

Of image worſhipping.

Matt. xviii.

Deut. xxvii.

Lev. xix.

ſhall be proved) ever will be, offences or ſtumbling-blocks, ſpecially to the weak, ſimple, and blind common people, deceiving their hearts by the cunning of the artificer, (as the Scripture expreſsly in ſundry places doth teſtify,) and ſo bringing them to idolatry: *Therefore woe be to the erecter, ſetter-up, and maintainer of images in churches and temples; for a greater penalty remaineth for him than the death of the body.* Wiſd. xiii. xiv.

If anſwer be yet made, that this offence may be taken away by diligent and ſincere doctrine and preaching of God's word, as by other means; and that images in churches and temples therefore be not things abſolutely evil to all men, although dangerous to ſome; and therefore that it were to be holden, that the public having of them in churches and temples is not expedient, as a thing perilous rather than unlawful, as a thing utterly wicked: then followeth the third article to be proved, which is this: That it is not poſſible, if images be ſuffered in churches and temples, either by preaching of God's word, or by any other means, to keep the people from worſhipping of them, and ſo to avoid idolatry. And firſt concerning preaching. If it ſhould be admitted, that although images were ſuffered in churches, yet might idolatry by diligent and ſincere preaching of God's word be avoided; it ſhould follow of neceſſity, that ſincere doctrine might always be had and continue as well as images, and ſo that whereſoever, to offence, were erected an image, there alſo, of reaſon, a godly and ſincere preacher ſhould and might be continually maintained. For it is reaſon, that the warning be as common as the ſtumbling-block, the remedy as large as is the offence, the medicine as general as the poiſon: but that is not poſſible, as both reaſon and experience teacheth. Wherefore preaching cannot ſtay idolatry, images being publicly ſuffered. For an image, which will laſt for many hundred years, may for a little be bought: but a good preacher cannot be with much continually maintained. *Item*, if the prince will ſuffer it, there will be by and by many, yea, infinite images: but ſincere preachers were, and ever ſhall be, but a few in reſpect of the multitude to be taught. For our Saviour Chriſt ſaith, *The harveſt is plentiful, but the workmen be but few:* which hath been hitherto continually true, and will be to the world's end: and in our time, and here in our country ſo true, that every ſhire ſhould ſcarcely have one good preacher, if they were divided.

Now images will continually to the beholders preach their doctrine, that is, the worſhipping of images and idolatry; to the which preaching mankind is exceeding prone, and inclined to give ear and credit, as experience of all nations and ages doth too much prove. But a true preacher, to ſtay this miſchief, is in very many places ſcarcely heard once in a whole year, and ſomewhere not once in ſeven years, as is evident to be proved. And that evil opinion, which hath been long rooted in men's hearts, cannot ſuddenly by one ſermon be rooted out clear. And as few are inclined to credit ſound doctrine; as many, and almoſt all, be prone to ſuperſtition and idolatry. So that herein appeareth not only a difficulty, but alſo an impoſſibility of the remedy. Further, it appeareth not by any ſtory of credit, that true and ſincere preaching hath endured in any one place above one hundred years: but it is evident, that images, ſuperſtition, and worſhipping of images, and idolatry, have continued many hundred years. For all writings and experience do teſtify, that good things do by little and little ever decay, until they be clean baniſhed; and, contrariwiſe, evil things do more and more increaſe, till they come to a full perfection of wickedneſs. Neither need we to ſeek examples far off for a proof hereof; our preſent matter is an example. For preaching of God's word moſt ſincere (in the beginning) by proceſs of time waxed leſs and leſs pure; and after corrupt, and laſt of all, altogether laid down and left off, and other inventions of men crept in place of it. And on the other part, images among Chriſtian men were firſt painted, and that in whole ſtories together, which had ſome ſignification in them; afterwards they were emboſſed, and made of timber, ſtone, plaſter, and metal. And firſt they were only kept privately in private men's houſes; and then after they crept into churches and temples, but firſt by painting, and after by emboſſing; and yet were they no where at the firſt worſhipped. But ſhortly after they began to be worſhipped of the ignorant ſort of men, as appeareth by the Epiſtle that Gregory the firſt of that name, biſhop of Rome, did write to Serenus, biſhop of Marſeilles. Of the which two biſhops, Serenus, for idolatry committed to images, brake them, and burned them. Gregory, although he thought it tolerable to let them ſtand, yet he judged it abominable, that they ſhould be worſhipped; and thought (as is now alleged) that the worſhipping of them might be ſtayed, by teaching of God's word, according as he exhorteth

Serenus

Serenus to teach the people, as in the ſame Epiſtle appeareth. But whether Gregory's opinion or Serenus's judgment were better herein, conſider ye, I pray you, for experience by and by confuteth Gregory's opinion. For notwithſtanding Gregory's writing, and the preaching of others, images being once publicly ſet up in temples and churches, ſimple men and women ſhortly after fell on heaps to worſhipping of them: and at the laſt the learned alſo were carried away with the public error, as with a violent ſtream, or flood. And at the ſecond council Nicene, the biſhops and clergy decreed, that images ſhould be worſhipped: and ſo, by occaſion of theſe ſtumbling-blocks, not only the unlearned and ſimple, but the learned and wiſe, not the people only, but the biſhops, not the ſheep, but alſo the ſhepherds themſelves, (who ſhould have been guides in the right way, and lights to ſhine in darkneſs,) being blinded by the bewitching of images, as blind guides of the blind, fell both into the pit of damnable idolatry. In the which all the world, as it were drowned, continued until our age, by the ſpace of above eight hundred years, unſpoken againſt in a manner. And this ſucceſs had Gregory's order; which miſchief had never come to paſs, had Biſhop Serenus's way been taken, and all idols and images been utterly deſtroyed and aboliſhed: for no man worſhippeth that that is not. And thus you ſee, how from having of images privately, it came to public ſetting of them up in churches and temples, although without harm at the firſt, as was then of ſome wiſe and learned men judged; and from ſimple having them there, it came at the laſt to worſhipping of them: firſt, by the rude people, who ſpecially (as the Scripture teacheth) are in danger of ſuperſtition and idolatry, and afterwards by the biſhops, the learned, and by the whole clergy. So that laity and clergy, learned and unlearned, all ages, ſects, and degrees of men, women, and children of whole Chriſtendom (an horrible and moſt dreadful thing to think) have been at once drowned in abominable idolatry, of all other vices moſt deteſted of God, and moſt damnable to man, and that by the ſpace of eight hundred years and more. And to this end is come that beginning of ſetting up of images in churches, then judged harmleſs, in experience proved not only harmful, but exitious and peſtilent, and to the deſtruction and ſubverſion of all good religion univerſally. So that I conclude, as it may be poſſible in ſome one city, or little country, to have images ſet up in temples and churches, and

Wiſd. xiii, xiv.

and yet idolatry, by earneſt and continual preaching of God's true word, and the ſincere Goſpel of our Saviour Chriſt, may be kept away for a ſhort time: ſo it is impoſſible that (images once ſet up and ſuffered in temples and churches) any great countries, much leſs the whole world, can any long time be kept from idolatry. And the godly will reſpect, not only their own city, country, and time, and the health of men of their age, but be careful for all places and times, and the ſalvation of men of all ages. At the leaſt, they will not lay ſuch ſtumbling-blocks and ſnares for the feet of other countrymen and ages, which experience hath already proved to have been the ruin of the world. Wherefore I make a general concluſion of all that I have hitherto ſaid: if the ſtumbling-blocks and poiſons of men's ſouls, by ſetting up of images, will be many, yea, infinite, if they be ſuffered, and the warnings of the ſaid ſtumbling-blocks, and remedies for the ſaid poiſons by preaching but few, as is already declared; if the ſtumbling-blocks be eaſy to be laid, the poiſons ſoon provided, and the warnings and remedies hard to know, or come by; if the ſtumbling-blocks lie continually in the way, and poiſon be ready at hand every where, and warnings and remedies but ſeldom given; and if all men be more ready of themſelves to ſtumble and be offended, than to be warned, all men more ready to drink of the poiſon, than to taſte of the remedy, (as is before partly, and ſhall hereafter more fully be declared,) and ſo in fine, the poiſon continually and deeply drunk of many, the remedy ſeldom and faintly taſted of a few; how can it be but that infinite of the weak and infirm ſhall be offended, infinite by ruin ſhall break their necks, infinite by deadly venom be poiſoned in their ſouls? And how is the charity of God, or love of our neighbour, in our hearts then, if, when we may remove ſuch dangerous ſtumbling-blocks, ſuch peſtilent poiſons, we will not remove them? What ſhall I ſay of them, which will lay ſtumbling-blocks where before there was none, and ſet ſnares for the feet, nay, for the ſouls of weak and ſimple ones, and work the danger of their eternal ruin, for whom our Saviour Chriſt ſhed his precious blood? where better it were that the arts of painting, plaſtering, carving, graving, and founding, had never been found nor uſed, than one of them, whoſe ſouls in the ſight of God are ſo precious, ſhould by occaſion of image or picture periſh and be loſt. And thus is it declared, that preaching cannot poſſibly ſtay idolatry, if

images

images be ſet up publicly in temples and churches. And as true is it, that no other remedy, as writing againſt idolatry, councils aſſembled, decrees made againſt it, ſevere laws likewiſe, and proclamations of princes and emperors, neither extreme puniſhments and penalties, nor any other remedy, could or can be poſſibly deviſed for the avoiding of idolatry, if images be publicly ſet up and ſuffered. For concerning writing againſt images, and idolatry to them committed, there hath been alleged unto you, in the ſecond part of this Treatiſe, a great many places out of Tertullian, Origen, Lactantius, St. Auguſtine, Epiphanius, St. Ambroſe, Clemens, and divers other learned and holy biſhops and doctors of the church. And beſides theſe, all hiſtories eccleſiaſtical, and books of other godly and learned biſhops and doctors, are full of notable examples and ſentences againſt images, and the worſhipping of them. And as they have moſt earneſtly written, ſo did they ſincerely and moſt diligently in their time teach and preach, according to their writings and examples. For they were then preaching biſhops, and more often ſeen in pulpits than in princes' palaces, more often occupied in his legacy, who ſaid, *Go ye into the whole world, and preach the Goſpel to all men*, than in embaſſages, and affairs of princes of this world. And as they were moſt zealous and diligent, ſo were they of excellent learning and godlineſs of life, and by both of great authority and credit with the people, and ſo of more force and likelihood to perſuade the people, and the people more like to believe and follow their doctrine. But if their preachings could not help, much leſs could their writings, which do but come to the knowledge of a few that be learned, in compariſon to continual preaching, whereof the whole multitude is partaker. Neither did the old fathers, biſhops, and doctors, ſeverally only by preaching and writing, but alſo together, great numbers of them aſſembled in ſynods and councils, make decrees and eccleſiaſtical laws againſt images, and the worſhipping of them; neither did they ſo once or twice, but divers times, and in divers ages and countries, aſſembled ſynods and councils, and made ſevere decrees againſt images, and worſhipping of them, as hath been at large in the ſecond part of this Homily before declared. But all their writing, preaching, aſſembling in councils, decreeing and making of laws eccleſiaſtical, could nothing help, either to pull down images, to whom idolatry was committed, or againſt idolatry whilſt images ſtood. For thoſe blind books and dumb

dumb ſchool-maſters, I mean images and idols, (for they call them laymen's books and ſchool-maſters,) by their carved and painted writings, teaching and preaching idolatry, prevailed againſt all their written books, and preaching with lively voice, as they call it. Well, if preaching and writing could not keep men from worſhipping of images and idolatry, if pen and words could not do it, you would think that penalty and ſwords might do it; I mean, that princes by ſevere laws and puniſhments might ſtay this unbridled affection of all men to idolatry, though images were ſet up and ſuffered. But experience proveth, that this can no more help againſt idolatry, than writing and preaching. For Chriſtian emperors, (whoſe authority ought of reaſon, and by God's law, to be greateſt,) above eight in number, and ſix of them ſucceſſively reigning one after another, (as is in the hiſtories before rehearſed,) making moſt ſevere laws and proclamations againſt idols and idolatry, images and the worſhipping of images, and executing moſt grievous puniſhments, yea, the penalty of death, upon the maintainers of images, and upon idolaters and image-worſhippers, could not bring to paſs, that either images once ſet up might throughly be deſtroyed, or that men ſhould refrain from the worſhipping of them, being ſet up. And what think you then will come to paſs, if men of learning ſhould teach the people to make them, and ſhould maintain the ſetting up of them, as things neceſſary in religion? To conclude: it appeareth evidently by all ſtories, and writing, and experience of times paſt, that neither preaching, neither writing, neither the conſent of the learned, nor authority of the godly, nor the decrees of councils, neither the laws of princes, nor extreme puniſhments of the offenders in that behalf, nor any other remedy or means, can help againſt idolatry, if images be ſuffered publicly. And it is truly ſaid, that times paſt are ſchool-maſters of wiſdom to us that follow and live after. Therefore, if in times paſt the moſt virtuous and beſt learned, the moſt diligent alſo, and in number almoſt infinite, ancient fathers, biſhops, and doctors, with their writing, preaching, induſtry, earneſtneſs, authority, aſſemblies, and councils, could do nothing againſt images and idolatry, to images once ſet up; what can we, neither in learning, nor holineſs of life, neither in diligence, neither authority, to be compared with them, but men in contempt, and of no eſtimation, (as the world goeth now,) few alſo in number, in ſo great a multitude and malice of men;

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what can we do, I ſay, or bring to paſs, to the ſtay of idolatry or worſhipping of images, if they be allowed to ſtand publicly in temples and churches? And if ſo many, ſo mighty emperors, by ſo ſevere laws and proclamations, ſo rigorous and extreme punishments and executions, could not ſtay the people from ſetting up and worſhipping of images; what will enſue, think you, when men ſhall commend them as neceſſary books of the laymen? Let us therefore of theſe latter days learn this leſſon of the experience of ancient antiquity, that idolatry cannot poſſibly be ſeparated from images any long time: but that as an unſeparable accident, or as a ſhadow followeth the body, when the ſun ſhineth; ſo idolatry followeth and cleaveth to the public having of images in temples and churches. And finally, as idolatry is to be abhorred and avoided, ſo are images (which cannot be long without idolatry) to be put away and deſtroyed. Beſides the which experiments and proof of times before, the very nature and origin of images themſelves draweth to idolatry moſt violently, and man's nature and inclination alſo is bent to idolatry ſo vehemently, that it is not poſſible to ſever or part images, nor to keep men from idolatry, if images be ſuffered publicly. That I ſpeak of the nature and origin of images is this: even as the firſt invention of them is naught, and no good can come of that which had an evil beginning, for they be altogether naught, as Athanaſius, in his book againſt the Gentiles, declareth, and St. Jerome alſo upon the Prophet Jeremy, the ſixth chapter, and Euſebius, in the ſeventh book of his Eccleſiaſtical Hiſtory, the eighteenth chapter, teſtifieth, that as they firſt came from the Gentiles, which were idolaters and worſhippers of images, unto us; and as the invention of them was the beginning of ſpiritual fornication, as the word of God teſtifieth, Wiſd. xiv. ſo will they naturally (as it were of neceſſity) turn to their origin from whence they came, and draw us with them moſt violently to idolatry, abominable to God, and all godly men. For if the origin of images, and worſhipping of them, as it is recorded in the eighth chapter of the book of Wiſdom, began of a blind love of a fond father, framing for his comfort an image of his ſon, being dead, and ſo at the laſt men fell to the worſhipping of the image of him, whom they did know to be dead; how much more will men and women fall to the worſhipping of the images of God, our Saviour Chriſt, and his ſaints, if they be ſuffered to ſtand in churches and temples publicly? For the greater the opinion is of

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the majeſty and holineſs of the perſon to whom an image is made, the ſooner will the people fall to the worſhipping of the ſaid image. Wherefore the images of God, our Saviour Chriſt, the bleſſed Virgin Mary, the Apoſtles, Martyrs, and others of notable holineſs, are of all other images moſt dangerous for the peril of idolatry, and therefore greateſt heed to be taken that none of them be ſuffered to ſtand publicly in churches and temples. For there is no great dread leſt any ſhould fall to the worſhipping of the images of Annas, Caiaphas, Pilate, or Judas the traitor, if they were ſet up. But to the other, it is already at full proved, that idolatry hath been, is, and is moſt like continually to be committed. Now, as was before touched, and is here more largely to be declared, the nature of man is none otherwiſe bent to worſhipping of images (if he may have them, and ſee them) than it is bent to whoredom and adultery in the company of harlots. And as unto a man given to the luſt of the fleſh, ſeeing a wanton harlot, ſitting by her, and embracing her, it profiteth little for one to ſay, Beware of fornication; God will condemn fornicators and adulterers: for neither will he, being overcome with greater enticements of the ſtrumpet, give ear, or take heed to ſuch godly admonitions; and when he is left afterwards alone with the harlot, nothing can follow but wickedneſs: even ſo, ſuffer images to be in ſight in churches and temples, ye ſhall in vain bid them beware of images, as St. John doth, and flee idolatry, as all the Scriptures warn us; ye ſhall in vain preach and teach them againſt idolatry. For a number will notwithſtanding fall headlong unto it, what by the nature of images, and what by the inclination of their own corrupt nature.

1 Cor. vi. 1 Theſſ. iv. Heb. xiii.

1 John v.

Wherefore, as for a man given to luſt, to ſit down by a ſtrumpet, is to tempt God; ſo is it likewiſe to erect an idol in this proneneſs of man's nature to idolatry, nothing but a tempting. Now if any will ſay that this ſimilitude proveth nothing; yet I pray them let the word of God, out of the which the ſimilitude is taken, prove ſomething. Doth not the word of God call idolatry, ſpiritual fornication? Doth it not call a gilt or painted idol, or image, a ſtrumpet with a painted face? Be not the ſpiritual wickedneſſes of an idol's enticing like the flatteries of a wanton harlot? Be not men and women as prone to ſpiritual fornication (I mean idolatry) as to carnal fornication? If this be denied, let all nations upon

Lev. xvii. and xx. Num. xxv. Deut. xxxi. Baruc. vi.

upon the earth, which have been idolaters, (as by all ſtories appeareth,) prove it true. Let the Jews and the people of God, which were ſo often and ſo earneſtly warned, ſo dreadfully threatened, concerning images and idolatry, and ſo extremely puniſhed therefore, (and yet fell into it), prove it to be true; as in almoſt all the books of the Old Teſtament, namely, the Kings, and the Chronicles, and the Prophets, it appeareth moſt evidently. Let all ages and times, and men of all ages and times, of all degrees and conditions, wiſe men, learned men, princes, idiots, unlearned, and commonalty, prove it to be true. If you require examples: for wiſe men, ye have the Egyptians, and the Indian Gymnoſophiſts, the wiſeſt men of the world; you have Solomon, the wiſeſt of all other: for learned men, the Greeks, and namely the Athenians, exceeding all other nations in ſuperſtition and idolatry, as in the hiſtory of the Acts of the Apoſtles St. Paul chargeth them: for princes and governors, you have the Romans, the rulers of the roaſt, (as they ſay,) you have the ſame forenamed King Solomon, and all the kings of Iſrael and Judah after him, ſaving David, Hezekiah, and Joſiah, and one or two more. All theſe, I ſay, and infinite others, wiſe, learned princes and governors, being all idolaters, have you for examples and a proof of men's inclination to idolatry. That I may paſs over with ſilence, in the mean time, infinite multitudes and millions of idiots and unlearned, the ignorant and groſs people, *like unto horſes and mules, in whom is no underſtanding*, whoſe peril and danger to fall on heaps to idolatry by occaſion of images, the Scriptures ſpecially foreſhew and give warning of. And indeed how ſhould the unlearned, ſimple, and fooliſh ſcape the nets and ſnares of idols and images, in the which the wiſeſt and beſt learned have been ſo entangled, trapped, and wrapped? Wherefore the argument holdeth this ground ſure, that men be as inclined of their corrupt nature to ſpiritual fornication, as to carnal; which the wiſdom of God foreſeeing, to the general prohibition, *that none ſhould make to themſelves any image or ſimilitude*, addeth a cauſe depending of man's corrupt nature: *Leſt*, ſaith God, *thou, being deceived with error, honour and worſhip them.* And of this ground of man's corrupt inclination, as well to ſpiritual fornication, as to carnal, it muſt needs follow, that as it is the duty of the godly magiſtrate, loving honeſty, and hating whoredom, to remove all ſtrumpets and harlots, ſpecially out of places notoriouſly ſuſpected,

Acts xvii. Rom. i. Pſal. xxxii. Wiſd. xiii. xiv. Deut. iv.

pected, or reſorted unto of naughty packs, for the avoiding of carnal fornication: ſo is it the duty of the ſame godly magiſtrate, after the examples of the godly kings, Hezekiah and Joſiah, to drive away all ſpiritual harlots, (I mean idols and images,) ſpecially out of ſuſpected places, churches and temples, dangerous for idolatry to be committed to images placed there, as it were in the appointed place and height of honour and worſhip, as St. Auguſtine ſaith, where the living God only (and not dead ſtones nor ſtocks) is to be worſhipped: it is, I ſay, the office of godly magiſtrates likewiſe to avoid images and idols out of churches and temples, as ſpiritual harlots out of ſuſpected places for the avoiding of idolatry, which is ſpiritual fornication. And as he were the enemy of all honeſty, that would bring ſtrumpets and harlots out of their ſecret corners into the public market-place, there freely to dwell and practiſe their filthy merchandiſe; ſo is he the enemy of the true worſhipping of God, that bringeth idols and images into the temple and church, the houſe of God, there openly to be worſhipped, and to rob the jealous God of his honour, who will not give it to any other, nor his glory to carved images; who is as much forſaken, and the bond of love between man and him as much broken by idolatry, which is ſpiritual fornication, as is the knot and bond of marriage broken by carnal fornication. Let all this be taken as a lie, if the word of God enforce it not to be true. *Curſed be the man*, ſaith God in Deuteronomy, *that maketh a carved or molten image, and placeth it in a ſecret corner: and all the people ſhall ſay, Amen.* Thus ſaith God; for at that time no man durſt have or worſhip images openly, but in corners only: and the whole world being the great temple of God, he that in any corner thereof robbeth God of his glory, and giveth it to ſtocks and ſtones, is pronounced by God's word accurſed. Now he that will bring theſe ſpiritual harlots out of their lurking corners, into public churches and temples, that ſpiritual fornication may there openly of all men and women without ſhame be committed with them, no doubt that perſon is curſed of God, and twice curſed, and all good and godly men and women will ſay, *Amen*, and their *Amen* will take effect alſo. Yea, and furthermore the madneſs of all men profeſſing the religion of Chriſt, now by the ſpace of a ſort of hundred years, and yet even in our time in ſo great light of the Goſpel, very many running on heaps by ſea and land, to the great loſs of their time, expence, and waſte

Auguſtin. in Pſal. xxxvi. et cxiii. et lib. iv. cap. 3. de Civit. Dei.

Deut. xxvii.

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of their goods, deſtitution of their wives, children, and families, and danger of their own bodies and lives, to Compoſtella, Rome, Jeruſalem, and other far countries, to viſit dumb and dead ſtocks and ſtones, doth ſufficiently prove the proneneſs of man's corrupt nature to the ſeeking of idols once ſet up, and the worſhipping of them. And thus, as well by the origin and nature of idols and images themſelves, as by the proneneſs and inclination of man's corrupt nature to idolatry, it is evident, that neither images, if they be publicly ſet up, can be ſeparated, nor men, if they ſee images in temples and churches, can be ſtaid and kept from idolatry. Now whereas they yet allege, that howſoever the people, princes, learned, and wiſe, of old time, have fallen into idolatry by occaſion of images, that yet in our time the moſt part, ſpecially the learned and wiſe, of any authority, take no hurt nor offence by idols and images, neither do run into far countries to them, and worſhip them; and that they know well what an idol or image is, and how to be uſed; and that therefore it followeth, images in churches and temples to be an indifferent thing, as the which of ſome is not abuſed, and that therefore they may juſtly hold (as was in the beginning of this part by them alleged) that it is not unlawful or wicked, abſolutely to have images in churches and temples, though it may, for the danger of the ſimple ſort, ſeem to be not altogether expedient.

Whereunto may be well replied, that Solomon alſo, the wiſeſt of all men, did well know what an idol or image was, and neither took any harm thereof a great while himſelf, and alſo with his godly writings armed others againſt the danger of them. But yet afterward the ſame Solomon ſuffering his wanton paramours to bring their idols into his court and palace, was by carnal harlots perſuaded, and brought at the laſt to the committing of ſpiritual fornication with idols, and, of the wiſeſt and godlieſt prince, became the moſt fooliſh and wicked alſo. Wherefore it is better even for the wiſeſt to regard this warning, *He that loveth danger ſhall periſh therein:* and, *Let him that ſtandeth beware leſt he fall*, rather than wittingly and willingly to lay ſuch a ſtumbling-block for his own feet and others, that may perhaps bring him at laſt to break his neck. The good king Hezekiah did know well enough, that the brazen ſerpent was but a dead image, and therefore he took no hurt himſelf thereby through idolatry to it. Did he therefore let it ſtand, becauſe himſelf took no hurt thereof?

Wiſd. xiii. xiv. Eccl. iii. and xiii. 1 Cor. x. 2 Kings xviii.

thereof? No, not ſo: but being a good king, and therefore regarding the health of his ſilly ſubjects, deceived by that image, and committing idolatry thereto, he did not only take it down, but alſo brake it to pieces; and this he did to that image that was ſet up by the commandment of God, in the preſence whereof great miracles were wrought, as that which was a figure of our Saviour Chriſt to come, who ſhould deliver us from the mortal ſting of the old ſerpent, Satan. Neither did he ſpare it in reſpect of the ancientneſs or antiquity of it, which had continued above ſeven hundred years, nor for that it had been ſuffered, and preſerved by ſo many godly kings before his time. How, think you, would that godly prince (if he were now living) handle our idols, ſet up againſt God's commandment directly, and being figures of nothing but folly, and for fools to gaze on, till they become as wiſe as the blocks themſelves which they ſtare on, and ſo fall down as dared larks in that gaze, and, being themſelves alive, worſhip a dead ſtock or ſtone, gold or ſilver, and ſo become idolaters, abominable and curſed before the living God, giving the honour due unto him which made them when they were nothing, and to our Saviour Chriſt, who redeemed them being loſt, to the dead and dumb idol, the work of man's hand, which never did nor can do any thing for them, no, is not able to ſtir, nor once to move, and therefore worſe than a vile worm, which can move and creep? The excellent King Joſiah alſo did take himſelf no hurt of images and idols, for he did know well what they were. Did he therefore, becauſe of his own knowledge, let idols and images ſtand? Much leſs did he ſet any up: or rather did he not by his knowledge and authority alſo ſuccour the ignorance of ſuch as did not know what they were, by utter taking away of all ſuch ſtumbling-blocks as might be occaſion of ruin to his people and ſubjects? Will they, becauſe a few took no hurt by images or idols, break the general law of God, *Thou ſhalt make to thee no ſimilitude*, &c.? They might as well, becauſe Moſes was not ſeduced by Jethro's daughter, nor Boaz by Ruth, being ſtrangers, reaſon, that all the Jews might break the general law of God, forbidding his people to join their children in marriage with ſtrangers, leſt they ſeduce their children that they ſhould not follow God. Wherefore they which thus reaſon, though it be not expedient, yet it is lawful to have images publicly, and do prove that lawfulneſs by a few picked and choſen men;

men; if they object that indifferently to all men, which a very few can have without hurt and offence, they ſeem to take the multitude for vile ſouls, (as he ſaith in Virgil,) of whoſe loſs and ſafeguard no reputation is to be had, for whom yet Chriſt paid as dearly, as for the mightieſt prince, or the wiſeſt and beſt learned in the earth. And they that will have it generally to be taken for indifferent, for that a very few take no hurt of it, though infinite multitudes beſides periſh thereby, ſhew that they put little difference between the multitude of Chriſtians and brute beaſts, whoſe danger they do ſo little eſteem. Beſides this, if they be biſhops, or parſons, or otherwiſe having charge of men's conſciences, that thus reaſon, *It is lawful to have images publicly, though it be not expedient*, what manner of paſtors ſhew they themſelves to be to their flock, which thruſt unto them that which they themſelves confeſs not to be expedient for them, but to the utter ruin of the ſouls committed to their charge, for whom they ſhall give a ſtrict account before the Prince of paſtors at the laſt day? For indeed to object to the weak, and ready to fall of themſelves, ſuch ſtumbling-blocks, is a thing not only not expedient, but unlawful, yea, and moſt wicked alſo. Wherefore it is to be wondered how they can call images, ſet up in churches and temples to no profit or benefit of any, and to ſo great peril and danger, yea, hurt and deſtruction of many, or rather infinite, things indifferent. Is not the public ſetting up of them rather a ſnare for all men, and the tempting of God? I beſeech theſe reaſoners to call to mind their own accuſtomed ordinance and decree, whereby they determined that the Scripture, though by God himſelf commanded to be known of all men, women, and children, ſhould not be read of the ſimple, nor had in the vulgar tongue, for that, as they ſaid, it was dangerous, by bringing the ſimple people into errors. And will they not forbid images to be ſet up in churches and temples, which are not commanded, but forbidden moſt ſtrictly by God, but let them ſtill be there, yea, and maintain them alſo; ſeeing the people are brought not into danger only, but indeed into moſt abominable error and deteſtable idolatry thereby? Shall God's word, by God commanded to be read unto all, and known of all, for danger of hereſy, as they ſay, be ſhut up? And idols and images, notwithſtanding they be forbidden by God, and notwithſtanding the danger of idolatry by them, ſhall they yet be ſet up, ſuffered, and maintained in churches and temples? O Deut. xxxi.

worldly and fleſhly wiſdom, ever bent to maintain the inventions and traditions of men by carnal reaſon, and by the ſame to diſannul or deface the holy ordinances, laws, and honour of the Eternal God, who is to be honoured and praiſed for ever. *Amen.*

Now it remaineth for the concluſion of this treatiſe, to declare as well the abuſe of churches and temples, by too coſtly and ſumptuous decking and adorning of them, as alſo the lewd painting, gilding, and clothing of idols and images, and ſo to conclude the whole treatiſe.

Tertul. Apolog. cap. 39. In Tertullian's time, an hundred and threeſcore years after Chriſt, Chriſtians had none other temples but common houſes, whither they for the moſt part ſecretly reſorted. And ſo far off was it that they had before his time any goodly or gorgeous decked temples, that laws

Euſeb. lib. v. Eccl. Hiſt. were made in Antonius, Verus, and Commodus the emperors' times, that no Chriſtians ſhould dwell in houſes, come in public baths, or be ſeen in ſtreets, or any where abroad; and that, if they were once accuſed to be Chriſtians, they ſhould by no means be ſuffered to eſcape. As was practiſed on Apollonius, a noble ſenator of Rome,

Hieronymus. who being accuſed of his own bondman and ſlave that he was a Chriſtian, could neither by his defence and apology, learnedly and eloquently written and read publicly in the ſenate, nor in reſpect that he was a citizen, nor for the dignity of his order, nor for the vileneſs and unlawfulneſs of his accuſer, being his own ſlave, by likelihood of malice moved to forge lies againſt his lord, nor for other reſpect or help, be delivered from death. So that Chriſtians were then driven to dwell in caves and dens: ſo far off was it that they had any public temples adorned and decked as they now be, which is here rehearſed to the confutation of thoſe impudent ſhameleſs liars, which report ſuch glorious gloſſed fables of the goodly and gorgeous temple, that St. Peter, Linus, Cletus, and thoſe thirty biſhops their ſucceſſors had at Rome, until the time of the Emperor Conſtantine, and which St. Polycarp ſhould have in Aſia, or Irenæus in France, by ſuch lies, contrary to all true hiſtories, to maintain the ſuperfluous gilding and decking of temples now-a-days, wherein they put almoſt the whole ſum and pith of our religion. But in thoſe times the world was won to Chriſtendom, not by gorgeous, gilded, and painted temples of Chriſtians, which had ſcarcely houſes to dwell in; but by the godly, and, as it were, golden minds and firm faith of ſuch as in all adverſity and perſecution profeſſed the truth of our religion.

religion. And after theſe times in Maximinian and Conſtantius the emperors' proclamation, the places where Chriſtians reſorted to public prayer, were called Conventicles. And in Galerius Maximinus the emperor's epiſtle, they are called *Oratories* and *Dominicæ*, to ſay, places dedicated to the ſervice of the Lord. And here by the way, it is to be noted, that at that time there were no churches or temples erected unto any ſaint, but to God only, as St. Auguſtine alſo recordeth, ſaying, "We build no temples unto our Martyrs." And Euſebius himſelf calleth churches, houſes of prayer, and ſheweth that in Conſtantine the emperor's time, all men rejoiced, ſeeing, inſtead of low conventicles, which tyrants had deſtroyed, high temples to be builded. Lo, unto the time of Conſtantine, by the ſpace of above three hundred years after our Saviour Chriſt, when Chriſtian religion was moſt pure, and indeed golden, Chriſtians had but low and poor conventicles, and ſimple oratories, yea caves under the ground, called *Cryptæ*, where they for fear of perſecution aſſembled ſecretly together. A figure whereof remaineth in the vaults which yet are builded under great churches, to put us in remembrance of the old ſtate of the primitive church before Conſtantine: whereas in Conſtantine's time, and after him, were builded great and goodly temples for Chriſtians called *Baſilicæ*, either for that the Greeks uſed to call all great and goodly places *Baſilicas*, or for that the high and everlaſting King, God and our Saviour Chriſt, was ſerved in them. But although Conſtantine, and other princes, of good zeal to our religion, did ſumptuouſly deck and adorn Chriſtians' temples, yet did they dedicate at that time all churches and temples to God, or our Saviour Chriſt, and to no ſaint; for that abuſe began long after in Juſtinian's time. And that gorgeouſneſs then uſed, as it was borne with, as riſing of a good zeal; ſo was it ſignified of the godly learned even at that time, that ſuch coſt might otherwiſe have been better beſtowed. Let St. Jerome (although otherwiſe too great a liker and allower of external and outward things) be a proof hereof, who hath theſe words in his epiſtle to Demetriades: "Let others (ſaith St. Jerome) build churches, cover walls with tables of marble, carry together huge pillars, and gild their tops or heads, which do not feel or underſtand their precious decking and adorning; let them deck the doors with ivory and ſilver, and ſet the golden altars with precious ſtones; I blame it not; let every man abound in his own ſenſe;

Euſeb. lib. viii. cap. 19. et lib. ix. cap. 9. De Civitate, lib. viii. cap. 1.

Cryptæ.

Baſilicæ.

Novel. Conſtit. 3. et 47.

and better is it ſo to do, than carefully to keep their riches laid up in ſtore. But thou haſt another way appointed thee, to clothe Chriſt in the poor, to viſit him in the ſick, feed him in the hungry, lodge him in thoſe who do lack harbour, and ſpecially ſuch as be of the houſehold of faith."

And the ſame St. Jerome toucheth the ſame matter ſomewhat more freely in his Treatiſe of the Life of Clerks to Nepotian, ſaying thus: "Many build walls, and erect pillars of churches; the ſmooth marbles do gliſter, the roof ſhineth with gold, the altar is ſet with precious ſtones: but of the miniſters of Chriſt there is no election or choice. Neither let any man object and allege againſt me the rich temple that was in Jewry, the table, candleſticks, incenſe, ſhips, platters, cups, mortars, and other things all of gold. Then were theſe things allowed of the Lord, when the prieſts offered ſacrifices, and the blood of beaſts was accounted the redemption of ſins. Howbeit all theſe things went before in figure, and they were written for us, upon whom the end of the world is come. And now when that our Lord, being poor, hath dedicated the poverty of his houſe, let us remember his croſs, and we ſhall eſteem riches as mire and dung. What do we marvel at that which Chriſt calleth wicked Mammon? Whereto do we ſo highly eſteem and love that which St. Peter doth for a glory teſtify that he had not?" Hitherto St. Jerome.

Thus you ſee how St. Jerome teacheth the ſumptuouſneſs amongſt the Jews to be a figure to ſignify, and not an example to follow, and that thoſe outward things were ſuffered for a time until Chriſt our Lord came, who turned all thoſe outward things into ſpirit, faith, and truth. And the ſame St. Jerome, upon the ſeventh chapter of Jeremy, ſaith, "God commanded both the Jews at that time, and now us who are placed in the church, that we have no truſt in the goodlineſs of building and gilt roofs, and in walls covered with tables of marble, and ſay, *The temple of the Lord, the temple of the Lord, the temple of the Lord.* For that is the temple of the Lord, wherein dwelleth true faith, godly converſation, and the company of all virtues." And upon the Prophet Haggai, he deſcribeth the true and right decking or ornaments of the temple after this ſort: "I (ſaith St. Jerome) do think the ſilver, wherewith the houſe of God is decked, to be the doctrine of the Scriptures, of the which it is ſpoken, *The doctrine of the Lord is a pure doctrine, ſilver tried in the fire, purged from dross,*

droſs, purified ſeven times. And I do take gold to be that which remaineth in the hid ſenſe of the ſaints and the ſecret of the heart, and ſhineth with the true light of God. Which is evident that the Apoſtle alſo meant of the ſaints that build upon the foundation of Chriſt, ſome ſilver, ſome gold, ſome precious ſtones: that by the gold, the hid ſenſe; by ſilver, godly utterance; by precious ſtones, works which pleaſe God, might be ſignified. With theſe metals the church of our Saviour is made more goodly and gorgeous, than was the ſynagogue in old time. With theſe lively ſtones is the church and houſe of Chriſt builded, and peace is given to it for ever." All theſe be St. Jerome's ſayings. No more did the old godly biſhops and doctors of the church allow the overſumptuous furniture of temples and churches, with plate, veſſels of gold, ſilver, and precious veſtments. St. Chryſoſtom ſaith, in the miniſtry of the holy ſacraments there is no need of golden veſſels, but of golden minds. And St. Ambroſe ſaith, "Chriſt ſent his Apoſtles without gold, and gathered his church without gold. The church hath gold, not to keep it, but to beſtow it on the neceſſities of the poor. The ſacraments look for no gold, neither do they pleaſe God for the commendation of gold, which are not bought for gold. The adorning and decking of the ſacraments is the redemption of captives." Thus much St. Ambroſe. 2 Offic. capite 28.

St. Jerome commendeth Exuperius, biſhop of Toloſe, that he carried the ſacrament of the Lord's body in a wicker baſket, and the ſacrament of his blood in a glaſs, and ſo caſt covetouſneſs out of the church. And Boniface, biſhop and martyr, as is recorded in the decrees, teſtifieth, that in old time the miniſters uſed wooden, and not golden veſſels. And Zephirinus, the ſixteenth biſhop of Rome, made a decree, that they ſhould uſe veſſels of glaſs. Likewiſe were the veſtures uſed in the church in old time very plain and ſingle, and nothing coſtly. And Rabanus at large declareth, that this coſtly and manifold furniture of veſtments of late uſed in the church was fetched from the Jewiſh uſage, and agreeth with Aaron's apparelling almoſt altogether. For the maintenance of the which, Innocentius the pope pronounceth boldly, that all the cuſtoms of the old law be not aboliſhed, that we might in ſuch apparel, of Chriſtians the more willingly become Jewiſh. This is noted, not againſt churches and temples, which are moſt neceſſary, and ought to have their due uſe and honour, as is in Tit. de conſecra. can. Tribunien. Lib. i. Inſt. cap. 14.

another Homily for that purpoſe declared, nor againſt the convenient cleanlineſs and ornaments thereof; but againſt the ſumptuouſneſs and abuſes of temples and churches. For it is a church or temple alſo that glittereth with no marble, ſhineth with no gold nor ſilver, gliſtereth with no pearls nor precious ſtones: but with plainneſs and frugality, ſignifieth no proud doctrine nor people, but humble, frugal, and nothing eſteeming earthly and outward things, but gloriouſly decked with inward ornaments, according as the Prophet declareth, ſaying, *The king's daughter is altogether glorious inwardly.*

Now concerning exceſſive decking of images and idols, with painting, gilding, adorning with precious veſtures, pearl, and ſtone, what is it elſe, but for the further provocation and enticement to ſpiritual fornication, to deck ſpiritual harlots moſt coſtly and wantonly, which the idolatrous church underſtandeth well enough. For ſhe being indeed not only an harlot, (as the Scripture calleth her,) but alſo a foul, filthy, old, withered harlot, (for ſhe is indeed of ancient years,) and underſtanding her lack of natural and true beauty, and great loathſomeneſs which of herſelf ſhe hath, doth, after the cuſtom of ſuch harlots, paint herſelf, and deck and tire herſelf with gold, pearl, ſtone, and all kind of precious jewels, that ſhe, ſhining with the outward beauty and glory of them, may pleaſe the fooliſh fantaſy of fond lovers, and ſo entice them to ſpiritual fornication with her: who, if they ſaw her (I will not ſay naked) but in ſimple apparel, would abhor her, as the fouleſt and filthieſt harlot that ever was ſeen: according as appeareth by the deſcription of the garniſhing of the great ſtrumpet of all ſtrumpets, the Mother of Whoredom, ſet forth by St. John in his Revelation, who by her glory provoked the princes of the earth to commit whoredom with her. Whereas, on the contrary part, the true church of God, as a chaſte matron, eſpouſed (as the Scripture teacheth) to one huſband, our Saviour Jeſus Chriſt, whom alone ſhe is content only to pleaſe and ſerve, and looketh not to delight the eyes or fantaſies of any other ſtrange lovers or wooers, is content with her natural ornaments, not doubting by ſuch ſincere ſimplicity beſt to pleaſe him, who can well ſkill of the difference between a painted viſage and true natural beauty. And concerning ſuch glorious gilding and decking of images, both God's word written in the tenth chapter of the Prophet Jeremy, and St. Hierom's Commentaries upon the ſame, are moſt worthy to be noted. Firſt, the words

Apoc. xvii. xviii.

of

of the Scriptures be theſe: *The workman with his axe* Jer. x.
hewed the timber out of the wood with the work of his hands; he decked it with gold and ſilver; he joined it with nails and pins, and the ſtroke of an hammer, that it might hold together. They be made ſmooth as the palm, and they cannot ſpeak: if they be borne, they remove, for they cannot go. Fear ye them not, for they can neither do evil nor good. Thus ſaith the Prophet. Upon which text St. Hierom hath theſe words: "This is the deſcription of idols, which the Gentiles worſhip; their matter is vile and corruptible. And whereas the artificer is mortal, the things he maketh muſt needs be corruptible: he decketh it with ſilver and gold, that with the glittering or ſhining of both metals he may deceive the ſimple. Which error indeed hath paſſed over from the Gentiles, that we ſhould judge religion to ſtand in riches." And by and by after he ſaith, "They have the beauty of metals, and be beautified by the art of painting; but good or profit is there none in them." And ſhortly after again, "They make great promiſes, and deviſe an image of vain worſhipping of their own fantaſies; they make great brags to deceive every ſimple body; they dull and amaze the underſtanding of the unlearned, as it were with golden ſenſes, and eloquence, ſhining with the brightneſs of ſilver. And of their own deviſers and makers are theſe images advanced and magnified, in the which is no utility nor profit at all, and the worſhipping of the which properly pertaineth to the Gentiles and Heathen, and ſuch as know not God."

Thus far St. Jerome's words. Whereupon you may note as well his judgment of images themſelves, as alſo of the painting, gilding, and decking of them: that it is an error which came from the Gentiles, that it perſuadeth religion to remain in riches, that it amazeth and deceiveth the ſimple and unlearned with golden ſenſes, and ſilver-ſhining eloquence, and that it appertaineth properly to the Gentiles and Heathens, and ſuch as know not God. Wherefore the having, painting, gilding, and decking of images, by St. Jerome's judgment, is erroneous, ſeducing and bringing into error, (ſpecially the ſimple and unlearned,) heatheniſh, and void of the knowledge of God.

Surely the Prophet Daniel, in the eleventh chapter, declareth ſuch ſumptuous decking of images with gold, ſilver, and precious ſtones, to be a token of Antichriſt's kingdom, who (as the Prophet foreſheweth) ſhall wor-

ſhip

ſhip God with ſuch gorgeous things. Now uſually ſuch exceſſive adorning and decking of images hath riſen and been maintained, either of offerings provoked by ſuperſtition and given in idolatry, or of ſpoils, robberies, uſury, or goods otherwiſe unjuſtly gotten, whereof wicked men have given part to the images or ſaints, (as they call them,) that they might be pardoned of the whole: as of divers writings and old monuments concerning the cauſe and end of certain great gifts, may well appear. And indeed ſuch money, ſo wickedly gotten, is moſt meet to be put to ſo wicked a uſe. And that which they take to be amends for the whole before God, is more abominable in his ſight, than both the wicked getting, and the more wicked ſpending of all the reſt. For how the Lord alloweth ſuch gifts, he declareth evidently in the Prophet Iſaiah, ſaying, *I* (ſaith the Lord) *do love judgment, and I hate ſpoil and raveny offered in ſacrifice:* which the very Gentiles underſtood. For Plato ſheweth, that ſuch men as ſuppoſe that God doth pardon wicked men, if they give part of their ſpoils and rapine to him, take him to be like a dog, that would be entreated and hired with part of the prey, to ſuffer the wolves to worry the ſheep. And in caſe the goods, wherewith images be decked, were juſtly gotten, yet is it extreme madneſs, ſo fooliſhly and wickedly to beſtow goods purchaſed by wiſdom and truth. Of ſuch lewdneſs Lactantius writeth thus: "Men do in vain deck images of the gods with gold, ivory, and precious ſtone, as though they could take any pleaſure in thoſe things. For what uſe have they of precious gifts, which underſtand nor feel nothing? Even the same that dead men have. For with like reaſon do they bury dead bodies, farced with ſpices and odours, and clothed with precious veſtures, and deck images, which neither felt nor knew when they were made, nor underſtand when they be honoured, for they get no ſenſe and underſtanding by their conſecration." Thus far Lactantius, and much more, too long here to rehearſe, declaring, that as little girls play with little puppets, ſo be theſe decked images great puppets for old fools to play with. And that we may know what, not only men of our religion, but Ethnicks alſo, judge of ſuch decking of dead images, it is not unprofitable to hear what Seneca, a wiſe and excellent learned ſenator of Rome, and philoſopher, ſaith concerning the fooliſhneſs of ancient and grave men, uſed in his time in worſhipping and decking of images: "We (ſaith Seneca) be not twice children, (as the common ſaying

Iſa. lxi.

Dialog. de Legib. x.

Lib. ii. Inſt. cap. 4.

ing is,) but always children: but this is the difference, that we being elder, play the children: and in theſe plays they bring in before great and well-decked puppets, (for ſo he calleth images,) ointments, incenſe, and odours. To theſe puppets they offer up ſacrifice, which have a mouth, but not the uſe of teeth. Upon theſe they put attiring and precious apparel, which have no uſe of clothes. To theſe they give gold and ſilver, which they who receive it (meaning the images) lack, as well as they that have given it from them." And Seneca much commendeth Dionyſius, king of Sicily, for his merry robbing of ſuch decked and jewelled puppets. But you will aſk, what doth this appertain to our images, which is written againſt the idols of the Gentiles? Altogether ſurely. For what uſe or pleaſure have our images of their decking and precious ornaments? Did our images underſtand when they were made? or know when they be ſo trimmed and decked? Be not theſe things beſtowed upon them as much in vain, as upon dead men, which have no ſenſe? Wherefore it followeth, that there is like fooliſhneſs and lewdneſs in decking of our images, as great puppets for old fools, like children, to play the wicked play of idolatry, as was before among the Ethnicks and Gentiles. Our churches ſtand full of ſuch great puppets, wondrouſly decked and adorned; garlands and coronets be ſet on their heads, precious pearls hanging about their necks; their fingers ſhine with rings, ſet with precious ſtones; their dead and ſtiff bodies are clothed with garments ſtiff with gold. You would believe that the images of our men-ſaints were ſome princes of Perſia land with their proud apparel, and the idols of our women-ſaints were nice and well-trimmed harlots, tempting their paramours to wantonneſs: whereby the ſaints of God are not honoured, but moſt diſhonoured, and their godlineſs, ſoberneſs, chaſtity, contempt of riches, and of the vanity of the world, defaced and brought in doubt by ſuch monſtrous decking, moſt differing from their ſober and godly lives. And becauſe the whole pageant muſt throughly be played, it is not enough thus to deck idols, but at laſt come in the prieſts themſelves, likewiſe decked with gold and pearl, that they may be meet ſervants for ſuch lords and ladies, and fit worſhippers of ſuch gods and goddeſſes. And with a ſolemn pace they paſs forth before theſe golden puppets, and fall down to the ground on their marrow-bones before theſe honourable idols; and then riſing up again, offer up odours and

incenſe

incenſe unto them, to give the people an example of double idolatry, by worſhipping not only the idol, but the gold alſo, and riches, wherewith it is garniſhed. Which things, the moſt part of our old martyrs, rather than they would do, or once kneel, or offer up one crumb of incenſe before an image, ſuffered moſt cruel and terrible deaths, as the hiſtories of them at large do declare. And here again their allegation out of Gregory the Firſt and Damaſcen, that images be the laymen's books, and that pictures are the ſcripture of idiots and ſimple perſons, is worthy to be conſidered. For as it hath been touched in divers places before, how they be books teaching nothing but lies, as by St. Paul in the firſt chapter to the Romans evidently appeareth, of the images of God; ſo what manner of books and ſcripture theſe painted and gilt images of ſaints be unto the common people, note well I pray you. For after that our preachers ſhall have inſtructed and exhorted the people to the following of the virtues of the ſaints, as contempt of this world, poverty, ſoberneſs, chaſtity, and ſuch like virtues, which undoubtedly were in the ſaints; think you, as ſoon as they turn their faces from the preacher, and look upon the graven books and painted ſcripture of the glorious gilt images and idols, all ſhining and glittering with metal and ſtone, and covered with precious veſtures, or elſe with Chærea in Terence, behold a painted table, wherein is ſet forth, by the art of the painter, an image, with a nice and wanton apparel and countenance, more like to Venus or Flora, than Mary Magdalen; or if like to Mary Magdalen, it is when ſhe played the harlot, rather than when ſhe wept for her ſins;—when, I ſay, they turn about from the preacher, to theſe books and ſchoolmaſters, and painted ſcriptures, ſhall they not find them lying books? teaching other manner of leſſons, of eſteeming of riches, of pride, and vanity in apparel, of niceneſs and wantonneſs, and peradventure of whoredom, as Chærea of like pictures was taught. And in Lucian, one learned of Venus Gnidia a leſſon too abominable here to be remembered. Be not theſe, think you, pretty books and ſcriptures for ſimple people, and ſpecially for wives and young maidens to look in, read on, and learn ſuch leſſons of? What will they think either of the preacher, who taught them contrary leſſons of the ſaints, and therefore by theſe carved doctors are charged with a lie, or of the ſaints themſelves, if they believe theſe graven books and painted ſcriptures of them, who make the ſaints, now reigning in heaven

Greg. Epiſt. ad Serenum Maſſil. Damaſ. de Fide Ortho. l. iv. c. 17.

heaven with God, to their great diſhonour, ſchoolmaſters of ſuch vanity, which they in their life-time moſt abhorred? For what leſſons of contempt of riches, and vanity of this world, can ſuch books, ſo beſmeared with gold, ſet with precious ſtones, covered with ſilks, teach? What leſſons of ſoberneſs and chaſtity can our women learn of theſe pictured ſcriptures, with their nice apparel and wanton looks? But away, for ſhame, with theſe coloured cloaks of idolatry, of the books and ſcriptures of images and pictures to teach idiots, nay, to make idiots and ſtark fools and beaſts of Chriſtians. Do men, I pray you, when they have the ſame books at home with them, run on pilgrimage to ſeek like books at Rome, Compoſtella, or Jeruſalem, to be taught by them, when they have the like to learn of at home? Do men reverence ſome books, and deſpiſe and ſet light by other of the ſame ſort? Do men kneel before their books, light candles at noontime, burn incenſe, offer up gold and ſilver, and other gifts, to their books? Do men either feign or believe miracles to be wrought by their books? I am ſure that the New Teſtament of our Saviour Jeſus Chriſt, containing the word of life, is a more lively, expreſs, and true image of our Saviour, than all carved, graven, molten, and painted images in the world be; and yet none of all theſe things be done to that book or ſcripture of the Goſpel of our Saviour, which be done to images or pictures, the books and ſcriptures of laymen and idiots, as they call them. Wherefore, call them what they liſt, it is moſt evident by their deeds that they make of them no other books nor ſcriptures, than ſuch as teach moſt filthy and horrible idolatry, as the lovers of ſuch books daily prove by continual practiſing the ſame. O books and Scriptures, in the which the deviliſh ſchoolmaſter, Satan, hath penned the lewd leſſons of wicked idolatry, for his daſtardly diſciples and ſcholars to behold, read, and learn, to God's moſt high diſhonour, and their moſt horrible damnation. Have not we been much bound, think you, to thoſe which ſhould have taught us the truth out of God's Book and his holy Scripture, that they have ſhut up that Book and Scripture from us, and none of us ſo bold as once to open it, or read in it? and inſtead thereof, to ſpread us abroad theſe goodly, carved, and gilded books and painted ſcriptures, to teach us ſuch good and godly leſſons? Have not they done well, after they ceaſed to ſtand in pulpits themſelves, and to teach the people committed to their inſtruction, keeping ſilence of God's word,

word, and become dumb dogs, (as the Prophet calleth them,) to ſet up in their ſtead, on every pillar and corner of the church, ſuch goodly doctors, as dumb, but more wicked than themſelves be? We need not to complain of the lack of one dumb parſon, having ſo many dumb deviliſh vicars (I mean theſe idols and painted puppets) to teach in their ſtead. Now in the mean ſeaſon, whilſt the dumb and dead idols ſtand thus decked and clothed, contrary to God's law and commandment, the poor Chriſtian people, the lively images of God, commended to us ſo tenderly by our Saviour Chriſt, as moſt dear to him, ſtand naked, ſhivering for cold, and their teeth chattering in their heads, and no man covereth them, are pined with hunger and thirſt, and no man giveth them a penny to refreſh them; whereas pounds be ready at all times (contrary to God's word and will) to deck and trim dead ſtocks and ſtones, which neither feel cold, hunger, nor thirſt.

Lib. v. ad Jacobum Domini.

Clemens hath a notable ſentence concerning this matter, ſaying thus: "That ſerpent the devil doth by the mouth of certain men utter theſe words; *We, for the honour of the inviſible God, do worſhip viſible images:* which doubtleſs is moſt falſe. For if you will truly honour the image of God, you ſhall, by doing well to man, honour the true image of God, in him. For the image of God is in every man: but the likeneſs of God is not in every one, but in thoſe only which have a godly heart and pure mind. If you will therefore truly honour the image of God, we do declare to you the truth, that ye do well to man, who is made after the image of God, that you give honour and reverence to him, and refreſh the hungry with meat, the thirſty with drink, the naked with clothes, the ſick with attendance, the ſtranger harbourleſs with lodging, the priſoners with neceſſaries: and this ſhall be accounted as truly beſtowed upon God. And theſe things are ſo directly appertaining to God's honour, that whoſoever doth not this, ſhall ſeem to have reproached and done villany to the image of God. For what honour of God is this, to run to images of ſtock and ſtone, and to honour vain and dead figures as God, and to deſpiſe man, in whom is the true image of God?" And by and by after he ſaith, "Underſtand ye therefore that this is the ſuggeſtion of the ſerpent Satan, lurking within you, which perſuadeth you that you are godly, when you honour inſenſible and dead images, and that you be not ungodly, when you hurt or leave unſuc-

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coured the lively and reaſonable creatures." All theſe be the words of Clemens.

Note, I pray you, how this moſt ancient and learned doctor, within one hundred years of our Saviour Chriſt's time, moſt plainly teacheth, that no ſervice of God, or religion acceptable to him, can be in honouring of dead images; but in ſuccouring of the poor, the lively images of God, according to St. James, who ſaith, *This is the pure and true religion before God the Father, to ſuccour fatherleſs and motherleſs children, and widows in their affliction, and to keep himſelf undefiled from this world.*

True religion then, and pleaſing of God, ſtandeth not in making, ſetting up, painting, gilding, clothing, and decking of dumb and dead images, (which be but great puppets and babies for old fools in dotage, and wicked idolatry, to dally and play with,) nor in kiſſing of them, capping, kneeling, offering to them, incenſing of them, ſetting up of candles, hanging up of legs, arms, or whole bodies of wax before them, or praying and aſking of them, or of ſaints, things belonging only to God to give. But all theſe things be vain and abominable, and moſt damnable before God. Wherefore all ſuch do not only beſtow their money and labour in vain; but with their pains and coſt purchaſe to themſelves God's wrath and utter indignation, and everlaſting damnation both of body and ſoul. For ye have heard it evidently proved in theſe homilies againſt idolatry, by God's word, the doctors of the church, eccleſiaſtical hiſtories, reaſon, and experience, that images have been and be worſhipped, and ſo idolatry committed to them by infinite multitudes, to the great offence of God's majeſty, and danger of infinite ſouls; and that idolatry cannot poſſibly be ſeparated from images ſet up in churches and temples, gilded and decked gorgeouſly, and that therefore our images be indeed very idols, and ſo all the prohibitions, laws, curſes, threatenings of horrible plagues, as well temporal as eternal, contained in the holy Scripture, concerning idols and the makers, maintainers, and worſhippers of them, appertain alſo to our images ſet up in churches and temples, and to the makers, maintainers, and worſhippers of them. And all thoſe names of abomination, which God's word in the holy Scriptures giveth to the idols of the Gentiles, appertain to our images, being idols like to them, and having like idolatry committed unto them. And God's own mouth in the holy Scriptures calleth them vanities,

vanities, lies, deceits, uncleanneſs, filthineſs, dung, miſchief, and abomination before the Lord. Wherefore God's horrible wrath, and our moſt dreadful danger cannot be avoided, without the deſtruction and utter aboliſhing of all images and idols out of the church and temple of God, which to accompliſh, God put in the minds of all Chriſtian princes. And in the mean time, let us take heed and be wiſe, O ye beloved of the Lord, and let us have no ſtrange gods, but one only God, who made us when we were nothing, the Father of our Lord Jeſus Chriſt, who redeemed us when we were loſt, and with his Holy Spirit doth ſanctify us. For this is life everlaſting, to know him to be the only true God, and Jeſus Chriſt, whom he hath ſent. Let us honour and worſhip for religion's ſake none but him; and him let us worſhip and honour as he will himſelf, and hath declared by his word, that he will be honoured and worſhipped, not in nor by images or idols, which he hath moſt ſtrictly forbidden, neither in kneeling, lighting of candles, burning of incenſe, offering up of gifts unto images and idols, to believe that we ſhall pleaſe him; for all theſe be abomination before God: but let us honour and worſhip God in ſpirit and in truth, fearing and loving him above all things, truſting in him only, calling upon him, and praying to him only, praiſing and lauding of him only, and all other in him, and for him. For ſuch worſhippers doth our heavenly Father love, who is a moſt pure Spirit, and therefore will be worſhipped in ſpirit and in truth. And ſuch worſhippers were Abraham, Moſes, David, Elias, Peter, Paul, John, and all other the holy Patriarchs, Prophets, Apoſtles, Martyrs, and all true Saints of God, who all, as the true friends of God, were enemies and deſtroyers of images and idols, as the enemies of God and his true religion. Wherefore take heed and be wiſe, O ye beloved of the Lord, and that which others, contrary to God's word, beſtow wickedly, and to their damnation, upon dead ſtocks and ſtones, (no images, but enemies of God and his ſaints,) that beſtow ye, as the faithful ſervants of God, according to God's word, mercifully upon poor men and women, fatherleſs children, widows, ſick perſons, ſtrangers, priſoners, and ſuch others that be in any neceſſity, that ye may, at that great day of the Lord, hear that moſt bleſſed and comfortable ſaying of our Saviour Chriſt: *Come, ye bleſſed, into the kingdom of my Father, pre-*

John xvii.

John iv.

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pared for you before the beginning of the world. For I was hungry, and ye gave me meat; thirſty, and ye gave me drink; naked, and ye clothed me; harbourleſs, and ye lodged me; in priſon, and ye viſited me; ſick, and ye comforted me. For whatſoever ye have done for the poor and needy in my name, and for my ſake, that have ye done for me. To the which his heavenly kingdom, God the Father of mercies bring us, for Jeſus Chriſt's ſake, our only Saviour, Mediator, and Advocate, to whom with the Holy Ghoſt, one immortal, inviſible, and moſt glorious God, be all honour, and thankſgiving, and glory, world without end. *Amen.*

AN

HOMILY

FOR

Repairing and keeping clean, and comely adorning of Churches.

IT is a common cuſtom uſed of all men, when they intend to have their friends or neighbours to come to their houſes to eat or drink with them, or to have any ſolemn aſſembly to treat and talk of any matter, they will have their houſes, which they keep in continual reparations, to be clean and fine, leſt they ſhould be counted ſluttiſh, or little to regard their friends and neighbours. How much more then ought the houſe of God, which we commonly call the church, to be ſufficiently repaired in all places, and to be honourably adorned and garniſhed, and to be kept clean and ſweet, to the comfort of the people that ſhall reſort thereto!

It appeareth in the holy Scripture, how God's houſe, which was called his holy temple, and was the mother church of all Jewry, fell ſometimes into decay, and was oftentimes profaned and defiled, through the negligence and ungodlineſs of ſuch as had the charge thereof. But when godly kings and governors were in place, then commandment was given forthwith, that the church and temple of God ſhould be repaired, and the devotion of the people to be gathered for the reparation of the ſame.

2 Kings xii. We read in the ſecond Book of the Kings, how that King Joas, being a godly prince, gave commandment to the prieſts to convert certain offerings of the people towards the reparation and amendment of God's temple.

2 Kings xxii. Like commandment gave that moſt godly King Joſias, concerning the reparation and reedification of God's temple, which in his time he found in ſore decay. It hath pleaſed Almighty God, that theſe hiſtories touching

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the reedifying and repairing of his holy temple, ſhould be written at large, to the end we ſhould be taught thereby; firſt, that God is well pleaſed, that his people ſhould have a convenient place to reſort unto, and to come together, to praiſe and magnify God's holy name. And ſecondly, he is highly pleaſed with all thoſe, which diligently and zealouſly go about to amend and reſtore ſuch places as are appointed for the congregation of God's people to reſort unto, and wherein they humbly and jointly render thanks to God for his benefits, and with one heart and voice praiſe his holy name. Thirdly, God was ſore diſpleaſed with his people, becauſe they builded, decked, and trimmed up their own houſes, and ſuffered God's houſe to be in ruin and decay, to lie uncomely and fulſomely. Wherefore God was ſore grieved with them, and plagued them, as appeareth in the Prophet Haggai. *Thus ſaith the Lord: Is it time for you to dwell in your ceiled houſes, and the Lord's houſe not regarded? Ye have ſowed much, and gathered in but little; your meat and your clothes have neither filled you, nor made you warm; and he that had his wages, put it in a bottomleſs purſe.* By theſe plagues, which God laid upon his people for neglecting of his temple, it may evidently appear, that God will have his temple, his church, the place where his congregation ſhall reſort to magnify him, well edified, well repaired, and well maintained. Some, neither regarding godlineſs, nor the place of godly exerciſe, will ſay, the temple in the old law was commanded to be built and repaired by God himſelf, becauſe it had great promiſes annexed unto it, and becauſe it was a figure, a ſacrament, or a ſignification of Chriſt, and alſo of his church. To this may be eaſily anſwered; firſt, that our churches are not deſtitute of promiſes, foraſmuch as our Saviour Chriſt ſaith, *Where two or three are gathered together in my name, there am I in the midſt among them.* A great number therefore coming to church together in the name of Chriſt, have there, that is to ſay in the church, their God and Saviour Jeſus Chriſt, preſent among the congregation of his faithful people, by his grace, by his favour and godly aſſiſtance, according to his moſt aſſured and comfortable promiſes. Why then ought not Chriſtian people to build them temples and churches, having as great promiſes of the preſence of God, as ever had Solomon for the material temple, which he did build? As touching the other point, that Solomon's temple was a figure of Chriſt: we know that now in the time of the clear light of Chriſt Jeſus, Haggai i.

the Son of God, all ſhadows, figures, and ſignifications are utterly gone, all vain and unprofitable ceremonies, both Jewiſh and Heatheniſh, fully aboliſhed. And therefore our churches are not ſet up for figures and ſignifications of Meſſias and Chriſt to come, but for other godly and neceſſary purpoſes; that is to ſay, that like as every man hath his own houſe to abide in, to refreſh himſelf in, to reſt in, with ſuch like commodities; ſo Almighty God will have his houſe and palace, whither the whole pariſh and congregation ſhall reſort, which is called the church and temple of God, for that the church, which is the company of God's people, doth there aſſemble and come together to ſerve him. Not meaning hereby, that the Lord, whom the heaven of heavens is not able to hold or compriſe, doth dwell in the church of lime and ſtone, made with man's hands, as wholly and only contained there within, and no where elſe; for ſo he never dwelt in Solomon's temple. Moreover, the church or temple is counted and called holy, yet not of itſelf, but becauſe God's people reſorting thereunto are holy, and exerciſe themſelves in holy and heavenly things. And to the intent ye may underſtand further, why churches were built among Chriſtian people, this was the greateſt conſideration; that God might have his place, and that God might have his time, duly to be honoured and ſerved of the whole multitude in the pariſh: firſt, there to hear and learn the bleſſed word and will of the everlaſting God. Secondly, that there the bleſſed ſacraments, which our Lord and Saviour Chriſt Jeſus hath ordained and appointed, ſhould be duly, reverently, and decently miniſtered. Thirdly, that there the whole multitude of God's people in the pariſh ſhould with one voice and heart call upon the name of God, magnify and praiſe the name of God, render earneſt and hearty thanks to our heavenly Father for his heap of benefits daily and plentifully poured upon us, not forgetting to beſtow our alms upon God's poor, to the intent God may bleſs us the more richly. Thus ye may well perceive and underſtand wherefore churches were built and ſet up amongſt Chriſtian people, and dedicated and appointed to theſe godly uſes, and wholly exempted from all filthy, profane, and worldly uſes. Wherefore all they that have little mind or devotion to repair and build God's temple, are to be counted people of much ungodlineſs, ſpurning againſt good order in Chriſt's church, deſpiſing the true honour of God, with evil examples offending and hindering their neighbours, otherwiſe

wiſe well and godly diſpoſed. The world thinketh it but a trifle to ſee their church in ruin and decay. But whoſo doth not lay to their helping hands, they ſin againſt God and his holy congregation. For if it had not been ſin to neglect and ſlightly regard the reedifying and building up again of his temple, God would not have been ſo much grieved, and ſo ſoon have plagued his people, becauſe they builded and decked their own houſes ſo gorgeouſly, and deſpiſed the houſe of God their Lord. It is ſin and ſhame to ſee ſo many churches ſo ruinous, and ſo foully decayed, almoſt in every corner. If a man's private houſe, wherein he dwelleth, be decayed, he will never ceaſe till it be reſtored up again. Yea, if his barn, where he keepeth his corn, be out of reparations, what diligence uſeth he to make it in perfect ſtate again! If his ſtable for his horſe, yea, the ſty for his ſwine, be not able to hold out water and wind, how careful is he to do coſt thereon! And ſhall we be ſo mindful of our common baſe houſes, deputed to ſo low occupying, and be forgetful toward that houſe of God, wherein be miniſtered the words of our eternal ſalvation, wherein be entreated the ſacraments and myſteries of our redemption! The fountain of our regeneration is there preſented unto us, the partaking of the body and blood of our Saviour Chriſt is there offered unto us; and ſhall we not eſteem the place, where ſo heavenly things are handled? Wherefore, if ye have any reverence to the ſervice of God, if ye have any common honeſty, if ye have any conſcience in keeping of neceſſary and godly ordinances, keep your churches in good repair, whereby ye ſhall not only pleaſe God, and deſerve his manifold bleſſings, but alſo deſerve the good report of all godly people.

The ſecond point, which appertaineth to the maintenance of God's houſe, is to have it well adorned, and comely and clean kept: which things may be the more eaſily performed, when the church is well repaired. For like as men are well refreſhed and comforted, when they find their houſes having all things in good order, and all corners clean and ſweet; ſo when God's houſe, the church, is well adorned, with places convenient to ſit in, with the pulpit for the preacher, with the Lord's table for the miniſtration of his holy ſupper, with the font to chriſten in, and alſo is kept clean, comely, and ſweetly, the people are more deſirous and the more comforted to reſort thither, and to tarry there the whole time appointed them. With what earneſtneſs, with what vehement

Matt. xxi. zeal did our Saviour Chriſt drive the buyers and ſellers out of the temple of God, and hurled down the tables of the changers of money, and the ſeats of the dove-ſellers, and could not abide that any man ſhould carry a veſſel through the temple! He told them, that they had made his Father's houſe a den of thieves, partly through their ſuperſtition, hypocriſy, falſe worſhip, falſe doctrine, and inſatiable covetouſneſs, and partly through contempt, abuſing that place with walking and talking, with worldly matters without all fear of God, and due reverence to that place. What dens of thieves the churches of England have been made by the blaſphemous buying and ſelling the moſt precious body and blood of Chriſt in the maſs, as the world was made to believe, at diriges, at months minds, at trentalls, in abbeys and chantries, beſide other horrible abuſes, (God's holy name be bleſſed for ever,) which we now ſee and underſtand. All theſe abominations they that ſupply the room of Chriſt have cleanſed and purged the churches of England of, taking away all ſuch fulſomeneſs and filthineſs, as through blind devotion and ignorance hath crept into the church theſe many hundred years. Wherefore, O ye good Chriſtian people, ye dearly beloved in Chriſt Jeſus, ye that glory not in worldly and vain religion, in fantaſtical adorning and decking, but rejoice in heart to ſee the glory of God truly ſet forth, and the churches reſtored to their ancient and godly uſe, render your moſt hearty thanks to the goodneſs of Almighty God, who hath in our days ſtirred up the hearts, not only of his godly preachers and miniſters, but alſo of his faithful and moſt Chriſtian magiſtrates and governors, to bring ſuch godly things to paſs.

And foraſmuch as your churches are ſcoured and ſwept from the ſinful and ſuperſtitious filthineſs, wherewith they were defiled and disfigured, do ye your parts, good people, to keep your churches comely and clean; ſuffer them not to be defiled with rain and weather, with dung of doves and owls, ſtares and choughs, and other filthineſs, as it is foul and lamentable to behold in many places of this country. It is the houſe of prayer, not the houſe of talking, of walking, of brawling, of minſtrelſy, of hawks, of dogs. Provoke not the diſpleaſure and plagues of God, for deſpiſing and abuſing his holy houſe, as the wicked Jews did: but have God in your heart, be obedient to his bleſſed will, bind yourſelves every man and woman to your power toward the reparations and clean keeping of your church, to the intent that ye may be partakers

takers of God's manifold bleſſings, and that ye may be the better encouraged to reſort to your pariſh-church, there to learn your duty towards God and your neighbour, there to be preſent and partakers of Chriſt's holy ſacraments, there to render thanks to your heavenly Father for the manifold benefits, which he daily poureth upon you, there to pray together, and to call upon God's holy name, which be bleſſed world without end. *Amen.*

AN

HOMILY

OF

Good Works. And firſt, of Faſting.

THE life which we live in this world, good Chriſtian people, is of the free benefit of God lent us, yet not to uſe it at our pleaſure, after our own fleſhly will, but to trade over the ſame in thoſe works which are beſeeming them that are become new creatures in Chriſt. Theſe works the Apoſtle calleth good works, ſaying, *We are God's workmanſhip, created in Chriſt Jeſus to good works, which God hath ordained, that we ſhould walk in them.* And yet his meaning is not by theſe words to induce us to have any affiance, or to put any confidence in our works, as by the merit and deſerving of them to purchaſe to ourſelves and others remiſſion of ſin, and ſo conſequently everlaſting life; for that were mere blaſphemy againſt God's mercy, and great derogation to the blood-ſhedding of our Saviour Jeſus Chriſt. For it is of the free grace and mercy of God, by the mediation of the blood of his Son, Jeſus Chriſt, without merit or deſerving on our part, that our ſins are forgiven us, that we are reconciled and brought again into his favour, and are made heirs of his heavenly kingdom. Grace, ſaith St. Auguſtine, belongeth to God, who doth call us; and then hath he good works, whoſoever receiveth grace. Good works then bring not forth grace, but are brought forth by grace. The wheel, ſaith he, turneth round, not to the end that it may be made round; but becauſe it is firſt made round, therefore it turneth round. So, no man doth good works, to receive grace by his good works; but becauſe he hath firſt received grace, therefore conſequently

Eph. ii.

Aug. de Diver. Quæſt. ad Simpl, lib. i. quæſt. 28.

quently he doth good works. And in another place he ſaith, Good works go not before in him which ſhall afterward be juſtified; but good works do follow after, when a man is firſt juſtified. St. Paul therefore teacheth, that we muſt do good works for divers reſpects: firſt, to ſhew ourſelves obedient children unto our heavenly Father, who hath ordained them, that we ſhould walk in them. Secondly, for that they are good declarations and teſtimonies of our juſtification. Thirdly, that others, ſeeing our good works, may the rather by them be ſtirred up and excited to glorify our Father which is in heaven. Let us not therefore be ſlack to do good works, ſeeing it is the will of God that we ſhould walk in them, aſſuring ourſelves that at the laſt day every man ſhall receive of God for his labour done in true faith, a greater reward than his works have deſerved. And becauſe ſomewhat ſhall now be ſpoken of one particular good work, whoſe commendation is both in the Law and in the Goſpel, thus much is ſaid in the beginning generally of all good works: firſt, to remove out of the way of the ſimple and unlearned this dangerous ſtumbling-block, that any man ſhould go about to purchaſe or buy heaven with his works. Secondly, to take away, ſo much as may be, from envious minds and ſlanderous tongues, all juſt occaſion of ſlanderous ſpeaking, as though good works were rejected. This good work which now ſhall be treated of is faſting, which is found in the Scriptures to be of two ſorts; the one outward, pertaining to the body; the other inward, in the heart and mind. This outward faſt is an abſtinence from meat, drink, and all natural food, yea from all delicious pleaſures and delectations worldly. When this outward faſt pertaineth to one particular man, or to a few, and not to the whole number of the people, for cauſes which hereafter ſhall be declared, then it is called a private faſt: but when the whole multitude of men, women, and children, in a townſhip or city, yea through a whole country, do faſt, it is called a public faſt. Such was that faſt which the whole multitude of the children of Iſrael were commanded to keep the tenth day of the ſeventh month, becauſe Almighty God appointed that day to be a cleanſing day, a day of atonement, a time of reconciliation, a day wherein the people were cleanſed from their ſins. The order and manner how it was done is written in the ſixteenth and twenty-third chapters of Leviticus. That day the people did lament, mourn, weep, and

Aug. de Fide et Operibus, cap. 4.

Levit. xvi. and xxiii.

and bewail their former ſins. And whoſoever upon that day did not humble his ſoul, bewailing his ſins, as is ſaid, abſtaining from all bodily food until the evening, *that ſoul* (ſaith Almighty God) *ſhould be deſtroyed from among his people.* We do not read that Moſes ordained, by order of law, any days of public faſt throughout the whole year, more than that one day. The Jews notwithſtanding had more times of common faſting, which
Zach. viii. the Prophet Zachary reciteth to be the faſt of the fourth, the faſt of the fifth, the faſt of the ſeventh, and the faſt of the tenth month. But for that it appeareth not in the Levitical Law when they were inſtituted, it is to be judged, that thoſe other times of faſting, more than the faſt of the ſeventh month, were ordained among the Jews, by the appointment of their governors, rather of devotion, than by an expreſs commandment given from God. Upon the ordinance of this general faſt, good men took occaſion to appoint to themſelves private faſts, at ſuch times as they did either earneſtly lament and bewail their ſinful lives, or did addict themſelves to more fervent prayer, that it might pleaſe God to turn his wrath from them, when either they were admoniſhed and brought to the conſideration thereof by the preaching of the Prophets, or otherwiſe when they ſaw preſent danger to hang over their heads. This ſorrowfulneſs of heart, joined with faſting, they uttered ſometimes by their outward behaviour and geſture of body, putting on ſackcloth, ſprinkling themſelves with aſhes and duſt, and ſitting or lying upon the earth. For when good men feel in themſelves the heavy burden of ſin, ſee damnation to be the reward of it, and behold with the eye of their mind the horror of hell, they tremble, they quake, and are inwardly touched with ſorrowfulneſs of heart for their offences, and cannot but accuſe themſelves, and open this their grief unto Almighty God, and call unto him for mercy. This being done ſeriouſly, their mind is ſo occupied, partly with ſorrow and heavineſs, partly with an earneſt deſire to be delivered from this danger of hell and damnation, that all deſire of meat and drink is laid apart, and loathſomeneſs of all worldly things and pleaſures cometh in place; ſo that nothing then liketh them more, than to weep, to lament, to mourn, and, both with words and behaviour of body, to ſhew themſelves weary of this life. Thus did David faſt, when he made interceſſion to Almighty God for the child's life, begotten in adultery of Bathſheba, Uriah's

Uriah's wife. King Ahab faſted after this ſort, when it repented him of murdering of Naboth, bewailing his own ſinful doings. Such was the Ninevites' faſt, brought to repentance by Jonas' preaching. When forty thouſand of the Iſraelites were ſlain in battle againſt the Benjamites, the Scripture ſaith, *All the children of Iſrael, and the whole multitude of the people, went to Bethel, and ſat there weeping before the Lord, and faſted all that day till night.* So did Daniel, Eſther, Nehemiah, and many others in the Old Teſtament, faſt. But if any man will ſay, it is true, ſo they faſted indeed; but we are not now under the yoke of the Law, we are ſet at liberty by the freedom of the Goſpel; therefore thoſe rites and cuſtoms of the old Law bind not us, except it can be ſhewed by the Scriptures of the New Teſtament, or by examples out of the ſame, that faſting now under the Goſpel is a reſtraint of meat, drink, and all bodily food and pleaſures from the body, as before. Firſt, that we ought to faſt, is a truth more manifeſt, than that it ſhould here need to be proved; the Scriptures which teach the ſame are evident. The doubt therefore is, whether, when we faſt, we ought to withhold from our bodies all meat and drink during the time of our faſt, or no? That we ought ſo to do, may be well gathered upon a queſtion moved by the Phariſees to Chriſt, and by his anſwer again to the ſame. *Why* (ſay they) *do John's diſciples faſt often, and pray, and we likewiſe? But thy diſciples eat and drink, and faſt not at all.* In this ſmooth queſtion they couch up ſubtilly this argument or reaſon: Whoſo faſteth not, that man is not of God: for faſting and prayer are works both commended and commanded of God in the Scriptures; and all good men, from Moſes till this time, as well the Prophets as others, have exerciſed themſelves in theſe works. John alſo and his diſciples at this day do faſt oft, and pray much; and ſo do we the Phariſees in like manner: but thy diſciples faſt not at all, which if thou wilt deny, we can eaſily prove it. For whoſoever eateth and drinketh, faſteth not. Thy diſciples eat and drink, therefore they faſt not. Of this we conclude, ſay they, neceſſarily, that neither art thou, nor yet thy diſciples, of God. Chriſt maketh anſwer, ſaying, *Can ye make that the children of the wedding ſhall faſt, while the Bridegroom is with them? The days ſhall come, when the Bridegroom ſhall be taken from them: in thoſe days ſhall they faſt.* Our Saviour Chriſt, like a good maſter, defendeth the innocency of his diſciples againſt the malice of the arrogant Phariſees, and proveth that his diſciples

Judges xx.

Luke v.

diſciples are not guilty of tranſgreſſing any jot of God's Law, although as then they faſted not, and in his anſwer reproveth the Phariſees of ſuperſtition and ignorance. Superſtition, becauſe they put a religion in their doings, and aſcribed holineſs to the outward work wrought, not regarding to what end faſting is ordained. Of ignorance, for that they could not diſcern between time and time. They knew not that there is a time of rejoicing and mirth, and a time again of lamentation and mourning, which both he teacheth in his anſwer, as ſhall be touched more largely hereafter, when we ſhall ſhew what time is moſt fit to faſt in.

But here, beloved, let us note, that our Saviour Chriſt, in making his anſwer to their queſtion, denied not, but confeſſed that his diſciples faſted not, and therefore agreeth to the Phariſees in this, as unto a manifeſt truth, that whoſo eateth and drinketh, faſteth not. Faſting then, even by Chriſt's aſſent, is a withholding of meat, drink, and all natural food from the body, for the determined time of faſting. And that it was uſed in the primitive church, appeareth moſt evidently by the Chalcedon council, one of the four firſt general councils. The fathers aſſembled there, to the number of ſix hundred and thirty, conſidering with themſelves how acceptable a thing faſting is to God, when it is uſed according to his word; again, having before their eyes alſo the great abuſes of the ſame crept into the church at thoſe days, through the negligence of them which ſhould have taught the people the right uſe thereof, and by vain gloſſes deviſed of men; to reform the ſaid abuſes, and to reſtore this ſo good and godly a work to the true uſe thereof, decreed in that council, that every perſon, as well in his private as public faſt, ſhould continue all the day without meat and drink, till after the evening prayer. And whoſoever did eat or drink before the evening prayer was ended, ſhould be accounted and reputed not to conſider the purity of his faſt. This canon teacheth ſo evidently how faſting was uſed in the primitive church, as by words it cannot be more plainly expreſſed.

Faſting then, by the decree of thoſe ſix hundred and thirty fathers, grounding their determination in this matter upon the ſacred Scriptures, and long continued uſage or practice, both of the Prophets and other godly perſons before the coming of Chriſt, and alſo of the Apoſtles and other devout men in the New Teſtament, is a withholding of meat, drink, and all natural food from the

the body, for the determined time of faſting. Thus much is ſpoken hitherto to make plain unto you what faſting is. Now hereafter ſhall be ſhewed the true and right uſe of faſting.

Good works are not all of one ſort. For ſome are of themſelves, and of their own proper nature always good: as to love God above all things, to love my neighbour as myſelf, to honour father and mother, to honour the higher powers, to give to every man that which is his due, and ſuch like. Other works there be, which conſidered in themſelves, without further reſpect, are of their own nature merely indifferent, that is, neither good nor evil, but take their denomination of the uſe or end whereunto they ſerve. Which works having a good end, are called good works, and are ſo indeed; but yet that cometh not of themſelves, but of the good end, whereunto they are referred. On the other ſide, if the end that they ſerve unto be evil, it cannot then otherwiſe be, but that they muſt needs be evil alſo. Of this ſort of works is faſting, which of itſelf is a thing merely indifferent; but is made better or worſe by the end that it ſerveth unto. For when it reſpecteth a good end, it is a good work; but the end being evil, the work itſelf is alſo evil. To faſt then with this perſuaſion of mind, that our faſting and our good works can make us perfect and juſt men, and finally bring us to heaven, is a deviliſh perſuaſion; and that faſt is ſo far off from pleaſing God, that it refuſeth his mercy, and is altogether derogatory to the merits of Chriſt's death, and his precious blood-ſhedding. This doth the parable of the Phariſee and the Publican teach. *Two men* (ſaith Chriſt) *went up together into the temple to pray; the one a Phariſee, the other a Publican. The Phariſee ſtood and prayed thus with himſelf: I thank thee, O God, that I am not as other men are, extortioners, unjuſt, adulterers, and as this Publican is: I faſt twice in the week, I give tithes of all that I poſſeſs. The Publican ſtood afar off, and would not lift up his eyes to heaven; but ſmote his breaſt, and ſaid, God be merciful to me a ſinner.* In the perſon of this Phariſee, our Saviour Chriſt ſetteth out to the eye and to the judgment of the world, a perfect, juſt, and righteous man, ſuch a one as is not ſpotted with thoſe vices that men commonly are infected with; extortion, bribery, polling and pilling their neighbours, robbers and ſpoilers of commonweals, crafty and ſubtil in chopping and changing, uſing falſe weights, and deteſtable perjury in their buying and ſelling, fornicators, Luke xviii.

cators, adulterers, and vicious livers. The Pharisee was no such man, neither faulty in any such like notorious crime. But where other transgressed by leaving things undone, which yet the Law required, this man did more than was requisite by the Law: for he fasted twice in the week, and gave tithes of all that he had. What could the world then justly blame in this man? Yea, what outward thing more could be desired to be in him, to make him a more perfect and a more just man? Truly, nothing by man's judgment: and yet our Saviour Christ preferreth the poor Publican without fasting, before him with his fast. The cause why he doth so is manifest; for the Publican having no good works at all to trust unto, yielded up himself unto God, confessing his sins, and hoped certainly to be saved by God's free mercy only. The Pharisee gloried and trusted so much to his works, that he thought himself sure enough without mercy, and that he should come to heaven by his fasting, and other deeds. To this end serveth that parable; for it is spoken to them that trusted in themselves, that they were righteous, and despised others. Now, because the Pharisee directeth his works to an evil end, seeking by them justification, which indeed is the proper work of God without our merits, his fasting twice in the week, and all his other works, though they were never so many, and seemed to the world never so good and holy, yet in very deed before God they are altogether evil and abominable. The mark also, that the hypocrites shoot at with their fast, is, to appear holy in the eye of the world, and so to win commendation and praise of men. But our Saviour Christ
Matth. vi. saith of them, *they have their reward;* that is, they have praise and commendation of men, but of God they have none at all. For whatsoever tendeth to an evil end is itself, by that evil end, made evil also. Again, so long as we keep ungodliness in our hearts, and suffer wicked thoughts to tarry there, though we fast as oft as did either St. Paul or John Baptist, and keep it as strictly as did the Ninevites, yet shall it be not only unprofitable to us, but also a thing that greatly displeaseth Almighty God. For
Isaiah i. he saith that *his soul abhorreth and hateth such fastings, yea, they are a burden unto him, and he is weary of bearing them.* And therefore he inveigheth most sharply against
Isaiah lviii. them, saying by the mouth of the Prophet Isaiah, *Behold, when ye fast, your lust remaineth still, for ye do not less violence to your debtors. Lo, ye fast to strife and debate, and to smite with the fist of wickedness. Now ye shall not fast thus,*

thus, that ye may make your voice to be heard above. Think ye this faſt pleaſeth me, that a man ſhould chaſten himſelf for a day? Should that be called a faſting, or a day that pleaſeth the Lord? Now, dearly beloved, ſeeing that Almighty God alloweth not our faſt for the work's ſake, but chiefly reſpecteth our heart, how it is affected, and then eſteemeth our faſt either good or evil, by the end that it ſerveth for; it is our part to rend our hearts, and not our garments, as we are advertiſed by the Prophet Joel; that is, our ſorrow and mourning muſt be inward in the heart, and not in outward ſhew only; yea, it is requiſite that firſt, before all things, we cleanſe our hearts from ſin, and then direct our faſt to ſuch an end as God will allow to be good. Joel ii.

There be three ends, whereunto if our faſt be directed, it is then a work profitable to us, and accepted of God.

The firſt is, to chaſtiſe the fleſh, that it be not too wanton, but tamed and brought in ſubjection to the ſpirit. This reſpect had St. Paul in his faſt, when he ſaid, *I chaſtiſe my body, and bring it into ſubjection, leſt by any means it cometh to paſs, that, when I have preached to others, I myſelf be found a caſt-away.* 1 Cor. ix.

The ſecond, that the ſpirit may be more fervent and earneſt in prayer. To this end faſted the Prophets and Teachers that were at Antioch, before they ſent forth Paul and Barnabas to preach the Goſpel. The ſame two Apoſtles faſted for the like purpoſe, when they commended to God, by their earneſt prayers, the congregations that were at Antioch, Piſidia, Iconium, and Lyſtra, as we read in the Acts of the Apoſtles. Acts xiii. Acts xiv.

The third, that our faſt be a teſtimony and witneſs with us before God, of our humble ſubmiſſion to his high Majeſty, when we confeſs and acknowledge our ſins unto him, and are inwardly touched with ſorrowfulneſs of heart, bewailing the ſame in the affliction of our bodies. Theſe are the three ends or right uſes of faſting. The firſt belongeth moſt properly to private faſts: the other two are common, as well to public faſts, as to private: and thus much for the uſe of faſting. Lord have mercy upon us, and give us grace, that while we live in this miſerable world, we may through thy help bring forth this and ſuch other fruits of the Spirit, commended and commanded in thy holy word, to the glory of thy name, and to our comforts, that, after the race of this wretched life, we may live everlaſtingly with thee in thy heavenly kingdom,

kingdom, not for the merits and worthineſs of our works, but for thy mercies ſake, and the merits of thy dear Son, Jeſus Chriſt, to whom, with thee and the Holy Ghoſt, be all laud, honour, and glory, for ever and ever. *Amen.*

The Second Part of the Homily of Faſting.

IN the former Homily, beloved, was ſhewed, that among the people of the Jews, faſting, as it was commanded them from God by Moſes, was to abſtain the whole day, from morning till night, from meat, drink, and all manner of food, that nouriſheth the body; and that whoſo taſted aught before the evening, on the day appointed to faſting, was accounted among them a breaker of his faſt. Which order, though it ſeemeth ſtrange to ſome in theſe our days, becauſe it hath not been ſo uſed generally in this realm of many years paſt; yet that it was ſo among God's people, (I mean the Jews,) whom, before the coming of our Saviour Chriſt, God did vouchſafe to chooſe unto himſelf, a peculiar people above all other nations of the earth; and that our Saviour Chriſt ſo underſtood it, and the Apoſtles after Chriſt's aſcenſion did ſo uſe it, was there ſufficiently proved by the teſtimonies and examples of the holy Scriptures, as well of the New Teſtament, as of the Old. The true uſe of faſting was there alſo ſhewed. In this ſecond part of this Homily ſhall be ſhewed, that no conſtitution or law made by man, for things which of their own proper nature be merely indifferent, can bind the conſcience of Chriſtian men to a perpetual obſervation and keeping thereof; but that the higher powers have full liberty to alter and change every ſuch law and ordinance, either eccleſiaſtical or political, when time and place ſhall require. But firſt an anſwer ſhall be made to a queſtion that ſome may make, demanding what judgment we ought to have of ſuch abſtinences as are appointed by public order and laws made by princes, and by the authority of the magiſtrates, upon policy, not reſpecting any religion at all in the ſame. As when any realm, in conſideration of the maintaining of fiſher-towns bordering upon the ſeas, and for the increaſe of fiſhermen, of whom do ſpring mariners to go upon the ſea, to the furniſhing of the navy of the realm, whereby not only the commo-

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dities of other countries may be tranſported, but alſo may be a neceſſary defence to reſiſt the invaſion of the adverſary.

For the better underſtanding of this queſtion, it is neceſſary that we make a difference between the policies of princes, made for the ordering of their commonweals, in proviſion of things ſerving to the more ſure defence of their ſubjects and countries, and between eccleſiaſtical policies, in preſcribing ſuch works, by which, as by ſecondary means, God's wrath may be pacified, and his mercy purchaſed. Poſitive laws made by princes, for conſervation of their policy, not repugnant unto God's law, ought of all Chriſtian ſubjects with reverence of the magiſtrate to be obeyed, not only for fear of puniſhment, *but alſo*, as the Apoſtle ſaith, *for conſcience ſake.* Conſcience, I ſay, not of the thing, which of its own nature is indifferent, but of our obedience, which by the law of God we owe unto the magiſtrate, as unto God's miniſter. By which poſitive laws, though we ſubjects, for certain times and days appointed, be reſtrained from ſome kinds of meats and drink, which God by his holy word hath left free to be taken and uſed of all men, with thankſgiving, in all places, and at all times; yet for that ſuch laws of princes and other magiſtrates are not made to put holineſs in one kind of meat and drink more than another, to make one day more holy than another, but are grounded merely upon policy, all ſubjects are bound in conſcience to keep them by God's commandment, who by the Apoſtle willeth all, without exception, to ſubmit themſelves unto the authority of the higher powers. And in this point concerning our duties which be here dwelling in England, environed with the ſea, as we be, we have great occaſion in reaſon to take the commodities of the water, which Almighty God by his divine Providence hath laid ſo nigh unto us, whereby the increaſe of victuals upon the land may the better be ſpared and cheriſhed, to the ſooner reducing of victuals to a more moderate price, to the better ſuſtenance of the poor. And doubtleſs he ſeemeth to be too dainty an Engliſhman, who, conſidering the great commodities which may enſue, will not forbear ſome piece of his licentious appetite upon the ordinance of his prince, with the conſent of the wiſe of the realm. What good Engliſh heart would not wiſh that the old ancient glory ſhould return to the realm, wherein it hath with great commendations excelled before our days,

in the furniture of the navy of the ſame? What will more daunt the hearts of the adverſaries, than to ſee us as well fenced and armed on the ſea, as we be reported to be on the land? If the prince requeſted our obedience to forbear one day from fleſh more than we do, and to be contented with one meal in the ſame day, ſhould not our own commodity thereby perſuade us to ſubjection? But now that two meals be permitted on that day to be uſed, which ſometime our elders in very great numbers in the realm did uſe with one only ſpare meal, and that in fiſh only; ſhall we think it ſo great a burden that is preſcribed?

Furthermore, conſider the decay of the towns nigh the ſeas, which ſhould be moſt ready by the number of the people there to repulſe the enemy; and we which dwell further off upon the land, having them as our buckler to defend us, ſhould be the more in ſurety. If they be our neighbours, why ſhould we not wiſh them to proſper? If they be our defence, as nigheſt at hand to repel the enemy, to keep out the rage of the ſeas, which elſe would break in upon our fair paſtures, why ſhould we not cheriſh them? Neither do we urge that in the eccleſiaſtical policy, preſcribing a form of faſting, to humble ourſelves in the ſight of Almighty God, that that order, which was uſed among the Jews, and practiſed by Chriſt's Apoſtles after his aſcenſion, is of ſuch force and neceſſity, that that only ought to be uſed among Chriſtians, and none other; for that were to bind God's people unto the yoke and burden of Moſes's policy; yea, it were the very way to bring us, which are ſet at liberty by the freedom of Chriſt's Goſpel, into the bondage of the Law again, which God forbid that any man ſhould attempt or purpoſe. But to this end it ſerveth, to ſhew how far the order of faſting now uſed in the church at this day differeth from that which was then uſed. God's church ought not, neither may it be ſo tied to that or any other order now made, or hereafter to be made and deviſed by the authority of man, but that it may lawfully, for juſt cauſes, alter, change, or mitigate thoſe eccleſiaſtical decrees and orders, yea, recede wholly from them, and break them, when they tend either to ſuperſtition, or to impiety; when they draw the people from God, rather than work any edification in them. This authority Chriſt himſelf uſed, and left it to his church. He uſed it, I ſay, for the order or decree made by the elders for waſhing ofttimes, which was diligently

diligently obſerved of the Jews; yet tending to ſuperſtition, our Saviour Chriſt altered and changed the ſame in his church, into a profitable ſacrament, the ſacrament of our regeneration, or new birth. This authority to mitigate laws and decrees eccleſiaſtical, the Apoſtles practiſed, when they, writing from Jeruſalem unto the congregation that was at Antioch, ſignified unto them, that Acts xv.
they would not lay any further burden upon them, but theſe neceſſaries: that is, *that they ſhould abſtain from things offered unto idols, from blood, from that which is ſtrangled, and from fornication*, notwithſtanding that Moſes's law required many other obſervances. This authority to change the orders, decrees, and conſtitutions of the church, was after the Apoſtles' time uſed of the fathers about the manner of faſting, as it appeareth in the Tripartite Hiſtory, where it is thus written: "Touching Tripart. faſting, we find that it was diverſely uſed in divers places, Hiſt. l. ix. by divers men. For they at Rome faſt three weeks to- c. 38. gether before Eaſter, ſaving upon the Saturdays and Sundays, which faſt they call Lent." And after a few lines in the ſame place it followeth: "They have not all one uniform order in faſting. For ſome do faſt and abſtain both from fiſh and fleſh. Some, when they faſt, eat nothing but fiſh. Others there are, which, when they faſt, eat of all water-fowls, as well as of fiſh, grounding themſelves upon Moſes, that ſuch fowls have their ſubſtance of the water, as the fiſhes have. Some others, when they faſt, will neither eat herbs nor eggs. Some faſters there are, that eat nothing but dry bread. Others, when they faſt, eat nothing at all, no, not ſo much as dry bread. Some faſt from all manner of food till night, and then eat, without making any choice or difference of meats." And a thouſand ſuch like divers kinds of faſting may be found in divers places of the world, of divers men diverſely uſed. Euſeb. lib. And for all this great diverſity in faſting, yet charity, v. cap. 24. the very true bond of Chriſtian peace, was not broken, neither did the diverſity of faſting break at any time their agreement and concord in faith. To abſtain ſometimes from certain meats, not becauſe the meats are evil, but becauſe they are not neceſſary, this abſtinence, ſaith St. Auguſtine, is not evil. And to reſtrain the uſe Dogma of meats when neceſſity and time ſhall require, this, ſaith Eccleſiaſt. he, doth properly pertain to Chriſtian men. c. 66.

Thus ye have heard, good people, firſt, that Chriſtian ſubjects are bound even in conſcience to obey princes' laws, which are not repugnant to the laws of God. Ye have alſo heard that Chriſt's church is not ſo bound to

obſerve any order, law, or decree made by man, to preſcribe a form in religion, but that the church hath full power and authority from God to change and alter the ſame, when need ſhall require; which hath been ſhewed you by the example of our Saviour Chriſt, by the practice of the Apoſtles, and of the Fathers ſince that time.

Now ſhall be ſhewed briefly what time is meet for faſting, for all times ſerve not for all things: but, as the Wiſe Man ſaith, *All things have their times. There is a time to weep, and a time again to laugh, a time to mourn, and a time to rejoice, &c.* Our Saviour Chriſt excuſed his diſciples, and reproved the Phariſees, becauſe they neither regarded the uſe of faſting, nor conſidered what time was meet for the ſame. Which both he teacheth in his anſwer, ſaying, *The children of the marriage cannot mourn, while the bridegroom is with them.* Their queſtion was of faſting, his anſwer is of mourning, ſignifying unto them plainly, that the outward faſt of the body is no faſt before God, except it be accompanied with the inward faſt, which is a mourning and a lamentation of the heart, as is before declared. Concerning the time of faſting, he ſaith, *The days will come, when the bridegroom ſhall be taken from them; in thoſe days they ſhall faſt.* By this it is manifeſt, that it is no time of faſting while the marriage laſteth, and the bridegroom is there preſent. But when the marriage is ended, and the bridegroom gone, then is it a meet time to faſt. Now to make plain unto you what is the ſenſe and meaning of theſe words, *We are at the marriage;* and again, *The bridegroom is taken from us;* ye ſhall note, that ſo long as God revealeth his mercy unto us, and giveth us of his benefits, either ſpiritual or corporal, we are ſaid to be with the bridegroom at the marriage. So was that good old father Jacob at the marriage, when he underſtood that his ſon Joſeph was alive, and ruled all Egypt under King Pharaoh. So was David in the marriage with the bridegroom, when he had gotten the victory of great Goliath, and had ſmitten off his head. Judith, and all the people of Bethulia, were the children of the wedding, and had the bridegroom with them, when God had by the hand of a woman ſlain Holofernes, the grand captain of the Aſſyrians' hoſt, and diſcomfited all their enemies. Thus were the Apoſtles the children of the marriage, while Chriſt was corporally preſent with them, and defended them from all dangers, both ſpiritual and corporal. But the marriage is ſaid then to be ended, and the bridegroom to be gone, when Almighty God ſmiteth

Eccles. iii.

Matth. ix.

Matth. ix. Luke v.

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us with affliction, and ſeemeth to leave us in the midſt of a number of adverſities. So God ſometimes ſtriketh private men privately with ſundry adverſities, as trouble of mind, loſs of friends, loſs of goods, long and dangerous ſickneſſes, &c. Then is it a fit time for that man to humble himſelf to Almighty God by faſting, and to mourn and bewail his ſins with a ſorrowful heart, and to pray unfeignedly, ſaying with the Prophet David, *Turn away thy face, O Lord, from my ſins, and blot out of thy remembrance all mine offences.* Pſal. li. Again, when God ſhall afflict a whole region or country with wars, with famine, with peſtilence, with ſtrange diſeaſes and unknown ſickneſſes, and other ſuch like calamities; then is it time for all ſtates and ſorts of people, high and low, men, women, and children, to humble themſelves by faſting, and bewail their ſinful living before God, and pray with one common voice, ſaying thus, or ſome other ſuch like prayer: *Be favourable, O Lord, be favourable unto thy people, which turn unto thee, in weeping, faſting, and praying: ſpare thy people, whom thou haſt redeemed with thy precious blood, and ſuffer not thine inheritance to be deſtroyed, and brought to confuſion.* Faſting thus uſed with prayer is of great efficacy, and weigheth much with God. So the angel Raphael told Tobias. Tobit xii. It alſo appeareth by that which our Saviour Chriſt anſwered to his diſciples, demanding of him why they could not caſt forth the evil ſpirit out of him that was brought unto them. *This kind,* ſaith he, *is not caſt out but by faſting and prayer.* How available faſting is, how much it weigheth with God, and what it is able to obtain at his hand, cannot better be ſet forth, than by opening unto you, and laying before you ſome of thoſe notable things, that have been brought to paſs by it. Faſting was one of the means, whereby Almighty God was occaſioned to alter the thing which he had purpoſed concerning Ahab, for murdering the innocent man Naboth, to poſſeſs his vineyard. *God ſpake unto Elijah, ſaying, Go thy way, and ſay unto Ahab, Haſt thou killed, and alſo gotten poſſeſſion? Thus ſaith the Lord, In the place where dogs licked the blood of Naboth, ſhall dogs even lick thy blood alſo. Behold, I will bring evil upon thee, and will take away thy poſterity: yea, the dogs ſhall eat him of Ahab's ſtock that dieth in the city, and him that dieth in the field ſhall the fowls of the air eat.* 1 Kings xxi. This puniſhment had Almighty God determined for Ahab in this world, and to deſtroy all the male-kind that was begotten of Ahab's body,

beſides that puniſhment which ſhould have happened unto him in the world to come. *When Ahab heard this, he rent his clothes, and put ſackcloth upon him, and faſted, and lay in ſackcloth, and went barefooted. Then the word of the Lord came to Elijah, ſaying, Seeſt thou how Ahab is humbled before me? Becauſe he ſubmitteth himſelf before me, I will not bring that evil in his days; but in his ſon's days will I bring it upon his houſe.* Although Ahab, through the wicked counſel of Jezebel his wife, had committed ſhameful murder, and againſt all right diſinherited and diſpoſſeſſed for ever Naboth's ſtock of that vineyard; yet upon his humble ſubmiſſion in heart unto God, which he declared outwardly by putting on ſackcloth and faſting, God changed his ſentence, ſo that the puniſhment which he had determined fell not upon Ahab's houſe in his time, but was deferred unto the days of Joram his ſon. Here we may ſee of what force our outward faſt is, when it is accompanied with the inward faſt of the mind, which is (as is ſaid) a ſorrowfulneſs of heart, deteſting and bewailing our ſinful doings. The like is to be ſeen in the Ninevites; for when God had determined to deſtroy the whole city of Nineveh, and the time which he had appointed was even now at hand, he ſent the Prophet Jonah to ſay unto them,

Jonah iii. *Yet forty days, and Nineveh ſhall be overthrown. The people by and by believed God, and gave themſelves to faſting; yea, the king, by the advice of his counſel, cauſed it to be proclaimed, ſaying, Let neither man nor beaſt, bullock nor ſheep taſte any thing, neither feed nor drink water: but let man and beaſt put on ſackcloth, and cry mightily unto God; yea, let every man turn from his evil way, and from the wickedneſs that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce wrath, that we periſh not?* And upon this their hearty repentance, thus declared outwardly with faſting, renting of their clothes, putting on ſackcloth, and ſprinkling themſelves with duſt and aſhes, the Scripture ſaith, *God ſaw their works, that they turned from their evil ways; and God repented of the evil that he had ſaid that he would do unto them, and he did it not.* Now, beloved, ye have heard firſt what faſting is, as well that which is outward in the body, as that which is inward in the heart. Ye have heard alſo that there are three ends or purpoſes, whereunto if our outward faſt be directed, it is a good work that God is pleaſed with.

Thirdly,

Thirdly, hath been declared, what time is moſt meet for to faſt, either privately or publicly. Laſt of all, what things faſting hath obtained of God, by the examples of Ahab and the Ninevites. Let us therefore, dearly beloved, ſeeing there are many more cauſes of faſting and mourning in theſe our days, than have been of many yeaſs heretofore in any one age, endeavour ourſelves both inwardly in our hearts, and alſo outwardly with our bodies, diligently to exerciſe this godly exerciſe of faſting, in ſuch ſort and manner, as the holy Prophets, the Apoſtles, and divers other devout perſons for their time uſed the ſame. God is now the ſame God that he was then; God that loveth righteouſneſs, and that hateth iniquity; God which willeth not the death of a ſinner, but rather that he turn from his wickedneſs and live; God that hath promiſed to turn to us, if we refuſe not to turn to him: yea, if we turn our evil works from before his eyes, ceaſe to do evil, learn to do well, ſeek to do right, relieve the oppreſſed, be a right judge to the fatherleſs, defend the widow, break our bread to the hungry, bring the poor that wander into our houſe, clothe the naked, and deſpiſe not our brother which is our own fleſh; *then ſhalt thou call*, ſaith the Prophet, *and the Lord ſhall anſwer; thou ſhalt cry, and he ſhall ſay, Here am I:* yea, God, which heard Ahab and the Ninevites, and ſpared them, will alſo hear our prayers, and ſpare us, ſo that we, after their example, will unfeignedly turn unto him: yea, he will bleſs us with his heavenly benedictions, the time that we have to tarry in this world, and, after the race of this mortal life, he will bring us to his heavenly kingdom, where we ſhall reign in everlaſting bleſſedneſs with our Saviour Chriſt, to whom with the Father and the Holy Ghoſt be all honour and glory, for ever and ever. *Amen.*

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Gluttony and Drunkenneſs.

YE have heard in the former Sermon, well-beloved, the deſcription and the virtue of faſting, with the true uſe of the ſame. Now ye ſhall hear how foul a thing gluttony and drunkenneſs is before God, the rather to move you to uſe faſting the more diligently. Underſtand ye therefore, that Almighty God (to the end that we might keep ourſelves undefiled, and ſerve him in holineſs and righteouſneſs, according to his word) hath charged
Titus ii. in his Scriptures ſo many as look for the glorious appearing of our Saviour Chriſt, to lead their lives in all ſobriety, modeſty, and temperance. Whereby we may learn how neceſſary it is for every Chriſtian, that will not be found unready at the coming of our Saviour Chriſt, to live ſober-minded in this preſent world, foraſmuch as otherwiſe, being unready, he cannot enter with Chriſt into glory: and being unarmed in this behalf, he muſt needs be in continual danger of that cruel adverſary, the roaring
1 Pet. v. Lion, againſt whom the Apoſtle Peter warneth us to prepare ourſelves in continual ſobriety, that we may reſiſt, being ſteadfaſt in faith. To the intent therefore that this ſoberneſs may be uſed in all our behaviour, it ſhall be expedient for us to declare unto you how much all kind of exceſs offendeth the Majeſty of Almighty God, and how grievouſly he puniſheth the immoderate abuſe of thoſe his creatures, which he ordained to the maintenance of this our needy life, as meats, drinks, and apparel; and again, to ſhew the noiſome diſeaſes and great miſchiefs, that commonly do follow them that inordinately give up themſelves to be carried headlong with ſuch pleaſures as are joined either with dainty and over-large fare, or elſe with coſtly and ſumptuous apparel.

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And firſt, that ye may perceive how deteſtable and hateful all exceſs in eating and drinking is before the face of Almighty God, ye ſhall call to mind what is written by St. Paul to the Galatians, where he numbereth gluttony and drunkenneſs among thoſe horrible crimes, with the which (as he ſaith) no man ſhall inherit the kingdom of heaven. He reckoneth them among the deeds of the fleſh, and coupleth them with idolatry, whoredom, and murder, which are the greateſt offences that can be named among men. For the firſt ſpoileth God of his honour; the ſecond defileth his holy temple, that is to wit, our own bodies; the third maketh us companions of Cain in the ſlaughter of our brethren; and whoſo committeth them, as St. Paul ſaith, cannot inherit the kingdom of God. Certainly, that ſin is very odious and loathſome before the face of God, which cauſeth him to turn his favourable countenance ſo far from us, that he ſhould clean bar us out of the doors, and diſinherit us of his heavenly kingdom. But he ſo much abhorreth all beaſtly banqueting, that, by his Son our Saviour Chriſt in the Goſpel, he declareth his terrible indignation againſt all belly-gods, in that he pronounceth them accurſed, ſaying, *Woe be to you that are full, for ye ſhall hunger.* And by the Prophet Iſaiah he crieth out, *Woe be to you that riſe up early, to give yourſelves to drunkeneſs, and ſet all your mind ſo on drinking, that ye ſit ſwilling thereat until it be night. The harp, the lute, the ſhalm, and plenty of wine are at your feaſts: but the works of the Lord ye do not behold, neither conſider the works of his hands. Woe be unto you that are ſtrong to drink wine, and are mighty to advance drunkenneſs.* Here the Prophet plainly teacheth that feaſting and banqueting make men forgetful of their duty towards God, when they give themſelves to all kinds of pleaſures, not conſidering nor regarding the works of the Lord, who hath created meats and drinks, as St. Paul ſaith, to be received thankfully of them that believe and know the truth. So that the very beholding of theſe creatures (being the handy-work of Almighty God) might teach us to uſe them thankfully, as God hath ordained. Therefore they are without excuſe before God, which either filthily feed themſelves, not reſpecting the ſanctification which is by the word of God and prayer, or elſe unthankfully abuſe the good creatures of God by ſurfeiting and drunkenneſs, foraſmuch as God's ordinances in his creatures plainly forbid it. They that give themſelves therefore to bibbing and banqueting, being

Galat. v.

Luke vi.

Iſa. v.

1 Tim. iv.

being altogether without conſideration of God's judgments, are ſuddenly oppreſſed in the day of vengeance.
Luke xxi. And thereof our Saviour Chriſt warneth his diſciples, ſaying, *Take heed to yourſelves, leſt at any time your hearts be overcome with ſurfeiting and drunkenneſs, and cares of this world, and ſo that day come on you unawares.* Whoſoever then will take warning at Chriſt, let him take heed to himſelf, leſt his heart being overwhelmed by ſurfeiting, and drowned in drunkenneſs, he be taken unawares with that unthrifty ſer-
Luke xii. vant, *which, thinking not on his maſter's coming, began to ſmite his fellow-ſervants, and to eat and drink, and to be drunken,* and being ſuddenly taken, hath his juſt reward with unbelieving hypocrites; they that uſe to drink deeply, and to feed at full, (wallowing themſelves in all kind of wickedneſs,) are brought aſleep in that ſlumbering forgetfulneſs of God's holy will and commandments. Therefore Al-
Joel i. mighty God crieth by the Prophet Joel, *Awake ye drunkards, weep and howl all ye drinkers of wine, becauſe the new wine ſhall be pulled from your mouth.* Here the Lord terribly threateneth to withdraw his benefits from ſuch as abuſe them, and to pull the cup from the mouth of drunkards. Here we may learn, not to ſleep in drunkenneſs and ſurfeiting, leſt God deprive us of the uſe of his creatures, when we unkindly abuſe them. For certainly the Lord our God will not only take away his benefits when they are unthankfully abuſed, but alſo, in his wrath and heavy diſpleaſure, take vengeance on ſuch
Gen. iii. as immoderately abuſe them. If our firſt parents, Adam and Eve, had not obeyed their greedy appetite in eating the forbidden fruit, neither had they loſt the fruition of God's benefits which they then enjoyed in Paradiſe, neither had they brought ſo many miſchiefs both to themſelves, and to all their poſterity. But when they paſſed the bounds that God appointed them, as unworthy of God's benefits, they are expelled and driven out of Paradiſe; they may no longer eat the fruits of that garden, which by exceſs they had ſo much abuſed. As tranſgreſſors of God's commandment, they and their poſterity are brought to a perpetual ſhame and confuſion; and as accurſed of God, they muſt now ſwear for their living, which before had abundance at their pleaſure: even ſo, if we in eating and drinking exceed, when God of his large liberality ſendeth plenty, he will ſoon change plenty into ſcarceneſs. And whereas we gloried in fulneſs, he will make us empty, and confound us with penury; yea, we ſhall be compelled to labour and travel with pains, in ſeeking

ſeeking for that which we ſometime enjoyed at eaſe. Thus the Lord will not leave them unpuniſhed, who, not regarding his works, follow the luſts and appetites of their own hearts. The Patriarch Noah, whom the Apoſtle calleth the preacher of righteouſneſs, a man exceedingly in God's favour, is in holy Scripture made an example, whereby we may learn to avoid drunkenneſs. For when he had poured in wine more than was convenient, in filthy manner he lay naked in his tent, his privities diſcovered. And whereas ſome time he was ſo much eſteemed, he is now become a laughing-ſtock to his wicked ſon Cham, no ſmall grief to Sem and Japhet, his other two ſons, which were aſhamed of their father's beaſtly behaviour. Here we may note that drunkenneſs bringeth with it ſhame and deriſion, ſo that it never eſcapeth unpuniſhed. Lot, in like manner being overcome with wine, committed abominable inceſt with his own daughters. So will Almighty God give over drunkards to the ſhameful luſts of their own hearts. Here is Lot by drinking fallen ſo far beſide himſelf, that he knoweth not his own daughters. Who would have thought that an old man in that heavy caſe, having loſt his wife and all that he had, which had ſeen even now God's vengeance in fearful manner declared on the five cities for their vicious living, ſhould be ſo far paſt the remembrance of his duty? But men overcome with drink are altogether mad, as Seneca ſaith. He was deceived by his daughters: but now many deceive themſelves, never thinking that God by his terrible puniſhments will be avenged on them that offend by exceſs! It is no ſmall plague that Lot purchaſed by his drunkenneſs. For he had copulation moſt filthy with his own daughters, which conceived thereby, ſo that the matter is brought to light; it can no longer be hid. Two inceſtuous children are born, Ammon and Moab, of whom came two nations, the Ammonites and Moabites, abhorred of God, and cruel adverſaries to his people the Iſraelites. Lo, Lot hath gotten to himſelf, by drinking, ſorrow and care, with perpetual infamy and reproach unto the world's end. If God ſpared not his ſervant Lot, being otherwiſe a godly man, nephew unto Abraham, one that entertained the angels of God; what will he do to theſe beaſtly belly-ſlaves, which, void of all godlineſs or virtuous behaviour, not once, but continually day and night, give themſelves wholly to bibbing and banqueting? But let us yet further behold the terrible examples of God's indignation

2 Peter ii. Noah.

Lot.

Epiſt. 84.

dignation againſt ſuch as greedily follow their unſatiable
2 Sam. xiii. luſts. Amnon the ſon of David, feaſting himſelf with
Amnon. his brother Abſalom, is cruelly murdered of his own
Judith xiii. brother. Holofernes, a valiant and mighty captain, being overwhelmed with wine, had his head ſtricken from
1 Macc. his ſhoulders by that ſilly woman Judith. Simon the
xvi. high prieſt, and his two ſons, Mattathias and Judas; being entertained by Ptolemy the ſon of Abobus, who had before married Simon's daughter, after much eating and drinking were traitorouſly murdered of their own kinſ-
Exod. man. If the Iſraelites had not given themſelves to belly-
xxxii. cheer, they had never ſo often fallen to idolatry. Neither would we at this day be ſo addicted to ſuperſtition, were it not that we ſo much eſteemed the filling of our
1 Cor. x. bellies. The Iſraelites, when they ſerved idols, *ſat down to eat and drink, and roſe again to play*, as the Scripture reporteth; therefore ſeeking to ſerve their bellies, they forſook the ſervice of the Lord their God. So are we drawn to conſent unto wickedneſs, when our hearts are overwhelmed by drunkenneſs and feaſting. So Herod ſetting his mind on banqueting, was content to grant, that the
Matt. xiv. holy man of God, John Baptiſt, ſhould be beheaded at the requeſt of his whore's daughter. Had not the rich glutton been ſo greedily given to the pampering of his belly, he would never have been ſo unmerciful to the
Luke xvi. poor Lazarus, neither had he felt the torments of unquenchable fire. What was the cauſe that God ſo horri-
Ezek. xvi. bly puniſhed Sodom and Gomorrah? was it not their proud banqueting and continual idleneſs, which cauſed them to be ſo lewd of life, and ſo unmerciful towards the poor? What ſhall we now think of the horrible exceſs, whereby ſo many have periſhed, and been brought to
Alexander. deſtruction? The great Alexander, after that he had conquered the whole world, was himſelf overcome by drunkenneſs, inſomuch that, being drunken, he ſlew his faithful friend Clitus, whereof, when he was ſober, he was ſo much aſhamed, that for anguiſh of heart he wiſhed death. Yet notwithſtanding, after this he left not his banqueting; but in one night ſwilled in ſo much wine, that he fell into a fever, and when as by no means he would abſtain from wine, within few days after in miſerable ſort he ended his life. The conqueror of the whole world is made a ſlave by exceſs, and becometh ſo mad, that he murdereth his dear friend; he is plagued with ſorrow, ſhame, and griefs of heart for his intemperance; yet can he not leave it; he is kept in captivity; and he,

which

which ſometime had ſubdued many, is become a ſubject to the vile belly. So are drunkards and gluttons altogether without power of themſelves; and the more they drink, the drier they wax; one banquet provoketh another; they ſtudy to fill their greedy ſtomachs. Therefore it is commonly ſaid, *A drunken man is always dry*, and, *A glutton's gut is never filled*. Unſatiable truly are the affections and luſts of man's heart, and therefore we muſt learn to bridle them with the fear of God, ſo that we yield not to our own luſts, leſt we kindle God's indignation againſt ourſelves, when we ſeek to ſatisfy our beaſtly appetite. St. Paul teacheth us, *whether we eat or drink, or whatſoever we do, to do all to the glory of God.* Where he appointeth, as it were by a meaſure, how much a man may eat and drink: that is to wit, ſo much that the mind be not made ſluggiſh by cramming in meat, and pouring in drink, ſo that it cannot lift up itſelf to the praiſe and glory of God. Whoſoever he be then, that by eating and drinking maketh himſelf unfit to ſerve God, let him not think to eſcape unpuniſhed. 1 Cor. x.

Ye have heard how much Almighty God deteſteth the abuſe of his creatures, as he himſelf declareth, as well by his holy word, as alſo by the fearful examples of his juſt judgments. Now if neither the word of God can reſtrain our raging luſts and greedy appetites, neither the manifeſt examples of God's vengeance fear us from riotous and exceſſive eating and drinking, let us yet conſider the manifold miſchiefs that proceed thereof, ſo ſhall we know the tree by the fruits. It hurteth the body, it infecteth the mind, it waſteth the ſubſtance, and is noiſome to the neighbours. But who is able to expreſs the manifold dangers and inconveniences that follow of intemperate diet? Oft cometh ſudden death by banqueting; ſometimes the members are diſſolved, and ſo the whole body is brought into a miſerable ſtate. He that eateth and drinketh immeaſurably, kindleth ofttimes ſuch an unnatural heat in his body, that his appetite is provoked thereby to deſire more than it ſhould, or elſe it overcometh his ſtomach, and filleth all the body full of ſluggiſhneſs, makes it unable and unfit to ſerve either God or man, not nouriſhing the body, but hurting it: and laſt of all bringing many kinds of incurable diſeaſes, whereof enſueth ſometimes deſperate death. But what ſhould I need to ſay any more in this behalf? For except God bleſs our meats, and give them ſtrength to feed us; again, except God give ſtrength to nature to digeſt, ſo that we may

may take profit by them, either ſhall we filthily vomit them up again, or elſe ſhall they lie ſtinking in our bodies, as in a loathſome ſink and channel, and ſo diverſely infect the whole body. And ſurely the bleſſing of God is ſo far from ſuch as uſe riotous banqueting, that in their faces be ſometimes ſeen the expreſs tokens of this intemperancy: as Solomon noteth in his Proverbs. *To whom is woe?* ſaith he, *to whom is ſorrow? To whom is ſtrife? To whom is brawling? To whom are wounds without cauſe? And for whom is the redneſs of eyes? Even to them that tarry long at the wine.* Mark, I beſeech you, the terrible tokens of God's indignation: woe and ſorrow, ſtrife and brawling, wounds without cauſe, diſfigured face, and redneſs of eyes, are to be looked for, when men ſet themſelves to exceſs and gormandize, deviſing all means to increaſe their greedy appetites by tempering the wine, and ſaucing it in ſuch ſort, that it may be more delectable and pleaſant unto them. It were expedient that ſuch delicate perſons ſhould be ruled by Solomon, who, in conſideration of the foreſaid inconveniences, forbiddeth the very ſight of wine. *Look not upon the wine,* ſaith he, *when it is red, and when it ſheweth his colour in the cup, or goeth down pleaſantly: for in the end thereof it will bite like a ſerpent, and hurt like a cockatrice. Thine eyes ſhall look upon ſtrange women, and thine heart ſhall ſpeak lewd things; and thou ſhalt be as one that ſleepeth in the midſt of the ſea, and as he that ſleepeth on the top of the maſt. They have ſtricken me, ſhalt thou ſay, but I was not ſick; they have beaten me, but I felt it not; therefore will I ſeek it yet ſtill.* Certainly that muſt needs be very hurtful which biteth and infecteth like a poiſoned ſerpent, whereby men are brought to filthy fornication, which cauſeth the heart to deviſe miſchief. He doubtleſs is in great danger that ſleepeth in the midſt of the ſea, for ſoon is he overwhelmed with waves. He is like to fall ſuddenly that ſleepeth on the top of the maſt. And ſurely he hath loſt his ſenſes, that cannot feel when he is ſtricken, that knoweth not when he is beaten. So, ſurfeiting and drunkenneſs bites by the belly, and cauſeth continual gnawing in the ſtomach, brings men to whoredom and lewdneſs of heart, with dangers unſpeakable; ſo that men are bereaved and robbed of their ſenſes, and are altogether without power of themſelves. Who ſeeth not now the miſerable eſtate, whereinto men are brought by theſe foul filthy monſters, gluttony and drunkenneſs? The body is ſo much diſquieted by them, that, as Jeſus

Prov. xxiii.

Prov. xxiii.

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the Son of Sirach affirmeth, *the inſatiable feeder never ſleepeth quietly, ſuch an unmeaſurable heat is kindled, whereof enſueth continual ache and pain to the whole body.* And no leſs truly is the mind alſo annoyed by ſurfeiting banquets: for ſometimes men are ſtricken with frenzy of mind, and are brought in manner to near madneſs; ſomewax ſo brutiſh and blockiſh, that they become altogether void of underſtanding. It is an horrible thing that any man ſhould maim himſelf in any member: but for a man of his own accord to bereave himſelf of his wits, is a miſchief intolerable. The Prophet Hoſea, in the fourth chapter, ſaith, that *Wine and drunkenneſs take away the heart.* Alas then, that any man ſhould yield unto that, whereby he might bereave himſelf of the poſſeſſion of his own heart. *Wine and women lead wiſe men out of the way, and bring men of underſtanding to reproof and ſhame,* ſaith Jeſus the Son of Sirach. Yea, he aſketh, what is the life of man that is overcome with drunkenneſs. *Wine drunken with exceſs maketh bitterneſs of mind, and cauſeth brawling and ſtrife.* In magiſtrates it cauſeth cruelty inſtead of juſtice, as that wiſe philoſopher Plato perceived right well, when he affirmed, that a drunken man hath a tyrannous heart, and therefore will rule at his pleaſure, contrary to right and reaſon. And certainly drunkenneſs maketh men forget both law and equity, which cauſed King Solomon ſo ſtraitly to charge that no wine ſhould be given unto rulers, leſt peradventure by drinking they forget what the law appointeth them, and ſo change the judgment of all the children of the poor. Therefore among all ſorts of men, exceſſive drinking is moſt intolerable in a magiſtrate or man of authority, as Plato ſaith: for a drunkard knoweth not where he is himſelf. If then a man of authority ſhould be a drunkard, alas! how might he be a guide unto other men, ſtanding in need of a governor himſelf! Beſides this, a drunken man can keep nothing ſecret; many fond, fooliſh, and filthy words are ſpoken, when men are at their banquets. Drunkenneſs, as Seneca affirmeth, diſcovereth all wickedneſs, and bringeth it to light; it removeth all ſhamefaſtneſs, and increaſeth all miſchief. The proud man, being drunken, uttereth his pride, the cruel man his cruelty, and the envious man his envy, ſo that no vice can lie hid in a drunkard. Moreover, in that he knoweth not himſelf, fumbleth and ſtammereth in his ſpeech, ſtaggereth to and fro in his going, beholdeth nothing ſteadfaſtly with his ſtaring eyes, believeth that the houſe

Eccluſ. xxxi.

Hoſea iv.

Eccluſ. xix.

Eccluſ. xxxi.

Prov. xxxi.

De Repub. lib. iii.

houſe runneth round about him; it is evident that the mind is brought clean out of frame by exceſſive drinking, *ſo that whoſoever is deceived by wine or ſtrong drink,* Prov. xx. *becometh,* as Solomon ſaith, *a mocker, or madman, ſo that he can never be wiſe.* If any man think that he may drink much wine, and yet be well in his wits, he may as well ſuppoſe, as Seneca ſaith, that when he hath drunken poiſon, he ſhall not die. For whereſoever exceſſive drinking is, there muſt needs follow perturbation of mind; and where the belly is ſtuffed with dainty fare, there the mind is oppreſſed with ſlothful ſluggiſhneſs. A full belly Ad Sororem, Ser. 24. maketh a groſs underſtanding, ſaith St. Bernard, and much meat maketh a weary mind. But, alas! now-a-days, men paſs little either for body or mind; ſo they have worldly wealth and riches abundant to ſatisfy their unmeaſurable luſts, they care not what they do. They are not aſhamed to ſhew their drunken faces, and to play the madman openly. They think themſelves in good caſe, and that all is well with them, if they be not pinched by lack and poverty. Leſt any of us therefore might take occaſion to flatter himſelf in this beaſtly kind of exceſs, by the abundance of riches, let us call to mind what Solomon writeth in the twenty-firſt of his Proverbs, Prov. xxi. *He that loveth wine and fat fare, ſhall never be rich,* ſaith he. And in the twenty-third chapter he maketh a vehe- Prov. xxiii. ment exhortation on this wiſe: *Keep not company with drunkards and gluttons, for the glutton and drunkard ſhall come to poverty.*

He that draweth his patrimony through his throat, and eateth and drinketh more in one hour, or in one day, than he is able to earn in a whole week, muſt needs be an unthrift, and come to beggary. But ſome will ſay, what need any to find fault with this? He hurteth no man but himſelf, he is no man's foe but his own. Indeed I know this is commonly ſpoken in defence of theſe beaſtly belly-gods: but it is eaſy to ſee how hurtful they are, not only to themſelves, but alſo to the commonwealth, by their example. Every one that meeteth them is troubled with brawling and contentious language, and ofttimes raging in beaſtly luſts, *like fed horſes, they neigh on their neighbours' wives,* as Jeremy ſaith, *and defile their children and daughters.* Their example is evil to them among whom they dwell; they are an occaſion of offence to many; and whilſt they waſte their ſubſtance in banqueting, their own houſehold is not provided of things neceſſary, their wives and their children are evil entreated,

ed, they have not wherewith to relieve their poor neighbours in time of neceſſity, as they might have, if they lived ſoberly. They are unprofitable to the commonwealth: for a drunkard is neither fit to rule, nor to be ruled. They are a ſlander to the church or congregation of Chriſt, and therefore St. Paul doth excommunicate them among whoremongers, idolaters, covetous perſons, and extortioners, forbidding Chriſtians to eat with any ſuch. Let us therefore, good people, eſchew, every one of us, all intemperancy, let us love ſobriety and moderate diet, oft give ourſelves to abſtinence and faſting, whereby the mind of man is more lifted up to God, more ready to all godly exerciſes, as prayer, hearing and reading God's word, to his ſpiritual comfort. Finally, whoſoever regardeth the health and ſafety of his own body, or wiſheth always to be well in his wits, or deſireth quietneſs of mind, and abhorreth fury and madneſs, he that would be rich, and eſcape poverty, he that is willing to live without the hurt of his neighbour, a profitable member of the commonwealth, a Chriſtian without ſlander of Chriſt and his church, let him avoid all riotous and exceſſive banqueting, let him learn to keep ſuch meaſure as behoveth him that profeſſeth true godlineſs, let him follow St. Paul's rule, and ſo eat and drink to the glory and praiſe of God, who hath created all things to be ſoberly uſed with thankſgiving, to whom be all honour and glory for ever. *Amen.* 1 Cor. v.

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Exceſs of Apparel.

WHEREAS ye have heretofore been excited and ſtirred to uſe temperance of meats and drinks, and to avoid the exceſs thereof, many ways hurtful to the ſtate of the commonwealth, and alſo odious before Almighty God, being the author and giver of ſuch creatures, to comfort and ſtabliſh our frail nature with thanks unto him, and not by abuſing of them to provoke his liberality to ſevere puniſhing of that diſorder. In like manner it is convenient, that ye be admoniſhed of another foul and chargeable exceſs: I mean of apparel, at theſe days ſo gorgeous, that neither Almighty God by his word can ſtay our proud curioſity in the ſame, neither yet godly and neceſſary laws, made by our princes, and oft repeated with the penalties, can bridle this deteſtable abuſe, whereby both God is openly contemned, and the prince's laws manifeſtly diſobeyed, to the great peril of the realm. Wherefore, that ſobriety alſo in this exceſs may be eſpied among us, I ſhall declare unto you, both the moderate uſe of apparel, approved by God in his holy word, and alſo the abuſes thereof, which he forbiddeth and diſalloweth, as it may appear by the inconveniences which daily increaſe, by the juſt judgment of God, where that meaſure is not kept, which he himſelf hath appointed. If we conſider the end and purpoſe whereunto Almighty God hath ordained his creatures, we ſhall eaſily perceive that he alloweth us apparel, not only for neceſſities' ſake, but alſo for an honeſt comelineſs. Even as in herbs, trees, and ſundry fruits, we have not only divers neceſſary uſes, but alſo the pleaſant ſight and ſweet ſmell, to delight us withal, wherein we may behold the ſingular love of God towards mankind, in that he

he hath provided both to relieve our neceſſities, and alſo to refreſh our ſenſes with an honeſt and moderate recreation. Therefore David, in the hundred and fourth Pſalm, confeſſing God's careful providence, ſheweth that God not only provideth things neceſſary for men, as herbs and other meats, but alſo ſuch things as may rejoice and comfort, *as wine to make glad the heart, oils and ointments to make the face to ſhine.* So that they are altogether paſt the limits of humanity, who, yielding only to neceſſity, forbid the lawful fruition of God's benefits. With whoſe traditions we may not be led, if we give ear to St. Paul, who writing to the Coloſſians, willeth them not to hearken unto ſuch men as ſhall ſay, *Touch not, taſte not, handle not;* ſuperſtitiouſly bereaving them of the fruition of God's creatures. And no leſs truly ought we to beware, leſt, under pretence of Chriſtian liberty, we take licence to do what we liſt, advancing ourſelves in ſumptuous apparel, and deſpiſing others, preparing ourſelves in fine bravery, to wanton, lewd, and unchaſte behaviour. To the avoiding whereof, it behoveth us to be mindful of four leſſons, taught in holy Scripture, whereby we ſhall learn to temper ourſelves, and to reſtrain our immoderate affections, to that meaſure which God hath appointed. The firſt is, that we make not proviſion for the fleſh, to accompliſh the luſts thereof, with coſtly apparel, as that harlot did, of whom Solomon ſpeaketh, Proverbs vii. which *perfumed her bed, and decked it with coſtly ornaments of Egypt, to the fulfilling of her lewd luſt:* but rather ought we by moderate temperance to cut off all occaſions, whereby the fleſh might get the victory. The ſecond is written by St. Paul, in the ſeventh chapter of his firſt epiſtle to the Corinthians, where he teacheth us to uſe this world as though we uſed it not: whereby he cutteth away not only all ambition, pride, and vain pomp in apparel; but alſo all inordinate care and affection, which withdraweth us from the contemplation of heavenly things, and conſideration of our duty towards God. They that are much occupied in caring for things pertaining to the body, are moſt commonly negligent and careleſs in matters concerning the ſoul. Therefore our Saviour Chriſt willeth us *not to take thought what we ſhall eat, or what we ſhall drink, or wherewith we ſhall be clothed; but rather to ſeek the kingdom of God, and the righteouſneſs thereof.* Whereby we may learn to beware, leſt we uſe thoſe things to our hindrance, which God hath ordained for our comfort and furtherance towards his kingdom. The third is, that we

Pſal. civ.

Coloſſ. ii.

4 Leſſons.

1.

Rom. xiii.

Prov. vii.

2.

1 Cor. vii.

Matt. vi.

3.

take in good part our eſtate and condition, and content ourſelves with that which God ſendeth, whether it be much or little. He that is aſhamed of baſe and ſimple attire, will be proud of gorgeous apparel, if he may get it. We muſt learn therefore of the Apoſtle St. Paul both to uſe plenty, and alſo to ſuffer penury, remembéring that we muſt yield accounts of thoſe things which we have received unto him who abhorreth all exceſs, pride, oſtentation, and vanity, who alſo utterly condemneth and diſalloweth whatſoever draweth us from our duty towards God, or diminiſheth our charity towards our neighbours and brethren, whom we ought to love as ourſelves. The fourth and laſt rule is, that every man behold and conſider his own vocation, in as much as God hath appointed every man his degree and office, within the limits whereof it behoveth him to keep himſelf. Therefore all may not look to wear like apparel, but every one according to his degree, as God hath placed him. Which, if it were obſerved, many one doubtleſs ſhould be compelled to wear a ruſſet-coat, which now ruffleth in ſilks and velvets, ſpending more by the year in ſumptuous apparel, than their fathers received for the whole revenue of their lands. But, alas! now-a-days, how many may we behold occupied wholly in pampering the fleſh, taking no care at all, but only how to deck themſelves, ſetting their affection altogether on worldly bravery, abuſing God's goodneſs when he ſendeth plenty, to ſatisfy their wanton luſts, having no regard to the degree wherein God hath placed them. The Iſraelites were contented with ſuch apparel as God gave them, although it were baſe and ſimple. And God ſo bleſſed them, that their ſhoes and clothes laſted them forty years; yea, and thoſe clothes, which their fathers had worn, their children were contented to uſe afterwards. But we are never contented, and therefore we proſper not; ſo that moſt commonly he that ruffleth in his ſables, in his fine furred gown, corked ſlippers, trim buſkins, and warm mittens, is more ready to chill for cold, than the poor labouring man, which can abide in the field all the day long, when the north wind blows, with a few beggarly clouts about him. We are loth to wear ſuch as our fathers have left us; we think not that ſufficient or good enough for us. We muſt have one gown for the day, another for the night; one long, another ſhort; one for winter, another for ſummer; one through furred, another but faced; one for the working-day, another for the holy-day; one of this colour, another of

Phil. iv.

Deut. xxix.

of that colour; one of cloth, another of ſilk or damaſk. We muſt have change of apparel, one afore dinner, and another after; one of the Spaniſh faſhion, another Turkey: and to be brief, never content with ſufficient. Our Saviour Chriſt bade his diſciples they ſhould not have two coats: Matt. x. but the moſt men, far unlike to his ſcholars, have their preſſes ſo full of apparel, that many know not how many ſorts they have. Which thing cauſed St. James to pronounce this terrible curſe againſt ſuch wealthy worldlings: *Go to, ye rich men; weep and howl on your wretched-* James v. *neſs that ſhall come upon you: your riches are corrupt, and your garments are motheaten: ye have lived in pleaſure on the earth, and in wantonneſs; ye have nouriſhed your hearts, as in the day of ſlaughter.* Mark, I beſeech you, St. James calleth them miſerable, notwithſtanding their riches and plenty of apparel, foraſmuch as they pamper their bodies to their own deſtruction. What was the Luke xvi. rich glutton the better for his fine fare and coſtly apparel? Did not he nouriſh himſelf to be tormented in hell-fire? Let us learn therefore to content ourſelves, having food and raiment, as St. Paul teacheth, leſt, deſiring to be 1 Tim. vi. enriched with abundance, we fall into temptations, ſnares, and many noiſome luſts, which drown men in perdition and deſtruction. Certainly, ſuch as delight in gorgeous apparel are commonly puffed up with pride, and filled with divers vanities. So were the daughters of Sion and people of Jeruſalem, whom Iſaiah the Prophet threaten- Iſa. iii. eth, becauſe they walked with ſtretched-out necks and wandering eyes, mincing as they went, and nicely treading with their feet, that Almighty God would make their heads bald, and diſcover their ſecret ſhame. *In that day*, ſaith he, *ſhall the Lord take away the ornament of the ſlippers, and the cauls, and the round attires, and the ſweet balls, and the bracelets, and the attires of the head, and the ſlops, and the head-bands, and the tablets, and the ear-rings, the rings, and the muffelers, the coſtly apparel, and the veils, and wimples, and the criſping-pins, and the glaſſes, and the fine linen, and the hoods, and the lawns.* So that Almighty God would not ſuffer his benefits to be vainly and wantonly abuſed, no not of that people whom he moſt tenderly loved, and had choſen to himſelf before all other. No leſs truly is the vanity that is uſed amongſt us in theſe days. For the proud and haughty ſtomachs of the daughters of England are ſo maintained with divers diſguiſed ſorts of coſtly apparel, that, as Tertullian, an ancient father, ſaith, there is left no difference in apparel Apolog. con. Gentes, c. 6. between

between an honeſt matron and a common ſtrumpet. Yea, many men are become ſo effeminate, that they care not what they ſpend in diſguiſing themſelves, ever deſiring new toys, and inventing new faſhions. Therefore a certain man, that would picture every countryman in his accuſtomed apparel, when he had painted other nations, he pictured the Engliſhman all naked, and gave him cloth under his arm, and bade him make it himſelf as he thought beſt, for he changed his faſhion ſo often, that he knew not how to make it. Thus with our fantaſtical devices we make ourſelves laughing-ſtocks to other nations; while one ſpendeth his patrimony upon pounces and cuts, another beſtoweth more on a dancing ſhirt, than might ſuffice to buy him honeſt and comely apparel for his whole body. Some hang their revenues about their necks, ruffling in their ruffs, and many a one jeopardeth his beſt joint, to maintain himſelf in ſumptuous raiment. And every man, nothing conſidering his eſtate and condition, ſeeketh to excel other in coſtly attire.

The cauſe of dearth. Whereby it cometh to paſs, that, in abundance and plenty of all things, we yet complain of want and penury, while one man ſpendeth that which might ſerve a multitude, and no man diſtributeth of the abundance which he hath received, and all men exceſſively waſte that which ſhould ſerve to ſupply the neceſſities of other. There hath been very good proviſion made againſt ſuch abuſes, by divers good and wholeſome laws; which if they were practiſed as they ought to be of all true ſubjects, they might in ſome part ſerve to diminiſh this raging and riotous exceſs in apparel: but, alas! there appeareth amongſt us little fear and obedience, either of God or man. Therefore muſt we needs look for God's fearful vengeance from heaven, to overthrow our preſumption and

Acts xii. pride, as he overthrew Herod, who in his royal apparel, forgetting God, was ſmitten of an angel, and eaten up of worms. By which terrible example, God hath taught us, that we are but worms' meat, although we pamper ourſelves never ſo much in gorgeous apparel.

Here we may learn that which Jeſus the Son of Sirach

Ecclus. xi. teacheth, *not to be proud of clothing and raiment, neither to exalt ourſelves in the day of honour, becauſe the works of the Lord are wonderful and glorious, ſecret and unknown, teaching us with humbleneſs of mind; every one to be mindful of the vocation whereunto God hath called him.* Let Chriſtians therefore endeavour themſelves to quench the care of pleaſing the fleſh, let us uſe the benefits of God in this world,

world, in ſuch wiſe, that we be not too much occupied in providing for the body. Let us content ourſelves quietly with that which God ſendeth, be it never ſo little. And if it pleaſe him to ſend plenty, let us not wax proud thereof, but let us uſe it moderately, as well to our own comfort, as to the relief of ſuch as ſtand in neceſſity. *He that in abundance and plenty of apparel hideth his face from him that is naked, deſpiſeth his own fleſh*, as Iſaiah the Pro- Iſa. lviii.
phet ſaith. Let us learn to know ourſelves, and not to deſpiſe others; let us remember that we ſtand all before the majeſty of Almighty God, who ſhall judge us by his holy word, wherein he forbiddeth exceſs, not only to men, but alſo to women. So that none can excuſe themſelves, of what eſtate or condition ſoever they be. Let us therefore preſent ourſelves before his throne, as Tertullian exhorteth, with the ornaments which the Apoſtle ſpeaketh of, Epheſians the ſixth chapter, *having our loins* Epheſ. vi.
girt about with verity, having the breaſt-plate of righteouſneſs, and ſhod with ſhoes prepared by the Goſpel of peace. Let us take unto us ſimplicity, chaſtity, and comelineſs. ſubmitting our necks to the ſweet yoke of Chriſt. Let women be ſub- Matt. xi.
ject to their huſbands, and they are ſufficiently attired, ſaith Tertullian. The wife of one Philo, an Heathen philoſopher, being demanded why ſhe wore no gold, ſhe anſwered, that ſhe thought her huſband's virtues ſufficient ornaments. How much more ought Chriſtian women, inſtructed by the word of God, to content themſelves in their huſbands? Yea, how much more ought every Chriſtian to content himſelf in our Saviour Chriſt, thinking himſelf ſufficiently garniſhed with his heavenly virtues! But it will be here objected, and ſaid of ſome nice and vain women, that all which we do in painting our faces, in dying our hair, in embalming our bodies, in decking us with gay apparel, is to pleaſe our huſbands, to delight his eyes, and to retain his love towards us. O vain excuſe, and moſt ſhameful anſwer, to the reproach of thy huſband. What couldſt thou more ſay to ſet out his fooliſhneſs, than to charge him to be pleaſed and delighted with the Devil's attire? Who can paint her face, and curl her hair, and change it into an unnatural colour, but therein doth work reproof to her Maker, who made her? As though ſhe could make herſelf more comely than God hath appointed the meaſure of her beauty. What do theſe women, but go about to reform that which God hath made? not knowing that all things natural are the work of God, and things diſguiſed and

unnatural are the works of the Devil: and as though a wiſe and Chriſtian huſband ſhould delight to ſee his wife in ſuch painted and flouriſhed viſages, which common harlots moſtly do uſe, to train therewith their lovers to naughtineſs; or, as though an honeſt woman could delight to be like an harlot for pleaſing of her huſband. Nay, nay, theſe be but the vain excuſes of ſuch as go about to pleaſe rather others than their huſbands. And ſuch attires be but to provoke her to ſhew herſelf abroad, to entice others: a worthy matter! She muſt keep debate with her huſband to maintain ſuch apparel, whereby ſhe is the worſe houſewife, the ſeldomer at home to ſee her charge, and ſo to neglect his thrift, by giving great provocation to her houſehold to waſte and wantonneſs, while ſhe muſt wander abroad to ſhew her own vanity, and her huſband's fooliſhneſs. By which her pride, ſhe ſtirreth up much envy of others, which be as vainly delighted as ſhe is. She doth but deſerve mocks and ſcorns, to ſet out all her commendation in Jewiſh and Ethnic apparel, and yet brag of her Chriſtianity. She doth but waſte ſuperfluouſly her huſband's ſtock by ſuch ſumptuouſneſs, and ſometimes ſhe is the cauſe of much bribery, extortion, and deceit, in her huſband's dealings, that ſhe may be the more gorgeouſly ſet out to the ſight of the vain world, to pleaſe the Devil's eyes, and not God's, who giveth to every creature ſufficient and moderate comelineſs, wherewith we ſhould be contented, if we were of God. What other thing doſt thou by thoſe means, but provokeſt others to tempt thee, to deceive thy ſoul, by the bait of thy pomp and pride? What elſe doſt thou, but ſetteſt out thy pride, and makeſt of the undecent apparel of thy body, the Devil's net, to catch the ſouls of them which behold thee? O thou woman, not a Chriſtian, but worſe than a Paynim, thou miniſter of the Devil! why pampereſt thou that carrion fleſh ſo high, which ſometimes doth ſtink and rot on the earth as thou goeſt? Howſoever thou perfumeſt thyſelf, yet cannot thy beaſtlineſs be hidden, or overcome with thy ſmells and ſavours, which do rather deform and miſſhape thee, than beautify thee.

Prov. xi. What meant Solomon to ſay of ſuch trimming of vain women, when he ſaid, *A fair woman, without good manners and conditions, is like a ſow which hath a ring of gold upon her ſnout;* but that the more thou garniſh thyſelf with theſe outward blazings, the leſs thou careſt for the inward garniſhing of thy mind, and ſo doſt but deform thyſelf by ſuch array, and not beautify thyſelf? Hear,

hear,

hear, what Chriſt's holy Apoſtles do write: *Let not the outward apparel of women,* ſaith St. Peter, *be decked with the braiding of hair, with wrapping on of gold, or goodly clothing: but let the mind and the conſcience, which is not ſeen with the eyes, be pure and clean; that is,* ſaith he, *an acceptable and an excellent thing before God. For ſo the old ancient holy women attired themſelves, and were obedient to their huſbands.* And St. Paul ſaith, that *Women ſhould apparel themſelves with ſhamefacedneſs and ſoberneſs, and not with braids of their hair, or gold, or pearl, or precious clothes, but as women ſhould do, which will expreſs godlineſs by their good outward works.* If ye will not keep the Apoſtles' precepts, at the leaſt let us hear what Pagans, which were ignorant of Chriſt, have ſaid in this matter: Democrates ſaith, "The ornament of a woman ſtandeth in ſcarcity of ſpeech and apparel." Sophocles ſaith of ſuch apparel thus; "It is not an ornament, O thou fool, but a ſhame and a manifeſt ſhew of thy folly." Socrates ſaith, "That that is a garniſhing to a woman which declareth out her honeſty." The Grecians uſe it in a proverb, "It is not gold or pearl, which is a beauty to a woman, but good conditions."

1 Pet. iii.

1 Tim. ii.

And Ariſtotle biddeth that a woman ſhould uſe leſs apparel than the law doth ſuffer. For it is not the goodlineſs of apparel, nor the excellency of beauty, nor the abundance of gold, that maketh a woman to be eſteemed, but modeſty, and diligence to live honeſtly in all things. This outrageous vanity is now grown ſo far, that there is no ſhame taken of it. We read in hiſtories, that when King Dionyſius ſent to the women of Lacedæmon rich robes, they anſwered and ſaid, that they ſhall do us more ſhame than honour; and therefore refuſed them. The women in Rome in old time abhorred that gay apparel which King Pyrrhus ſent to them, and none were ſo greedy and vain to accept them. And a law was openly made of the ſenate, and a long time obſerved, that no woman ſhould wear over half an ounce of gold, nor ſhould wear clothes of divers colours. But perchance ſome dainty dame will ſay and anſwer me, that they muſt do ſomething to ſhew their birth and blood, to ſhew their huſband's riches: as though nobility were chiefly ſeen by theſe things, which be common to thoſe which be moſt vile; as though thy huſband's riches were not better beſtowed than in ſuch ſuperfluities; as though, when thou waſt chriſtened, thou didſt not renounce the pride of the world, and the pomp of the fleſh. I ſpeak not againſt

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convenient apparel for every ſtate agreeable, but againſt the ſuperfluity, againſt the vain delight to covet ſuch vanities, to deviſe new faſhions to feed thy pride with, to ſpend ſo much upon thy carcaſe, that thou and thy huſband are compelled to rob the poor, to maintain thy coſtlineſs. Hear how that noble holy woman Queen Eſther ſetteth out theſe goodly ornaments, (as they be called,) when (in reſpect of ſaving God's people) ſhe was compelled to put on ſuch glorious apparel, knowing that it was a fit ſtale to blind the eyes of carnal fools. Thus ſhe prayed: *Thou knoweſt, O Lord, the neceſſity, which I am driven to, to put on this apparel, and that I abhor this ſign of pride and of this glory which I bear on my head, and that I defy it as a filthy cloth, and that I wear it not when I am alone.* Again, by what means was Holofernes deceived, but by the glittering ſhew of apparel, which that holy woman Judith did put on her, not as delighting in them, nor ſeeking vain voluptuous pleaſure by them? But ſhe ware it of pure neceſſity, by God's diſpenſation, uſing this vanity to overcome the vain eyes of God's enemy. Such deſire was in thoſe noble women, being very loth and unwilling otherwiſe to wear ſuch ſumptuous apparel, by the which others ſhould be cauſed to forget themſelves. Theſe be commended in Scripture for abhorring ſuch vanities, which, by conſtraint and great neceſſity, againſt their hearts deſire, were compelled to wear them for a time. And ſhall ſuch women be worthy commendations, which neither be comparable with theſe women aforeſaid in nobility, nor comparable to them in their good zeal to God and his people, whoſe daily delight and ſeeking is to flouriſh in ſuch gay ſhifts and changes, never ſatisfied, not regarding who ſmarteth for their apparel, ſo they may come by it? O vain men, which be ſubject to their wives in theſe inordinate affections! O vain women, to procure ſo much hurt to themſelves, by the which they come the ſooner to miſery in this world, and in the mean time be abhorred of God, hated and ſcorned of wiſe men, and in the end like to be joined with ſuch, who in hell, too late repenting themſelves, ſhall openly complain with theſe words: What hath our pride profited us? Or what profit hath the pomp of riches brought us? All theſe things are paſſed away like a ſhadow. As for virtue, we did never ſhew any ſign thereof: and thus we are conſumed in our wickedneſs. If thou ſayeſt that the cuſtom is to be followed, and the uſe of the world doth compel thee to ſuch curioſity; then I aſk of thee, whoſe cuſtom

ſhould

ſhould be followed? wiſe folks manners, or fools? If thou ſayeſt the wiſe; then I ſay, follow them: for fools cuſtoms, who ſhould follow but fools? Conſider that the conſent of wiſe men ought to be alleged for a cuſtom. Now if any lewd cuſtom be uſed, be thou the firſt to break it, labour to diminiſh it and lay it down: and more laud before God, and more commendation, ſhalt thou win by it, than by all the glory of ſuch ſuperfluity.

Thus ye have heard declared unto you, what God requireth by his word concerning the moderate uſe of his creatures. Let us learn to uſe them moderately, as he hath appointed. Almighty God hath taught us to what end and purpoſe we ſhould uſe our apparel. Let us therefore learn ſo to behave ourſelves in the uſe thereof, as becometh Chriſtians, always ſhewing ourſelves thankful to our heavenly Father for his great and merciful benefits, who giveth unto us our daily bread, that is to ſay, all things neceſſary for this our needy life: unto whom we ſhall render accounts for all his benefits, at the glorious appearing of our Saviour Chriſt: to whom with the Father and the Holy Ghoſt be all honour, praiſe, and glory, for ever and ever. *Amen.*

AN

AN

HOMILY

OR

SERMON

Concerning Prayer.

THERE is nothing in all man's life, well-beloved in our Saviour Chriſt, ſo needful to be ſpoken of, and daily to be called upon, as hearty, zealous, and devout prayer, the neceſſity whereof is ſo great, that without it nothing may be well obtained at God's hand. For as
James i. the Apoſtle James ſaith, *Every good and perfect gift cometh from above, and proceedeth from the Father of lights;* who
Rom. x. is alſo ſaid to be rich and liberal towards all them that call upon him, not becauſe he either will not or cannot give without aſking, but becauſe he hath appointed prayer as an ordinary means between him and us. There
Matt. vi. is no doubt but he always knoweth what we have need of, and is always moſt ready to give abundance of thoſe things that we lack.

Yet, to the intent we might acknowledge him to be the giver of all good things, and behave ourſelves thankfully towards him in that behalf, loving, fearing, and worſhipping him ſincerely and truly, as we ought to do, he hath profitably and wiſely ordained, that in time of neceſſity we ſhould humble ourſelves in his ſight, pour out the ſecrets of our heart before him, and crave help at his hands, with continual, earneſt, and devout prayer. By the mouth of his holy Prophet David he ſaith on this wiſe:
Pſal. l. *Call upon me in the days of thy trouble, and I will deliver thee.* Likewiſe in the Goſpel, by the mouth of his well-
Matt. vii. beloved Son Chriſt, he ſaith, *Aſk, and it ſhall be given you; knock, and it ſhall be opened: for whoſoever aſketh, receiveth; whoſoever ſeeketh, findeth; and to him that knocketh, it ſhall be opened.* St. Paul alſo moſt agreeably conſenting

ing hereunto, *willeth men to pray every where, and to continue therein with thankſgiving.* Neither doth the bleſſed Apoſtle St. James in this point any thing diſſent, but, earneſtly exhorting all men to diligent prayer, ſaith, *If any man lack wiſdom, let him aſk it of God, which giveth liberally to all men, and reproacheth no man.* Alſo in another place, *Pray one for another*, ſaith he, *that ye may be healed: for the righteous man's prayer availeth much, if it be fervent.* What other thing are we taught by theſe and ſuch other places, but only this, that Almighty God, notwithſtanding his heavenly wiſdom and foreknowledge, will be prayed unto, that he will be called upon, that he will have us no leſs willing on our part to aſk, than he on his part is willing to give? Therefore moſt fond and fooliſh is the opinion and reaſon of thoſe men, which therefore think all prayer to be ſuperfluous and vain, becauſe God ſearcheth the heart and the reins, and knoweth the meaning of the ſpirit before we aſk. For if this fleſhly and carnal reaſon were ſufficient to diſannul prayer, then why did our Saviour Chriſt ſo often cry to his diſciples, *Watch and pray?* Why did he preſcribe them a form of prayer, ſaying, *When ye pray, pray after this ſort: Our Father, which art in heaven, &c.* Why did he pray ſo often and ſo earneſtly himſelf before his paſſion? Finally, why did the Apoſtles, immediately after his aſcenſion, gather themſelves together into one ſeveral place, and there continue a long time in prayer? Either they muſt condemn Chriſt and his Apoſtles of extreme folly, or elſe they muſt needs grant, that prayer is a thing moſt neceſſary for all men, at all times, and in all places. Sure it is, that there is nothing more expedient or needful for mankind in all the world, than prayer. *Pray always*, ſaith St. Paul, *with all manner of prayer and ſupplication, and watch thereto with all diligence.* Alſo in another place, *he willeth us to pray continually, without any intermiſſion or ceaſing;* meaning thereby that we ought never to ſlack nor faint in prayer, but to continue therein to our lives' end. A number of other ſuch places might here be alleged of like effect, I mean, to declare the great neceſſity and uſe of prayer: but what need many proofs in a plain matter? ſeeing there is no man ſo ignorant but he knoweth, no man ſo blind but he ſeeth, that prayer is a thing moſt needful in all eſtates and degrees of men. For only by the help hereof we attain to thoſe heavenly and everlaſting treaſures, which God our heavenly Father hath reſerved and laid up for his children in his dear and well-

1 Tim. ii. Phil. iv. Col. iv. James i. James v. Rom. viii. Luke xxii. Matt. vi. Acts i. Epheſ. vi. 1 Theſſ. v. John. xvi.

well-beloved Son Jeſus Chriſt, with this covenant and promiſe moſt aſſuredly confirmed and ſealed unto us, that, if we aſk, we ſhall receive.

Now, the great neceſſity of prayer being ſufficiently known, that our minds and hearts may be the more provoked and ſtirred thereunto, let us briefly conſider, what wonderful ſtrength and power it hath to bring ſtrange and mighty things to paſs. We read in the Exod. xvii. Book of Exodus, that Joſhua, fighting againſt the Amalekites, did conquer and overcome them, not ſo much by virtue of his own ſtrength, as by the earneſt and continual prayer of Moſes, who as long as he held up his hands to God, ſo long did Iſrael prevail; but when he fainted, and let his hands down, then did Amalek and his people prevail: inſomuch that Aaron and Hur, being in the mount with him, were fain to ſtay up his hands until the going down of the ſun, otherwiſe had the people of God that day been utterly diſcomfited, and put to flight. Joſhua x. Alſo we read in another place of Joſhua himſelf, how he at the beſieging of Gibeon, making his humble petition to Almighty God, cauſed the ſun and the moon to ſtay their courſe, and to ſtand ſtill in the midſt of heaven for the ſpace of a whole day, until ſuch time as the people were ſufficiently avenged upon their enemies.

2 Chron. xx. And was not Jehoſaphat's prayer of great force and ſtrength, when God at his requeſt cauſed his enemies to fall out among themſelves, and wilfully to deſtroy one another? Who can marvel enough at the effect and virtue of Elijah's prayer? He, being a man ſubject to affections as we are, prayed to the Lord that it might not rain, and there fell no rain upon the earth for the ſpace of three years and ſix months. Again, he prayed that it might rain, and there fell great plenty, ſo that the earth brought forth her increaſe moſt abundantly. 1 Kings xviii.

It were too long to tell of Judith, Eſther, Suſannah, and of divers other godly men and women, how greatly they prevailed in all their doings, by giving their minds earneſtly and devoutly to prayer. Let it be ſufficient at this time to conclude with the ſayings of Auguſtine and Chryſoſtom, whereof the one calleth prayer the key of heaven; the other plainly affirmeth, that there is nothing in all the world more ſtrong than a man that giveth himſelf to fervent prayer. Aug. Ser. 26. de Temp. Chryſ. ſup. Matt. xxii.

Now then, dearly beloved, ſeeing prayer is ſo needful a thing, and of ſo great ſtrength before God, let us, according as we are taught by the example of Chriſt and his Apoſtles,

Apoſtles, be earneſt and diligent in calling on the name of the Lord. Let us never faint, never ſlack, never give over; but let us daily and hourly, early and late, in ſeaſon and out of ſeaſon, be occupied in godly meditations and prayers. What if we obtain not our petitions at the firſt? Yet let us not be diſcouraged, but let us continually cry and call upon God: he will ſurely hear us at length, if for no other cauſe, yet for very importunity's ſake. Remember the parable of the unrighteous judge and the poor widow, Luke xviii. how ſhe by her importunate means cauſed him to do her juſtice againſt her adverſary, although otherwiſe he feared neither God nor man. *Shall not God much more avenge his elect*, ſaith our Saviour Chriſt, *which cry unto him day and night?* Thus he taught his diſciples, and in them all other true Chriſtian men, to pray always, and never to faint or ſhrink. Remember alſo the example of the woman of Canaan, how ſhe was rejected of Chriſt, and called Matth. xv. dog, as one moſt unworthy of any benefit at his hands: yet ſhe gave not over, but followed him ſtill, crying and calling upon him to be good and merciful unto her daughter. And at length, by very importunity, ſhe obtained her requeſt. O let us learn by theſe examples to be earneſt and fervent in prayer, aſſuring ourſelves, that whatſoever we aſk of God the Father, in the name of his John xvi. Son Chriſt, and according to his will, he will undoubtedly grant it. He is truth itſelf; and as truly as he hath promiſed it, ſo truly will he perform it. God, for his great mercies ſake, ſo work in our hearts by his holy Spirit, that we may always make our humble prayers unto him, as we ought to do, and always obtain the thing which we aſk, through Jeſus Chriſt our Lord; to whom with the Father and the Holy Ghoſt be all honour and glory, world without end. *Amen.*

The Second Part of the Homily concerning Prayer.

IN the firſt part of this Sermon ye heard the great neceſſity, and alſo the great force, of devout and earneſt prayer declared and proved unto you, both by divers weighty teſtimonies, and alſo by ſundry good examples of holy Scripture. Now ſhall you learn whom you ought to call upon, and to whom you ought always to direct your prayers. We are evidently taught in God's holy Teſtament, that Almighty God is the only fountain and well-ſpring of all goodneſs; and that whatſoever we have in this world,

world, we receive it only at his hands: to this effect
James i. ſerveth the place of St. James; *Every good and perfect gift*, ſaith he, *cometh from above, and proceedeth from the Father of lights.* To this effect alſo ſerveth the teſtimony of Paul, in divers places of his Epiſtles, witneſſing that the ſpirit of wiſdom, the ſpirit of knowledge and revelation, yea, every good and heavenly gift, as faith, hope, charity, grace, and peace, cometh only and ſolely of God. In conſideration whereof, he burſteth out into a ſudden
1 Cor. iv. paſſion, and ſaith, *O man, what thing haſt thou, which thou haſt not received?* Therefore, whenſoever we need or lack any thing, pertaining either to the body or to the ſoul, it behoveth us to run only unto God, who is the only giver of all good things. Our Saviour Chriſt in the Goſpel, teaching his diſciples how they ſhould pray, ſendeth
John xvi. Matt. vi. Luke xi. them to the Father in his name, ſaying, *Verily, verily, I ſay unto you, whatſoever ye aſk the Father in my name, he will give it unto you.* And in another place, *When ye pray, pray after this ſort: Our Father, which art in heaven, &c.* And doth not God himſelf, by the mouth of his Pro-
Pſal. l. phet David, will and command us to call upon him? The Apoſtle wiſheth grace and peace to all them that call on the name of the Lord, and of his Son Jeſus Chriſt; as
Joel ii. Acts i. doth alſo the Prophet Joel, ſaying, *And it ſhall come to paſs, that whoſoever ſhall call on the name of the Lord ſhall be ſaved.*

Thus then it is plain, by the infallible word of truth and life, that in all our neceſſities we muſt flee unto God, direct our prayers unto him, call upon his holy name, deſire help at his hands, and at no other's; whereof if ye will yet have a further reaſon, mark that which followeth. There are certain conditions moſt requiſite to be found in every ſuch a one that muſt be called upon, which if they be not found in him unto whom we pray, then doth our prayer avail us nothing, but is altogether in vain.

The firſt is this, that he, to whom we make our prayers, be able to help us. The ſecond is, that he will help us. The third is, that he be ſuch a one as may hear our prayers. The fourth is, that he underſtand better than we ourſelves what we lack, and how far we have need of help. If theſe things be to be found in any other ſaving only God, then may we lawfully call upon ſome other beſides God. But what man is ſo groſs, but he well underſtandeth that theſe things are only proper to him which is Omnipotent, and knoweth all

all things, even the very ſecrets of the heart; that is to ſay, only and to God alone? whereof it followeth, that we muſt call neither upon angel, nor yet upon ſaint, but only and ſolely upon God, as St. Paul doth write: *How ſhall men call upon him, in whom they have not believed?* So that invocation or prayer may not be made without faith in him on whom they call; but that we muſt firſt believe in him, before we can make our prayer unto him, whereupon we muſt only and ſolely pray unto God. For to ſay that we ſhould believe either in angel or ſaint, or in any other living creature, were moſt horrible blaſphemy againſt God and his holy word; neither ought this fancy to enter into the heart of any Chriſtian man, becauſe we are expreſsly taught in the word of the Lord only to repoſe our faith in the bleſſed Trinity, in whoſe only name we are alſo baptized, according to the expreſs commandment of our Saviour Jeſus Chriſt, in the laſt of St. Matthew. Rom. x. Matt. xxviii.

But that the truth hereof may the better appear, even to them that be moſt ſimple and unlearned, let us conſider what prayer is. St. Auguſtine calleth it a lifting up of the mind to God; that is to ſay, an humble and lowly pouring out of the heart to God. Iſidorus ſaith, that it is an affection of the heart, and not a labour of the lips. So that, by theſe places, true prayer doth conſiſt not ſo much in the outward ſound and voice of words, as in the inward groaning and crying of the heart to God. De Spi. et Lit. cap. 50. De Summo Bono, cap. 8. lib. iii.

Now then, is there any angel, any virgin, any patriarch or prophet among the dead, that can underſtand or know the meaning of the heart? The Scripture ſaith, It is God that ſearcheth the heart and the reins, and that he only knoweth the hearts of the children of men. As for the ſaints, they have ſo little knowledge of the ſecrets of the heart, that many of the ancient Fathers greatly doubt whether they know any thing at all, that is commonly done on earth. And albeit ſome think they do, yet St. Auguſtine, a doctor of great authority and alſo antiquity, hath this opinion of them; that they know no more what we do on earth, than we know what they do in heaven. For proof whereof, he allegeth the words of Iſaiah the Prophet, where it is ſaid, *Abraham is ignorant of us, and Iſrael knoweth us not.* His mind therefore is this, not that we ſhould put any religion in worſhipping them, or praying unto them; but that we ſhould honour them by following their virtuous and godly life. For, as he witneſſeth in another place, the martyrs, and holy men in times paſt, were wont after their death to be remembered and named of the Pſal. vii. Apoc. ii. Jer. xvii. 2 Chron. vi. Lib. de Cura pro Mort. agenda, c. 13. De vera Rel. c. 22. Iſaiah lxiii. Lib. xxii. de Civit. Dei, cap. 10.

prieſt at divine ſervice; but never to be invocated or called upon. And why ſo? Becauſe the prieſt, ſaith he, is God's prieſt, and not theirs: whereby he is bound to call upon God, and not upon them.

John v. Thus you ſee, that the authority both of Scripture, and alſo of Auguſtine, doth not permit, that we ſhould pray unto them. O that all men would ſtudiouſly read and ſearch the Scriptures! then ſhould they not be drowned in ignorance, but ſhould eaſily perceive the truth, as well of this point of doctrine, as of all the reſt. For there doth the Holy Ghoſt plainly teach us, that Chriſt is our only Mediator and Interceſſor with God, and that we muſt ſeek and run to no other. *If any*
1 John ii. *man ſinneth,* ſaith St. John, *we have an advocate with the Father, Jeſus Chriſt the righteous; and he is the propitiation*
1 Tim. ii. *for our ſins.* St. Paul alſo ſaith, *There is one God, and one Mediator between God and man, even the man Jeſus Chriſt.*
John xiv. Whereunto agreeth the teſtimony of our Saviour himſelf, witneſſing that no man cometh to the Father, but only by him, who is the way, the truth, the life, yea, and the
John x. only door, whereby we muſt enter into the kingdom of
Matth. xvii. heaven, becauſe God is pleaſed in no other but in him. For which cauſe alſo he crieth, and calleth unto us, that
Matth. xi. we ſhould come unto him, ſaying, *Come unto me all ye that labour and be heavy laden, and I ſhall refreſh you.* Would Chriſt have us ſo neceſſarily come unto him? and ſhall we moſt unthankfully leave him, and run unto other? This is even that which God ſo greatly complaineth of by his Prophet Jeremy, ſaying, *My people have committed two great offences; they have forſaken me the fountain of the waters of life, and have digged to themſelves broken pits, that can hold no water.* Is not that man, think you, unwiſe, that will run for water to a little brook, when he may as well go to the head-ſpring? Even ſo may his wiſdom be juſtly ſuſpected, that will flee unto ſaints in time of neceſſity, when he may boldly and without fear declare his grief, and direct his prayer unto the Lord himſelf. If God were ſtrange, or dangerous to be talked withal, then might we juſtly draw back, and ſeek to ſome other.
Pſal. cxlv. *But the Lord is nigh unto all them that call upon him in*
Judith ix. *faith and truth.* And the prayer of the humble and meek hath always pleaſed him. What if we be ſinners, ſhall we not therefore pray unto God? or ſhall we deſpair to obtain any thing at his hands? Why did Chriſt then teach us to aſk forgiveneſs of our ſins, ſaying, *And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt*

againſt us? Shall we think that the ſaints are more merciful in hearing ſinners, than God? David ſaith, that *the Lord is full of compaſſion and mercy, ſlow to anger, and of great kindneſs.* St. Paul ſaith, that *he is rich in mercy toward all them that call upon him.* And he himſelf by the mouth of his Prophet Iſaiah ſaith, *For a little while have I forſaken thee, but with great compaſſion will I gather thee: for a moment in mine anger I have hid my face from thee, but with everlaſting mercy have I had compaſſion upon thee.* Therefore the ſins of any man ought not to withhold him from praying unto the Lord his God. But if he be truly penitent and ſteadfaſt in faith, let him aſſure himſelf that the Lord will be merciful unto him, and hear his prayers. O but I dare not (will ſome man ſay) trouble God at all times with my prayers: we ſee that in king's houſes, and courts of princes, men cannot be admitted, unleſs they firſt uſe the help and means of ſome ſpecial nobleman, to come to the ſpeech of the king, and to obtain the thing that they would have. To this reaſon doth St. Ambroſe anſwer very well, writing upon the firſt chapter to the Romans. Therefore, ſaith he, we uſe to go unto the king by officers and noblemen, becauſe the king is a mortal man, and knoweth not to whom he may commit the government of the commonwealth. But to have God our friend, from whom nothing is hid, we need not any helper, that ſhould further us with his good word, but only a devout and godly mind. And if it be ſo, that we need one to entreat for us, why may we not content ourſelves with that one Mediator, which is at the right hand of God the Father, and there liveth for ever to make interceſſion for us? As the blood of Chriſt did redeem us on the croſs, and cleanſe us from our ſins; even ſo it is now able to ſave all them that come unto God by it. For Chriſt, ſitting in heaven, hath an everlaſting prieſthood, and always prayeth to his Father for them that be penitent, obtaining by virtue of his wounds, which are evermore in the ſight of God, not only perfect remiſſion of our ſins, but alſo all other neceſſaries that we lack in this world; ſo that this only Mediator is ſufficient in heaven, and needeth no others to help him. Why then do we pray one for another in this life? ſome man perchance will here demand. Forſooth we are willed ſo to do, by the expreſs commandment both of Chriſt and his diſciples, to declare therein, as well the faith that we have in Chriſt towards God, as alſo the mutual charity that we bear one towards another, in that we

Pſal. ciii. Epheſ. ii. Iſaiah liv. Ambroſ. ſuper cap. i. Rom. Heb. vii. Matth. vi. James v. Coloſſ. iv. 1 Tim. ii.

pity our brother's caſe, and make our humble petition to God for him. But that we ſhould pray unto ſaints, neither have we any commandment in all the Scripture, nor yet example which we may ſafely follow. So that being done without authority of God's word, it lacketh the ground of faith, and therefore cannot be acceptable before God. *For whatſoever is not of faith is ſin.* And the Apoſtle ſaith, that *Faith cometh by hearing, and hearing by the word of God.* Yet thou wilt object further, that the ſaints in heaven pray for us, and that their prayer proceedeth of an earneſt charity, that they have towards their brethren on earth. Whereto it may be well anſwered, firſt, that no man knoweth whether they do pray for us, or no. And if any will go about to prove it by the nature of charity, concluding, that becauſe they did pray for men on earth, therefore they do much more the ſame now in heaven; then may it be ſaid by the ſame reaſon, that as oft as we do weep on earth, they do alſo weep in heaven, becauſe while they lived in this world, it is moſt certain and ſure they did ſo. And for that place which is written in the Apocalypſe, namely, that the angel did offer up the prayers of the ſaints upon the golden altar, it is properly meant, and ought properly to be underſtood, of thoſe ſaints that are yet living on earth, and not of them that are dead; otherwiſe what need were it that the angel ſhould offer up their prayers, being now in heaven before the face of Almighty God? But admit the ſaints do pray for us, yet do we not know how, whether ſpecially for them which call upon them, or elſe generally for all men, wiſhing well to every man alike. If they pray ſpecially for them which call upon them, then it is like they hear our prayers, and alſo know our hearts' deſire. Which thing to be falſe, it is already proved, both by the Scriptures, and alſo by the authority of Auguſtine. Let us not therefore put our truſt or confidence in the ſaints or martyrs that be dead. Let us not call upon them, nor deſire help at their hands: but let us always lift up our hearts to God, in the name of his dear Son Chriſt, for whoſe ſake as God hath promiſed to hear our prayer, ſo he will truly perform it. Invocation is a thing proper unto God, which if we attribute unto the ſaints, it ſoundeth to their reproach, neither can they well bear it at our hands. When Paul had healed a certain lame man, which was impotent in his feet, at Lyſtra, the people would have done ſacrifice unto him and Barnabas; who rending their clothes refuſed

Hebr. xi. Rom. xiv. Rom. x.

Acts xiv.

fuſed it, and exhorted them to worſhip the true God. Likewiſe in the Revelation, when St. John fell before the angel's feet to worſhip him, the angel would not permit him to do it, but commanded him that he ſhould worſhip God. Which examples declare unto us, that the ſaints and angels in heaven will not have us to do any honour unto them, that is due and proper unto God. He only is our Father, he only is Omnipotent, he only knoweth and underſtandeth all things, he only can help us at all times, and in all places, he ſuffereth the ſun to ſhine upon the good and the bad, he feedeth the young ravens that cry unto him, he ſaveth both man and beaſt, he will not that any one hair of our head ſhall periſh, but is always ready to help and preſerve all them that put their truſt in him according as he hath promiſed, ſaying, *Before they call, I will anſwer; and whilſt they ſpeak, I will hear.* Let us not therefore any thing miſtruſt his goodneſs, let us not fear to come before the throne of his mercy, let us not ſeek the aid and help of ſaints, but let us come boldly ourſelves, nothing doubting but God for Chriſt's ſake, in whom he is well pleaſed, will hear us without a ſpokeſman, and accompliſh our deſire in all ſuch things as ſhall be agreeable to his moſt holy will. So ſaith Chryſoſtom, an ancient doctor of the church, and ſo muſt we ſteadfaſtly believe, not becauſe he ſaith it, but much more becauſe it is the doctrine of our Saviour Chriſt himſelf, who hath promiſed, that if we pray to the Father in his name, we ſhall certainly be heard, both to the relief of our neceſſities, and alſo to the ſalvation of our ſouls, which he hath purchaſed unto us, not with gold or ſilver, but with his precious blood ſhed once for all upon the croſs.

Apoc. xix.

Iſaiah lxv.

Chryſoſt. vi. Hom. de Profect. Evang.

To him therefore, with the Father and the Holy Ghoſt, three perſons and one God, be all honour, praiſe, and glory, for ever and ever. *Amen.*

The Third Part of the Homily concerning Prayer.

YE were taught in the other part of this Sermon, unto whom ye ought to direct your prayers in time of need and neceſſity, that is to wit, not unto angels or ſaints, but unto the eternal and ever-living God, who, becauſe he is merciful, is always ready to hear us, when we call upon him in true and perfect faith. And becauſe he

is Omnipotent, he can eaſily perform and bring to paſs the thing that we requeſt to have at his hands. To doubt of his power, it were a plain point of infidelity, and clean againſt the doctrine of the Holy Ghoſt, which teacheth that he is all in all. And as touching his good will in
Pſal. l. this behalf, we have expreſs teſtimonies in Scripture, how that he will help us, and alſo deliver us, if we call upon him in time of trouble. So that, in both theſe reſpects, we ought rather to call upon him than upon any other. Neither ought any man therefore to doubt to come boldly
Pſal. cvii. unto God, becauſe he is a ſinner. *For the Lord*, as the Pro-
1 Tim. i. phet David ſaith, *is gracious and merciful; yea, his mercy and goodneſs endureth for ever.* He that ſent his own Son into the world to ſave ſinners, will he not alſo hear ſinners, if with a true penitent heart and a ſteadfaſt faith they
1 John i. pray unto him? Yes, *if we acknowledge our ſins, God is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs*, as we are plainly taught by the examples of David, Peter, Mary Magdalen, the Publican, and divers others. And whereas we muſt needs uſe the help of ſome mediator and interceſſor, let us content ourſelves with him that is the true and only Mediator of the New Teſtament, namely, the Lord and Saviour Jeſus Chriſt.
1 John ii. For, as St. John ſaith, *If any man ſin, we have an advocate with the Father, Jeſus Chriſt the righteous, who is the propitiation for our ſins.* And St. Paul in his firſt Epiſtle to Ti-
1 Tim. ii. mothy ſaith, *There is one God, and one Mediator between God and man, even the man Jeſus Chriſt, who gave himſelf a ranſom for all men, to be a teſtimony in due time.*

Now after this doctrine eſtabliſhed, you ſhall be inſtructed for what kind of things, and what kind of perſons, ye ought to make your prayers unto God. It greatly behoveth all men, when they pray, to conſider well and diligently with themſelves what they aſk and require at God's hands, leſt, if they deſire the thing which they ought not, their petitions be made void, and of none effect. There came on a time unto Ageſilaus the king, a certain importunate ſuitor, who requeſted him in a matter earneſtly, ſaying, Sir, and it pleaſe your Grace, you did once promiſe me. Truth, quoth the king, if it be juſt that thou requireſt, then I promiſed thee; otherwiſe I did only ſpeak it, and not promiſe it. The man would not ſo be anſwered at the king's hand; but ſtill urging him more and more, ſaid, It becometh a king to perform the leaſt word he hath ſpoken, yea, if he ſhould only beck with his head. No more, ſaith the king, than

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it behoveth one, that cometh to a king, to ſpeak and aſk thoſe things which are rightful and honeſt. Thus the king caſt off this unreaſonable and importunate ſuitor.

Now, if ſo great conſideration be to be had, when we kneel before an earthly king, how much more ought to be had, when we kneel before the heavenly King, who is only delighted with juſtice and equity, neither will admit any vain, fooliſh, or unjuſt petition! Therefore it ſhall be good and profitable, throughly to conſider and determine with ourſelves, what things we may lawfully aſk of God, without fear of repulſe, and alſo what kind of perſons we are bound to commend unto God in our daily prayers. Two things are chiefly to be reſpected in every good and godly man's prayer: his own neceſſity, and the glory of Almighty God. Neceſſity belongeth either outwardly to the body, or elſe inwardly to the ſoul. Which part of man, becauſe it is much more precious and excellent than the other, therefore we ought firſt of all to crave ſuch things as properly belong to the ſalvation thereof; as the gift of repentance, the gift of faith, the gift of charity and good works, remiſſion and forgiveneſs of ſins, patience in adverſity, lowlineſs in proſperity, and ſuch other like fruits of the Spirit, as hope, Gal. v.
love, joy, peace, long-ſuffering, gentleneſs, goodneſs, meekneſs, and temperance; which things God requireth of all them that profeſs themſelves to be his children, ſaying unto them in this wiſe; *Let your light ſo ſhine be-* Matth. v.
fore men, that they may ſee your good works, and glorify your Father which is in heaven. And in another place alſo he ſaith, *Seek ye firſt the kingdom of God, and his right-* Matth. vi.
eouſneſs, and then all other things ſhall be given unto you. Wherein he putteth us in mind, that our chief and greateſt care ought to be for thoſe things which pertain to the health and ſafeguard of the ſoul, becauſe *we have here,* as the Apoſtle ſaith, *no continuing city, but do ſeek after an-* Heb. xiii.
other in the world to come.

Now when we have ſufficiently prayed for things belonging to the ſoul, then may we lawfully, and with ſafe conſcience, pray alſo for our bodily neceſſities, as meat, drink, clothing, health of body, deliverance out of priſon, good luck in our daily affairs, and ſo forth, according as we ſhall have need. Whereof, what better example can we deſire to have, than of Chriſt himſelf, who taught his diſciples, and all other Chriſtian men, firſt to pray for heavenly things, and afterward for earthly things, as is to be ſeen in that prayer which he left unto his church, com- Matth. vi.
monly Luke xi.

monly called the Lord's Prayer? In the third book of Kings, and third chapter, it is written, that *God appeared by night in a dream unto Solomon the king, ſaying, Aſk of me whatſoever thou wilt, and I will give it thee.* Solomon made his humble prayer, and aſked a wiſe and prudent heart, that might judge and underſtand what were good, and what were ill; what were godly, and what were ungodly; what were righteous, and what were unrighteous in the ſight of the Lord. *It pleaſed God wondrouſly that he had aſked this thing. And God ſaid unto him, Becauſe thou haſt requeſted this word, and haſt not deſired many days and long years upon the earth, neither abundance of riches and goods, nor yet the life of thine enemies which hate thee, but haſt deſired wiſdom to ſit in judgment; behold I have done unto thee according to thy words; I have given thee a wiſe heart, full of knowledge and underſtanding, ſo that there was never any like thee before time, neither ſhall be in time to come. Moreover, I have beſides this given thee that which thou haſt not required, namely, worldly wealth and riches, princely honour and glory, ſo that thou ſhalt therein alſo paſs all kings that ever were.* Note in this example, how Solomon, being put to his choice to aſk of God whatſoever he would, requeſted not vain and tranſitory things, but the high and heavenly treaſures of wiſdom; and that, in ſo doing, he obtained, as it were in recompence, both riches and honour. Wherein is given us to underſtand, that, in our daily prayers, we ſhould chiefly and principally aſk thoſe things which concern the kingdom of God, and the ſalvation of our own ſouls, nothing doubting but all other things ſhall (according to the promiſe of Chriſt) be given unto us. But here we muſt take heed that we forget not that other end, whereof mention was made before, namely, the glory of God. Which unleſs we mind, and ſet before our eyes in making our prayers, we may not look to be heard, or to receive any thing of the Lord. In the twentieth chapter of Matthew, the mother of the two ſons of Zebedee came unto Jeſus, worſhipping him, and ſaying, *Grant that my two ſons may ſit in thy kingdom, the one at thy right hand, and the other at thy left hand.* In this petition ſhe did not reſpect the glory of God, but plainly declared the ambition and vain-glory of her own mind; for which cauſe ſhe was alſo moſt worthily repelled and rebuked at the Lord's hand. In like manner we read in the Acts of one Simon Magus, a ſorcerer, *how that he, perceiving that through laying on of the Apoſtles' hands the Holy Ghoſt was given, offered them money, ſaying, Give me alſo*

Acts viii.

alſo this power, that on whomſoever I lay my hands, he may receive the Holy Ghoſt. In making this requeſt, he ſought not the honour and glory of God, but his own private gain and lucre, thinking to get great ſtore of money by this feat; and therefore it was juſtly ſaid unto him, *Thy money periſh with thee, becauſe thou thinkeſt that the gift of God may be obtained with money.* By theſe and ſuch other examples we are taught, whenſoever we make our prayers unto God, chiefly to reſpect the honour and glory of his name. Whereof we have this general precept in the Apoſtle Paul: *Whether ye eat or drink, or whatſoever ye do,* 1 Cor. x. *look that ye do it to the glory of God.* Which thing we Coloſſ. iii. ſhall beſt of all do, if we follow the example of our Saviour Chriſt, who praying that the bitter cup of death Matt. xxvi. might paſs from him, would not therein have his own will Luke xxii. fulfilled, but referred the whole matter to the good will and pleaſure of his Father.

And hitherto concerning thoſe things, that we may lawfully and boldly aſk of God.

Now it followeth, that we declare what kind of perſons we are bound in conſcience to pray for. St. Paul, writing to Timothy, exhorteth him to make prayers and 1 Tim. ii. ſupplications for all men, exempting none, of what degree or ſtate ſoever they be. In which place he maketh mention by name of kings and rulers which are in authority, putting us thereby to acknowledge how greatly it concerneth the profit of the commonwealth, to pray diligently for the higher powers. Neither is it without good cauſe, that he doth ſo often in all his Epiſtles crave Coloſſ. iv. the prayers of God's people for himſelf. For in ſo doing, Rom. xv. he declareth to the world how expedient and needful it 2 Theſſ. iii. Epheſ. vi. is daily to call upon God for the miniſters of his holy word and ſacraments, that they may have the door of utterance opened unto them, that they may truly underſtand the Scriptures, that they may effectually preach the ſame unto the people, and bring forth the true fruits thereof, to the example of all other.

After this ſort did the congregation continually pray for Peter at Jeruſalem, and for Paul among the Gentiles, Acts xii. to the great increaſe and furtherance of Chriſt's Goſpel. And if we, following their good example herein, will ſtudy to do the like, doubtleſs it cannot be expreſſed how greatly we ſhall both help ourſelves, and alſo pleaſe God.

To diſcourſe and run through all degrees of perſons it were too long. Therefore ye ſhall briefly take this one

concluſion

concluſion for all; whomſoever we are bound by expreſs commandment to love, for thoſe alſo are we bound in conſcience to pray. But we are bound by expreſs commandment to love all men as ourſelves: therefore we are alſo bound to pray for all men, even as well as if it were for ourſelves, notwithſtanding we know them to be our extreme and deadly enemies: for ſo doth our Saviour Chriſt plainly teach us in his Goſpel, ſaying, *Love your enemies, bleſs them that curſe you, do good to them that hate you, pray for them that perſecute you, that ye may be the children of your Father which is in heaven.* And as he taught his diſciples, ſo did he practiſe himſelf in his life-time, praying for his enemies upon the croſs, and deſiring his Father to forgive them, becauſe they knew not what they did. As did alſo that holy and bleſſed martyr Stephen, when he was cruelly ſtoned to death of the ſtubborn and ſtiff-necked Jews; to the example of all them that will truly and unfeignedly follow their Lord and Maſter Chriſt in this miſerable and mortal life.

Matt. v.

Luke xxiii.

Acts vii.

Now, to entreat of that queſtion, whether we ought to pray for them that are departed out of this world, or no? Wherein, if we will cleave only unto the word of God, then muſt we needs grant, that we have no commandment ſo to do. For the Scripture doth acknowledge but two places after this life: the one proper to the elect and bleſſed of God, the other to the reprobate and damned ſouls; as may be well gathered by the parable of Lazarus and the rich man: which place St. Auguſtine expounding, ſaith in this wiſe; That which Abraham ſpeaketh unto the rich man in Luke's Goſpel, namely, that the juſt cannot go into thoſe places where the wicked are tormented; what other thing doth it ſignify, but only this, that the juſt, by reaſon of God's judgment, which may not be revoked, can ſhew no deed of mercy in helping them which after this life are caſt into priſon, until they pay the uttermoſt farthing? Theſe words, as they confound the opinion of helping the dead by prayer, ſo they do clean confute and take away the vain error of purgatory, which is grounded upon this ſaying of the Goſpel, *Thou ſhalt not depart thence, until thou haſt paid the uttermoſt farthing.* Now doth St. Auguſtine ſay, that thoſe men which are caſt into priſon after this life, on that condition, may in no wiſe be holpen, though we would help them never ſo much. And why? Becauſe the ſentence of God is unchangeable, and cannot be revoked again. Therefore let us not deceive ourſelves, thinking

Luke xvi. Lib. ii. Evang. quæſt. cap. 38.

thinking that either we may help other, or other may help us by their good and charitable prayers in time to come. For, as the Preacher ſaith, *When the tree falleth, whether it be toward the ſouth, or toward the north, in what place ſoever the tree falleth, there it lieth:* meaning thereby, that every mortal man dieth either in the ſtate of ſalvation or damnation, according as the words of the Evangeliſt John do alſo plainly import, ſaying, *He that believeth on the Son of God hath eternal life: but he that believeth not on the Son ſhall never ſee life, but the wrath of God abideth upon him.* Where is then the third place, which they call purgatory? Or where ſhall our prayers help and profit the dead? St. Auguſtine doth only acknowledge two places after this life, heaven and hell. As for the third place, he doth plainly deny that there is any ſuch to be found in all Scripture. Chryſoſtom likewiſe is of this mind, that, unleſs we waſh away our ſins in this preſent world, we ſhall find no comfort afterward. And St. Cyprian ſaith, that, after death, repentance and ſorrow of pain ſhall be without fruit; weeping alſo ſhall be in vain, and prayer ſhall be to no purpoſe. Therefore he counſelleth all men to make proviſion for themſelves while they may, becauſe, when they are once departed out of this life, there is no place for repentance, nor yet for ſatisfaction.

Eccleſ. xi. John iii. Lib. v. Hypogno. Chryſoſt. in Heb. ii. Homil. iv. Cyprian. contra Demetrianum.

Let theſe and ſuch other places be ſufficient to take away the groſs error of purgatory out of our heads; neither let us dream any more, that the ſouls of the dead are any thing at all holpen by our prayers: but, as the Scripture teacheth us, let us think that the ſoul of man, paſſing out of the body, goeth ſtraightways either to heaven, or elſe to hell, whereof the one needeth no prayer, and the other is without redemption. The only purgatory, wherein we muſt truſt to be ſaved, is the death and blood of Chriſt, which if we apprehend with a true and ſteadfaſt faith, it purgeth and cleanſeth us from all our ſins, even as well as if he were now hanging upon the croſs. *The blood of Chriſt*, ſaith St. John, *hath cleanſed us from all ſin. The blood of Chriſt*, ſaith St. Paul, *hath purged our conſciences from dead works, to ſerve the living God.* Alſo in another place he ſaith, *We be ſanctified and made holy by the offering up of the body of Jeſus Chriſt done once for all.* Yea, he addeth more, ſaying, *With the one oblation of his bleſſed body and precious blood, he hath made perfect for ever and ever, all them that are ſanctified.* This then is that purgatory, wherein all Chriſtian men muſt put their whole truſt

1 John i. Heb. ix. Heb. x. Ibidem.

and

and confidence, nothing doubting, but if they truly repent them of their ſins, and die in perfect faith, that then they ſhall forthwith paſs from death to life. If this kind of purgation will not ſerve them, let them never hope to be releaſed by other men's prayers, though they ſhould continue therein unto the world's end. He that cannot be ſaved by faith in Chriſt's blood, how ſhall he look to be delivered by man's interceſſions? Hath God more reſpect to man on earth, than he hath to Chriſt in heaven?

1 John ii. *If any man ſin*, ſaith St. John, *we have an advocate with the Father, even Jeſus Chriſt the righteous, and he is the propitiation for our ſins.* But we muſt take heed that we call upon this advocate while we have ſpace given us in this life, leſt, when we are once dead, there be no hope of ſalvation left unto us. For as every man ſleepeth with his own cauſe, ſo every man ſhall riſe again with his own cauſe. And look in what ſtate he dieth, in the ſame ſtate he ſhall be alſo judged, whether it be to ſalvation or damnation. Let us not therefore dream either of purgatory, or of prayer for the ſouls of them that be dead: but let us earneſtly and diligently pray for them which are expreſsly commanded in holy Scripture, namely, for kings and rulers, for miniſters of God's holy word and ſacraments, for the ſaints of this world, otherwiſe called the faithful; to be ſhort, for all men living, be they never ſo great enemies to God and his people, as Jews, Turks, Pagans, Infidels, Heretics, &c. Then ſhall we truly fulfil the commandment of God in that behalf, and plainly declare ourſelves to be the true children of our heavenly Father, who ſuffereth the ſun to ſhine upon the good and the bad, and the rain to fall upon the juſt and the unjuſt. For which, and all other benefits moſt abundantly beſtowed upon mankind from the beginning, let us give him hearty thanks, as we are moſt bound, and praiſe his name for ever and ever. *Amen.*

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OF THE

Place and Time of Prayer.

GOD, through his almighty power, wiſdom, and goodneſs, created in the beginning heaven and earth, the ſun, the moon, the ſtars, the fowls of the air, the beaſts of the earth, the fiſhes in the ſea, and all other creatures, for the uſe and commodity of man, whom alſo he had created to his own image and likeneſs, and given him the uſe and government over them all, to the end he ſhould uſe them in ſuch ſort as he had given him in charge and commandment, and alſo that he ſhould declare himſelf thankful and kind for all thoſe benefits, ſo liberally, and ſo graciouſly beſtowed upon him, utterly without any deſerving on his behalf. And although we ought at all times, and in all places, to have in remembrance, and to be thankful to our gracious Lord, according as it is written, *I will magnify the Lord at all times:* Pſal. xxxiv. and again, *Whereſoever the Lord beareth rule, O my ſoul,* Pſal. ciii. *praiſe the Lord:* yet it appeareth to be God's good will and pleaſure, that we ſhould at ſpecial times, and in ſpecial places, gather ourſelves together, to the intent his name might be renowned, and his glory ſet forth in the congregation and aſſembly of his ſaints. As concerning the time which Almighty God hath appointed his people to aſſemble together ſolemnly, it doth appear by the fourth commandment of God: *Remember,* ſaith God, *that thou keep holy the Sabbath-day.* Upon the which day, as is plain in the Acts of the Apoſtles, the people accuſtomably Acts xiii. reſorted together, and heard diligently the Law and the Prophets read among them. And albeit this commandment of God doth not bind Chriſtian people ſo ſtraitly to obſerve and keep the utter ceremonies of the Sabbath-day, as it was given unto the Jews, as touching the forbearing of work and labour in time of great neceſſity,

and

and as touching the preciſe keeping of the ſeventh day, after the manner of the Jews; for we keep now the firſt day, which is our Sunday, and make that our Sabbath, that is, our day of reſt, in the honour of our Saviour Chriſt; who as upon that day roſe from death, conquering the ſame moſt triumphantly: yet notwithſtanding, whatſoever is found in the commandment appertaining to the law of nature, as a thing moſt godly, moſt juſt, and needful for the ſetting forth of God's glory, it ought to be retained and kept of all good Chriſtian people. And therefore, by this commandment, we ought to have a time, as one day in a week, wherein we ought to reſt, yea, from our lawful and needful works. For like as it appeareth by this commandment, that no man in the ſix days ought to be ſlothful or idle, but diligently to labour in that ſtate wherein God hath ſet him: even ſo, God hath given expreſs charge to all men, that upon the Sabbath-day, which is now our Sunday, they ſhould ceaſe from all weekly and work-day labour, to the intent that like as God himſelf wrought ſix days, and reſted the ſeventh, and bleſſed and ſanctified it, and conſecrated it to quietneſs and reſt from labour; even ſo God's obedient people ſhould uſe the Sunday holily, and reſt from their common and daily buſineſs, and alſo give themſelves wholly to heavenly exerciſes of God's true religion and ſervice. So that God doth not only command the obſervation of this holy day, but alſo by his own example doth ſtir and provoke us to the diligent keeping of the ſame. Good natural children will not only become obedient to the commandment of their parents, but alſo have a diligent eye to their doings, and gladly follow the ſame. So if we will be the children of our heavenly Father, we muſt be careful to keep the Chriſtian Sabbath-day, which is the Sunday, not only for that it is God's expreſs commandment, but alſo to declare ourſelves to be loving children, in following the example of our gracious Lord and Father.

Thus it may plainly appear, that God's will and commandment was to have a ſolemn time and ſtanding day in the week, wherein the people ſhould come together and have in remembrance his wonderful benefits, and to render him thanks for them, as appertaineth to loving, kind, and obedient people. This example and commandment of God, the godly Chriſtian people began to follow immediately after the aſcenſion of our Lord Chriſt, and began to chooſe them a ſtanding day of the week to

come

come together in: yet not the ſeventh day, which the Jews kept; but the Lord's day, the day of the Lord's reſurrection, the day after the ſeventh day, which is the firſt day of the week. Of the which day mention is made by St. Paul on this wiſe: *In the firſt day of the Sabbath, let every man lay up what he thinketh good;* meaning for the poor. By the firſt day of the Sabbath is meant our Sunday, which is the firſt day after the Jews' ſeventh day. And in the Apocalypſe it is more plain, whereas St. John ſaith, *I was in the ſpirit upon the Lord's day.* Sithence which time God's people hath always, in all ages, without any gainſaying, uſed to come together upon the Sunday, to celebrate and honour the Lord's bleſſed name, and carefully to keep that day in holy reſt and quietneſs, both man, woman, child, ſervant, and ſtranger. For the tranſgreſſion and breach of which day, God hath declared himſelf much to be grieved, as it may appear by him, who, for gathering of ſticks on the Sabbath-day, was ſtoned to death. But, alas! all theſe notwithſtanding, it is lamentable to ſee the wicked boldneſs of thoſe that will be counted God's people, who paſs nothing at all of keeping and hallowing the Sunday. And theſe people are of two ſorts. The one ſort, if they have any buſineſs to do, though there be no extreme need, they muſt not ſpare for the Sunday, they muſt ride and journey on the Sunday, they muſt drive and carry on the Sunday, they muſt row and ferry on the Sunday, they muſt buy and ſell on the Sunday, they muſt keep markets and fairs on the Sunday: finally, they uſe all days alike, work-days and holy-days are all one. The other ſort is worſe. For although they will not travel nor labour on the Sunday, as they do on the week-day; yet they will not reſt in holineſs, as God commandeth; but they reſt in ungodlineſs and filthineſs, prancing in their pride, pranking and pricking, pointing and painting themſelves, to be gorgeous and gay: they reſt in exceſs and ſuperfluity, in gluttony and drunkenneſs, like rats and ſwine: they reſt in brawling and railing, in quarrelling and fighting: they reſt in wantonneſs, in toyiſh talking, in filthy fleſhlineſs; ſo that it doth too evidently appear that God is more diſhonoured, and the Devil better ſerved on the Sunday, than upon all the days in the week beſide. And I aſſure you, the beaſts, which are commanded to reſt on the Sunday, honour God better than this kind of people: for they offend not God, they break not their holy-day. Wherefore, O ye people of God, lay your hands

1 Cor. xvi.

Apoc. i.

Numb. xv.

Numb. xv.

hands upon your hearts, repent and amend this grievous and dangerous wickedneſs, ſtand in awe of the commandment of God, gladly follow the example of God himſelf, be not diſobedient to the godly order of Chriſt's church, uſed and kept from the Apoſtles' time until this day. Fear the diſpleaſure and juſt plagues of Almighty God, if ye be negligent and forbear not labouring and travelling on the Sabbath-day or Sunday, and do not reſort together to celebrate and magnify God's bleſſed name, in quiet holineſs and godly reverence.

Now concerning the place where the people of God ought to reſort together, and where eſpecially they ought to celebrate and ſanctify the Sabbath-day, that is the Sunday, the day of holy reſt. That place is called God's Temple, or the Church, becauſe the company and congregation of God's people (which is properly called the Church) do there aſſemble themſelves on the days appointed for ſuch aſſemblies and meetings. And foraſmuch as Almighty God hath appointed a ſpecial time to be honoured in, it is very meet, godly, and alſo neceſſary, that there ſhould be a place appointed, where theſe people ſhould meet and reſort, to ſerve their gracious God and merciful Father. Truth it is, the holy Patriarchs for a great number of years had neither temple nor church to reſort unto. The cauſe was, they were not ſtaid in any place, but were in a continual peregrination and wandering, that they could not conveniently build any church. But ſo ſoon as God had delivered his people from their enemies, and ſet them in ſome liberty in the wilderneſs, he ſet them up a coſtly and a curious tabernacle, which was as it were the pariſh-church, a place to reſort unto of the whole multitude, a place to have his ſacrifices made in, and other obſervances and rites to be uſed in. Furthermore, after that God, according to the truth of his promiſe, had placed and quietly ſettled his people in the Land of Canaan, now called Jewry, he commanded a great and magnificent temple to be built by King Solomon, as ſeldom the like hath been ſeen; a temple ſo decked and adorned, ſo gorgeouſly garniſhed, as was meet and expedient for people of that time, which would be allured and ſtirred with nothing ſo much, as with ſuch outward goodly gay things. This was now the temple of God, endued alſo with many gifts and ſundry promiſes. This was the pariſh-church, and the mother-church of all Jewry. Here was God honoured and ſerved. Hither was the whole realm of all the Iſraelites bound to come at three

three ſolemn feaſts in the year, to ſerve their Lord God here. But let us proceed further. In the time of Chriſt and his Apoſtles, there were yet no temples nor churches for Chriſtian men. For why? They were always for the moſt part in perſecution, vexation, and trouble, ſo that there could be no liberty nor licence obtained for that purpoſe. Yet God delighted much that they ſhould often reſort together in a place, and therefore after his aſcenſion they remained together in an upper chamber; ſometimes they entered into the temple, ſometimes into the ſynagogues, ſometimes they were in priſon, ſometimes in their houſes, ſometimes in the fields, &c. And this continued ſo long till the faith of Chriſt Jeſus began to multiply in a great part of the world. Now when divers realms were eſtabliſhed in God's true religion, and God had given them peace and quietneſs, then began kings, noblemen, and the people alſo, ſtirred up with a godly zeal and ferventneſs, to build up temples and churches, whither the people might reſort, the better to do their duty towards God, and to keep holy their Sabbath-day, the day of reſt. And to theſe temples have the Chriſtians cuſtomably uſed to reſort from time to time, as unto meet places, where they might with common conſent praiſe and magnify God's name, yielding him thanks for the benefits that he daily poureth upon them, both mercifully and abundantly, where they might alſo hear his holy word read, expounded, and preached ſincerely, and receive his holy ſacraments miniſtered unto them duly and purely. True it is, that the chief and ſpecial temples of God, wherein he hath greateſt pleaſure, and moſt delighteth to dwell, are the bodies and minds of true Chriſtians, and the choſen people of God, according to the doctrine of holy Scriptures, declared by St. Paul, *Know ye not*, ſaith he, *that ye be the temple of God, and that the ſpirit of God doth dwell in you?* The temple of God is holy, which ye are. And again in the ſame Epiſtle, *Know ye not that your body is the temple of the Holy Ghoſt dwelling in you, whom you have given you of God, and that ye be not your own?* Yet this notwithſtanding, God doth allow the material temple made with lime and ſtone (ſo oft as his people come together into it, to praiſe his holy name) to be his houſe, and the place where he hath promiſed to be preſent, and where he will hear the prayers of them that call upon him. The which thing both Chriſt and his Apoſtles, with all the reſt of the holy Fathers, do ſufficiently declare by this: that al-

1 Cor. iii.

1 Cor. vi.

beit they certainly knew that their prayers were heard in what place ſoever they made them, though it were in caves, in woods, and in deſerts; yet, ſo oft as they could conveniently, they reſorted to the material temples, there with the reſt of the congregation to join in prayer and true worſhip.

Wherefore, dearly beloved, you that profeſs yourſelves to be Chriſtians, and glory in that name, diſdain not to follow the example of your maſter Chriſt, whoſe ſcholars you ſay you be; ſhew you to be like them whoſe ſchoolmates you take upon you to be, that is, the Apoſtles and Diſciples of Chriſt. Lift up pure hands, with clean hearts, in all places and at all times. But do the ſame in the temples and churches upon the Sabbath-days alſo. Our godly predeceſſors, and the ancient fathers of the primitive church, ſpared not their goods to build churches; no, they ſpared not to venture their lives in time of perſecution, and to hazard their blood, that they might aſſemble themſelves together in churches. And ſhall we ſpare a little labour to come to churches? Shall neither their example, nor our duty, nor the commodities, that thereby ſhould come unto us, move us? If we will declare ourſelves to have the fear of God, if we will ſhew ourſelves true Chriſtians, if we will be the followers of Chriſt our Maſter, and of thoſe godly fathers that have lived before us, and now have received the reward of true and faithful Chriſtians, we muſt both willingly, earneſtly, and reverently come unto the material churches and temples to pray, as unto fit places appointed for that uſe, and that upon the Sabbath-day, as at moſt convenient time for God's people to ceaſe from bodily and worldly buſineſs, to give themſelves to holy reſt and godly contemplation, pertaining to the ſervice of Almighty God: whereby we may reconcile ourſelves to God, be partakers of his holy ſacraments, and be devout hearers of his holy word, ſo to be eſtabliſhed in faith to God ward, in hope againſt all adverſity, and in charity toward our neighbours. And thus running our courſe as good Chriſtian people, we may at the laſt attain the reward of everlaſting glory, through the merits of our Saviour Jeſus Chriſt: to whom with the Father and the Holy Ghoſt be all honour and glory. *Amen.*

The Second Part of the Homily of the Place and Time of Prayer.

IT hath been declared unto you, good Chriſtian people, in the former ſermon read unto you, at what time, and into what place ye ſhall come together to praiſe God. Now I intend to ſet before your eyes, firſt, how zealous and deſirous ye ought to be to come to your church. Secondly, how ſore God is grieved with them that do deſpiſe, or little regard to come to the church upon the holy reſtful day. It may well appear by the Scriptures, that many of the godly Iſraelites, being now in captivity for their ſins among the Babylonians, full often wiſhed and deſired to be again at Jeruſalem. And at their return, through God's goodneſs, (though many of the people were negligent,) yet the fathers were marvellous devout to build up the temple, that God's people might repair thither, to honour him. And King David, when he was a baniſhed man out of his country, out of Jeruſalem the holy city, from the ſanctuary, from the holy place, and from the tabernacle of God; what deſire, what ferventneſs was in him toward that holy place! What wiſhings and prayers made he to God to be a dweller in the houſe of the Lord! *One thing*, ſaith he, *have I aſked of the Lord, and this will I ſtill crave, that I may reſort and have my dwelling in the houſe of the Lord, ſo long as I live.* Again, *O how I joyed when I heard theſe words: We ſhall go into the Lord's houſe.* Pſal. cxxii. And in other places of the Pſalms he declareth for what intent and purpoſe he hath ſuch a fervent deſire to enter into the temple and church of the Lord: *I will fall down*, ſaith he, *and worſhip in the holy temple of the Lord.* Again, *I have appeared in thy holy place, that I might behold thy might and power, that I might behold thy glory and magnificence.* Pſal. lxiii. Finally, he ſaith, *I will ſhew forth thy name to my brethren, I will praiſe thee in the midſt of the congregation.* Pſal. xxii. Why then had David ſuch an earneſt deſire to the houſe of God? Firſt, becauſe there he would worſhip and honour God. Secondly, there he would have a contemplation and a ſight of the power and glory of God. Thirdly, there he would praiſe the name of God, with all the congregation and company of the people. Theſe conſiderations of this bleſſed prophet of God ought to ſtir up and kindle in us the like earneſt deſire to reſort to the church, eſpecially upon the

holy reſtful days, there to do our duties, and to ſerve God, there to call to remembrance how God, even of his mere mercy, and for the glory of his name ſake, worketh mightily to conſerve us in health, wealth, and godlineſs, and mightily preſerveth us from the aſſaults and rages of our fierce and cruel enemies, and there joyfully in the number of his faithful people to praiſe and magnify the Lord's holy name.

Set before your eyes alſo that ancient father Simeon, of whom the Scripture ſpeaketh thus, to his great commendation, and an encouragement for us to do the like.

Luke ii. *There was a man at Jeruſalem, named Simeon, a juſt man, fearing God: he came by the Spirit of God into the temple, and was told by the ſame Spirit, that he ſhould not die before he ſaw the anointed of the Lord.* In the temple his promiſe was fulfilled, in the temple he ſaw Chriſt, and took him in his arms, in the temple he brake out into the mighty praiſe of God his Lord. *Anna a propheteſs, an old widow, departed not out of the temple, giving herſelf to prayer and faſting day and night: and ſhe coming about the ſame time, was likewiſe inſpired, and confeſſed, and ſpake of the Lord to all them that looked for the redemption of Iſrael.* This bleſſed man and this bleſſed woman were not diſappointed of wonderful fruit, commodity, and comfort, which God ſent them, by their diligent reſorting to God's holy temple. Now ye ſhall hear how grievouſly God hath been offended with his people, for that they paſſed ſo little upon his holy temple, and foully either deſpiſed or abuſed the ſame. Which thing may plainly appear by the notable plagues and puniſhments which God hath laid upon his people; eſpecially in this, that he ſtirred up their adverſaries horribly to beat down, and utterly to deſtroy his holy temple with a perpetual deſolation. Alas! how many churches, countries, and kingdoms of Chriſtian people have of late years been plucked down, overrun, and left waſte, with grievous and intolerable tyranny and cruelty of the enemy of our Lord Chriſt, the great Turk, who hath ſo univerſally ſcourged the Chriſtians, that never the like was heard or read of! Above thirty years paſt, the great Turk had overrun, conquered, and brought into his dominion and ſubjection, twenty Chriſtian kingdoms, turning away the people from the faith of Chriſt, poiſoning them with the deviliſh religion of wicked Mahomet, and either deſtroying their churches utterly, or filthily abuſing them with their wicked and deteſtable errors. And now this great

Turk,

Turk, this bitter and ſharp ſcourge of God's vengeance, is even at hand in this part of Chriſtendom, in Europe, at the borders of Italy, at the borders of Germany, greedily gaping to devour us, to overrun our country, to deſtroy our churches alſo, unleſs we repent our ſinful life, and reſort more diligently to the church to honour God, to learn his bleſſed will, and to fulfil the ſame. The Jews in their time provoked juſtly the vengeance of God, for that partly they abuſed his holy temple with the deteſtable idolatry of the heathen, and ſuperſtitious vanities of their own inventions, contrary to God's commandment; partly they reſorted unto it as hypocrites, ſpotted, imbrued, and foully defiled with all kind of wickedneſs and ſinful life; partly many of them paſſed little upon the holy temple, and cared not whether they came thither or no. And have not the Chriſtians of late days, and even in our days alſo, in like manner provoked the diſpleaſure and indignation of Almighty God? partly becauſe they have profaned and defiled their churches with heatheniſh and Jewiſh abuſes, with images and idols, with numbers of altars, too too ſuperſtitiouſly and intolerably abuſed, with groſs abuſing and filthy corrupting of the Lord's holy Supper, the bleſſed ſacrament of his Body and Blood, with an infinite number of toys and trifles of their own devices, to make a goodly outward ſhew, and to deface the homely, ſimple, and ſincere religion of Chriſt Jeſus; partly, they reſort to the church like hypocrites, full of all iniquity and ſinful life, having a vain and dangerous fancy and perſuaſion, that if they come to the church, beſprinkle them with holy water, hear a maſs, and be bleſſed with a chalice, though they underſtand not one word of the whole ſervice, nor feel one motion of repentance in their hearts, all is well, all is ſure. Fie upon ſuch mocking and blaſpheming of God's holy ordinance. Churches were made for another purpoſe, that is, to reſort thither, and to ſerve God truly, there to learn his bleſſed will, there to call upon his mighty name, there to uſe the holy ſacraments, there to travail how to be in charity with thy neighbour, there to have thy poor and needy neighbour in remembrance, from thence to depart better and more godly than thou cameſt thither. Finally, God's vengeance hath been and is daily provoked, becauſe much wicked people paſs nothing to reſort to the church, either for that they are ſo ſore blinded, that they underſtand nothing of God and godlineſs, and care not with deviliſh example to offend their neighbours, or elſe for that they

ſee the church altogether ſcoured of ſuch gay gazing ſights, as their groſs fantaſy was greatly delighted with, becauſe they ſee the falſe religion abandoned, and the true reſtored, which ſeemeth an unſavoury thing to their unſavoury taſte; as may appear by this, that a woman ſaid to her neighbour, "Alas, Goſſip, what ſhall we now do at church, ſince all the ſaints are taken away, ſince all the goodly ſights we were wont to have are gone, ſince we cannot hear the like piping, ſinging, chanting, and playing upon the organs, that we could before." But, dearly beloved, we ought greatly to rejoice, and give God thanks, that our churches are delivered of all thoſe things which diſpleaſed God ſo ſore, and filthily defiled his holy houſe and his place of prayer, for the which he hath juſtly deſtroyed many nations, according
1 Cor. iii. to the ſaying of St. Paul, *If any man defile the temple of God, God will him deſtroy.* And this ought we greatly to praiſe God for, that ſuch ſuperſtitious and idolatrous manners as were utterly naught, and defaced God's glory, are utterly aboliſhed, as they moſt juſtly deſerved: and yet thoſe things that either God was honoured with, or his people edified, are decently retained, and in our churches comely practiſed. But now, foraſmuch as ye perceive it is God's determinate pleaſure ye ſhould reſort unto your churches upon the day of holy reſt; ſeeing ye hear what diſpleaſure God conceiveth, what plagues he poureth upon his diſobedient people; ſeeing ye underſtand what bleſſings of God are given, what heavenly commodities come to ſuch people as deſirouſly and zealouſly uſe to reſort unto their churches; ſeeing alſo ye are now friendly bidden, and jointly called, beware that ye ſlack not your duty, take heed that you ſuffer nothing to let you hereafter to come to the church at ſuch times as you are ordinarily appointed and commanded. Our Saviour Chriſt telleth in a parable, that a great ſupper was prepared, gueſts were bidden, many excuſed themſelves, and would
Luke xiv. not come: *I tell you*, ſaith Chriſt, *none of them that were called ſhall taſte of my ſupper.* This great ſupper is the true religion of Almighty God, wherewith he will be worſhipped in the due receiving of his ſacraments, and ſincere preaching and hearing his holy word, and practiſing the ſame by godly converſation. This feaſt is now prepared in God's banqueting houſe, the church; you are thereunto called and jointly bidden: if you refuſe to come, and make your excuſes, the ſame will be anſwered to you that was unto them. Now come therefore, dearly beloved,

beloved, without delay, and cheerfully enter into God's feaſting-houſe, and become partakers of the benefits provided and prepared for you. But ſee that ye come thither with your holy-day garment, not like hypocrites, not of a cuſtom and for manner's ſake, not with loathſomeneſs, as though ye had rather not come than come, if ye were at your liberty. For God hateth and puniſheth ſuch counterfeit hypocrites, as appeareth by Chriſt's former parable. *My friend*, ſaith God, *how cameſt thou in without a wedding-garment? And therefore commanded his ſervants to bind him hand and foot, and to caſt him into utter darkneſs, where ſhall be weeping, and wailing, and gnaſhing of teeth.* To the intent that ye may avoid the like danger at God's hand, come to the church on the holy-day, and come in your holy-day garment; that is to ſay, come with a cheerful and a godly mind, come to ſeek God's glory, and to be thankful unto him, come to be at one with thy neighbour, and to enter in friendſhip and charity with him. Conſider that all thy doings ſtink before the face of God, if thou be not in charity with thy neighbour. Come with an heart ſifted and cleanſed from worldly and carnal affections and deſires, ſhake off all vain thoughts which may hinder thee from God's true ſervice. The bird, when ſhe will fly, ſhaketh her wings: ſhake and prepare thyſelf to fly higher than all the birds in the air, that, after thy duty duly done in this earthly temple and church, thou mayeſt fly up, and be received into the glorious temple of God in heaven, through Chriſt Jeſus our Lord; to whom with the Father and the Holy Ghoſt be all glory and honour. *Amen.*

AN

HOMILY,

WHEREIN IS DECLARED,

That Common Prayer and Sacraments ought to be miniſtered in a tongue that is underſtood of the Hearers.

AMONG the manifold exerciſes of God's people, dear Chriſtians, there is none more neceſſary for all eſtates, and at all times, than is public Prayer, and the due uſe of Sacraments. For in the firſt we beg at God's hand all ſuch things, as otherwiſe we cannot obtain: and in the other he embraceth us, and offereth himſelf to be embraced of us. Knowing therefore that theſe two exerciſes are ſo neceſſary for us, let us not think it unmeet to conſider, firſt, what Prayer is, and what a Sacrament is; and then, how many ſorts of Prayers there be, and how many Sacraments; ſo ſhall we the better underſtand how to uſe them aright. To know what they be, St. Auguſtine teacheth us in his book, entitled, Of the Spirit and the Soul: he ſaith thus of prayer; "Prayer is (ſaith he) the devotion of the mind, that is to ſay, the returning to God, through a godly and humble affection, which affection is a certain willing and ſweet inclining of the mind itſelf towards God." And in the ſecond Book againſt the Adverſary of the Law and the Prophets, he calleth Sacraments holy ſigns. And writing to Bonifacius of the baptiſm of infants, he ſaith, "If Sacraments had not a certain ſimilitude of thoſe things whereof they be Sacraments, they ſhould be no Sacraments at all. And of this ſimilitude they do for the moſt part receive the names of the ſelf-ſame things they ſignify." By theſe words of St. Auguſtine it appeareth, that he alloweth the common deſcription of a Sacrament, which is, that it is a viſible ſign of an inviſible grace; that is to ſay, that ſetteth out to the eyes and other outward ſenſes

Auguſt. de Spiritu et Anima.

Auguſt. lib. ii. contra Adverſarios Legis et Proph. Auguſt. ad Bonifacium.

ſenſes the inward working of God's free mercy, and doth, as it were, ſeal in our hearts the promiſes of God. And ſo was Circumciſion a Sacrament, which preached unto the outward ſenſes the inward cutting away of the foreſkin of the heart, and ſealed and made ſure in the hearts of the circumciſed the promiſe of God touching the promiſed ſeed that they looked for. Now let us ſee how many ſorts of Prayer, and how many Sacraments there be. In the Scriptures we read of three ſorts of Prayer, whereof two are private, and the third is common. The firſt is that which St. Paul ſpeaketh of in his Epiſtle to Timothy, ſaying, *I will that men pray in every* 1 Tim. ii. *place, lifting up pure hands, without wrath and ſtriving.* And it is the devout lifting up of the mind to God, without the uttering of the heart's grief or deſire by open voice. Of this prayer we have example in the firſt Book of Samuel, in Anna the mother of Samuel, when in 1 Sam. i. the heavineſs of her heart ſhe prayed in the temple, deſiring to be made fruitful. *She prayed in her heart*, ſaith the text, *but there was no voice heard.* After this ſort muſt all Chriſtians pray, not once in a week, or once in a day only; but, as St. Paul writeth to the Theſſalonians, 1 Theſſ. v. *without ceaſing.* And as St. James writeth, *The continual* James v. *prayer of a juſt man is of much force.* The ſecond ſort of Prayer is ſpoken of in the Goſpel of Matthew, where it is ſaid, *When thou prayeſt, enter into thy ſecret cloſet; and,* Matth. vi. *when thou haſt ſhut the door to thee, pray unto thy Father in ſecret; and thy Father, which ſeeth in ſecret, ſhall reward thee.* Of this ſort of Prayer there be ſundry examples in the Scriptures; but it ſhall ſuffice to rehearſe one, which is written in the Acts of the Apoſtles.

Cornelius, a devout man, a captain of the Italian army, Acts x. ſaith to Peter, that being in his houſe in prayer at the ninth hour, there appeared to him one in a white garment, &c. This man prayed unto God in ſecret, and was rewarded openly. Theſe be the two private ſorts of Prayer: the one mental, that is to ſay, the devout lifting up of the mind to God; and the other vocal, that is to ſay, the ſecret uttering of the griefs and deſires of the heart with words, but yet in a ſecret cloſet, or ſome ſolitary place. The third ſort of Prayer is public or common. Of this prayer ſpeaketh our Saviour Chriſt, when he ſaith, *If two of you ſhall agree upon earth upon any* Matth. *thing, whatſoever ye ſhall aſk, my Father which is in heaven* xviii. *ſhall do it for you: for whereſoever two or three be gathered together in my name, there am I in the midſt of them.* Although

though God hath promiſed to hear us when we pray privately, ſo it be done faithfully and devoutly; (for he ſaith, *Call upon me in the day of thy trouble, and I will hear thee.* *And Elias, being but a mortal man,* ſaith St. James, *prayed, and heaven was ſhut three years and ſix months; and again he prayed, and the heaven gave rain:*) yet by the hiſtories of the Bible it appeareth, that public and common Prayer is moſt available before God, and therefore is much to be lamented that it is no better eſteemed among us, which profeſs to be but one body in Chriſt. When the city of Nineveh was threatened to be deſtroyed within forty days, the prince and people joined themſelves together in public prayer and faſting, and were preſerved. In the Prophet Joel, God commandeth a faſting to be proclaimed, and the people to be gathered together, young and old, man and woman, and are taught to ſay with one voice, *Spare us, O Lord, ſpare thy people, and let not thine inheritance be brought to confuſion.* When the Jews ſhould have been deſtroyed all in one day through the malice of Haman, at the commandment of Eſther they faſted and prayed, and were preſerved. When Holophernes beſieged Bethulia, by the advice of Judith they faſted and prayed, and were delivered. When Peter was in priſon, the congregation joined themſelves together in prayer, and Peter was wonderfully delivered. By theſe hiſtories it appeareth, that common or public Prayer is of great force to obtain mercy and deliverance at our heavenly Father's hand.

Pſal. l.
James v.
Jonah iii.
Joel ii.
Eſther iv.
Judith viii.
Acts xii.

Therefore, brethren, I beſeech you, even for the tender mercies of God, let us no longer be negligent in this behalf: but as a people willing to receive at God's hand ſuch good things as in the common Prayer of the church are craved, let us join ourſelves together in the place of common Prayer, and with one voice and one heart beg of our heavenly Father all thoſe things which he knoweth to be neceſſary for us. I forbid you not private Prayer, but I exhort you to eſteem common Prayer as it is worthy. And before all things, be ſure that, in all theſe three ſorts of Prayer, your minds be devoutly lifted up to God, elſe are your prayers to no purpoſe; and this ſaying ſhall be verified in you; *This people honoureth me with their lips, but their heart is far from me.* Thus much for the three ſorts of Prayer, whereof we read in the Scriptures. Now with like, or rather more brevity, you ſhall hear how many Sacraments there be, that were inſtituted by our Saviour Chriſt,

Iſai. xxix.
Matth. xv.

Chriſt, and are to be continued, and received of every Chriſtian in due time and order, and for ſuch purpoſe as our Saviour Chriſt willed them to be received. And as for the number of them, if they ſhould be conſidered according to the exact ſignification of a Sacrament, namely, for viſible ſigns, expreſsly commanded in the New Teſtament, whereunto is annexed the promiſe of free forgiveneſs of our ſins, and of our holineſs and joining in Chriſt, there be but two; namely, Baptiſm, and the Supper of the Lord. For although Abſolution hath the promiſe of forgiveneſs of ſin; yet by the expreſs word of the New Teſtament it hath not this promiſe annexed and tied to the viſible ſign, which is impoſition of hands. For this viſible ſign (I mean laying on of hands) is not expreſsly commanded in the New Teſtament to be uſed in Abſolution, as the viſible ſigns in Baptiſm and the Lord's Supper are: and therefore Abſolution is no ſuch Sacrament as Baptiſm and the Communion are. And though the ordering of miniſters hath this viſible ſign and promiſe; yet it lacks the promiſe of remiſſion of ſin, as all other Sacraments beſides the two above named do. Therefore neither it, nor any other Sacrament elſe, be ſuch Sacraments as Baptiſm and the Communion are. But in a general acception, the name of a Sacrament may be attributed to any thing, whereby an holy thing is ſignified. In which underſtanding of the word, the ancient writers have given this name, not only to the other five, commonly of late years taken and uſed for ſupplying the number of the ſeven Sacraments; but alſo to divers and ſundry other ceremonies, as to oil, waſhing of feet, and ſuch like; not meaning thereby to repute them as Sacraments, in the ſame ſignification that the two forenamed Sacraments are. And therefore St. Auguſtine, weighing the true ſignification and exact meaning of the word, writing to Januarius, and alſo in the third Book of Chriſtian Doctrine, affirmeth, that the Sacraments of the Chriſtians, as they are moſt excellent in ſignification, ſo are they moſt few in number; and in both places maketh mention expreſsly of two, the Sacrament of Baptiſm, and the Supper of the Lord. And although there are retained by the order of the church of England, beſides theſe two, certain other rites and ceremonies about the inſtitution of miniſters in the church, Matrimony, Confirmation of Children, by examining them of their knowledge in the Articles of the faith, and joining thereto the prayers of the church for them, and likewiſe

Dionyſius, Bernard. de Cœna Domini, et Abſolut. Pedum.

likewiſe for the Viſitation of the Sick; yet no man ought to take theſe for Sacraments, in ſuch ſignification and meaning as the Sacraments of Baptiſm and the Lord's Supper are: but either for godly ſtates of life, neceſſary in Chriſt's church, and therefore worthy to be ſet forth by public action and ſolemnity, by the miniſtry of the church, or elſe judged to be ſuch ordinances as may make for the inſtruction, comfort, and edification of Chriſt's church.

Now, underſtanding ſufficiently what Prayer is, and what a Sacrament is alſo; and how many ſorts of Prayers there be, and how many Sacraments of our Saviour Chriſt's inſtitution; let us ſee whether the Scriptures and the examples of the primitive church will allow any vocal Prayer, that is, when the mouth uttereth the petitions with voice, or any manner of Sacrament, or other public and common rite or action, pertaining to the profit and edifying of the unlearned, to be miniſtered in a tongue unknown, or not underſtood of the miniſter or people: yea, and whether any perſon may privately uſe any vocal Prayer in a language that he himſelf underſtandeth not. To this queſtion we muſt anſwer, No. And firſt of common Prayer and adminiſtration of Sacraments. Although reaſon, if it might rule, would ſoon perſuade us to have our common Prayer and adminiſtration of Sacraments in a known tongue, both for that to pray commonly, is for a multitude to aſk one and the ſelf-ſame thing with one voice, and one conſent of mind; and to adminiſter a Sacrament is, by the outward word and element to preach to the receiver the inward and inviſible grace of God; and alſo for that both theſe exerciſes were firſt inſtituted, and are ſtill continued, to the end that the congregation of Chriſt might from time to time be put in remembrance of their unity in Chriſt, and that, as members all of one body, they ought, both in prayers and otherwiſe, to ſeek and deſire one another's commodity, and not their own without others': yet ſhall we not need to flee to reaſons and proofs in this matter, ſith we have both the plain and manifeſt words of the Scripture, and alſo the conſent of the moſt learned and ancient writers, to commend the prayers of the congregation in
1 Cor. xiv. a tongue known. Firſt, Paul to the Corinthians ſaith, *Let all things be done to edifying.* Which cannot be, unleſs common Prayers and adminiſtration of Sacraments be in a tongue known to the people. For where the prayers ſpoken by the miniſter, and the words in the adminiſtration

adminiſtration of the Sacraments, be not underſtood of them that be preſent, they cannot thereby be edified. For, as, when the trumpet that is blown in the field giveth an uncertain ſound, no man is thereby ſtirred up to prepare himſelf to the fight; and as, when an inſtrument of muſic maketh no diſtinct ſound, no man can tell what is pipèd: even ſo, when Prayers and adminiſtration of Sacraments ſhall be in a tongue unknown to the hearers, which of them ſhall be thereby ſtirred up to lift up his mind to God, and to beg with the miniſter at God's hand thoſe things which in the words of his prayers the miniſter aſketh? or who ſhall in the miniſtration of the Sacraments underſtand what inviſible grace is to be craved of the hearer, to be wrought in the inward man? Truly no man at all. For, ſaith St. Paul, *He that ſpeaketh in a tongue unknown, ſhall be to the hearer an alien,* which in a Chriſtian congregation is a great abſurdity.

For we are not ſtrangers one to another, but we are citizens of the ſaints, and of the houſehold of God, yea, and members of one body. And therefore whilſt our miniſter is in rehearſing the prayer that is made in the name of us all, we muſt give diligent ear to the words ſpoken by him, and in heart beg at God's hand thoſe things that he beggeth in words. And to ſignify that we do ſo, we ſay *Amen* at the end of the prayer that he maketh in the name of us all. And this thing can we not do for edification, unleſs we underſtand what is ſpoken. Therefore it is required of neceſſity, that the common Prayer be had in a tongue that the hearers do underſtand. If ever it had been tolerable to uſe ſtrange tongues in the congregation, the ſame might have been in the time of Paul and the other Apoſtles, when they were miraculouſly endued with the gift of tongues. For it might then have perſuaded ſome to embrace the Goſpel, when they had heard men that were Hebrews born, and unlearned, ſpeak the Greek, the Latin, and other languages. But Paul thought it not tolerable then: and ſhall we uſe it now, when no man cometh by the knowledge of tongues, otherwiſe than by diligent and earneſt ſtudy? God forbid. For we ſhould by that means bring all our church exerciſes to frivolous ſuperſtition, and make them altogether unfruitful. Luke writeth, that when Peter and John were diſcharged by the princes and high-prieſts of Jeruſalem, they came to their fellows, and told them all that the princes of the prieſts and elders had ſpoken to them. *Which when they heard, they lifted up their voice together to God with one*

Epheſ. ii. 1 Cor. x. and xii.

Acts iv.

one aſſent, and ſaid, Lord, thou art he that haſt made heaven and earth, the ſea, and all things that are in them, &c. Thus could they not have done, if they had prayed in a ſtrange tongue, that they had not underſtood. And no doubt of it, they did not all ſpeak with ſeveral voices, but ſome one of them ſpake in the name of them all, and the reſt, giving diligent ear to his words, conſented thereunto, and therefore it is ſaid, that *they lifted up their voice together.* St. Luke ſaith not, their voices, as many; but their voice, as one. That one voice therefore was in ſuch language as they all underſtood, otherwiſe they could not have lifted it up with the conſent of their hearts: for no man can give conſent of the thing that he knoweth not. As touching the times before the coming of Chriſt, there was never man yet that would affirm, that either the people of God, or other, had their Prayers or adminiſtrations of Sacraments, or Sacrifices, in a tongue that they themſelves underſtood not. As for the time ſince Chriſt, till that uſurped power of Rome began to ſpread itſelf, and to inforce all the nations of Europe to have the Romiſh language in admiration, it appeareth, by the conſent of the moſt ancient and learned writers, that there was no ſtrange or unknown tongue uſed in the congregations of Chriſtians.

Juſtinus Apol. 2. Juſtinus Martyr, who lived about one hundred and ſixty years after Chriſt, ſaith thus of the adminiſtration of the Lord's Supper in his time: "Upon the Sunday aſſemblies are made, both of them that dwell in cities, and of them that dwell in the country alſo. Amongſt whom, as much as may be, the writings of the Apoſtles and Prophets are read. Afterwards, when the reader doth ceaſe, the chief miniſter maketh an exhortation, exhorting them to follow ſo honeſt things. After this, we riſe all together, and offer prayers; which being ended, as we have ſaid, bread and wine, and water, are brought forth: then the head miniſter offereth prayers and thankſgiving with all his power, and the people anſwer, *Amen.*" Theſe words, with their circumſtances, being duly conſidered, do declare plainly, that not only the Scriptures were read in a known tongue, but alſo that Prayer was made in the ſame, in the congregation of Juſtin's time. Baſilius Magnus and Johannes Chryſoſtomus did in their time preſcribe public orders of public adminiſtration, which they call Liturgies; and in them they appointed the people to anſwer to the prayers of the miniſter ſometime, *Amen,* ſometime, *Lord have mercy upon us,* ſometime, *And with*

with thy ſpirit, and, *We have our hearts lifted up unto the Lord, &c.* Which anſwers the people could not have made in due time, if the prayers had not been in a tongue that they underſtood. The ſame Baſil, writing to the clergy of Neocæſarea, ſaith thus of his uſage in common Prayer, appointing one to begin the ſong, the reſt follow: and ſo with divers ſongs and prayers paſſing over the night, at the dawning of the day all together (even as it were with one mouth and one heart) they ſing unto the Lord a ſong of confeſſion, every man framing unto himſelf meet words of repentance. In another place he ſaith, "If the ſea be fair, how is not the aſſembly of the congregation much more fair, in which a joined ſound of men, women, and children, (as it were of the waves beating on the ſhore,) is ſent forth in our prayers unto our God?" Mark his words: "A joined ſound (ſaith he) of men, women, and children:" which cannot be, unleſs they all underſtand the tongue wherein the prayer is ſaid. And Chryſoſtom upon the words of Paul ſaith, So ſoon as the people hear theſe words, *World without end*, they all do forthwith anſwer, *Amen*. This could they not do, unleſs they underſtood the word ſpoken by the prieſt. Dionyſius ſaith, that hymns were ſaid of the whole multitude of people in the adminiſtration of the Communion. Cyprian ſaith, the prieſt doth prepare the minds of the brethren with a preface before the prayer, ſaying, *Lift up your hearts;* that whilſt the people doth anſwer, *We have our hearts lifted up to the Lord*, they be admoniſhed that they ought to think on none other thing than the Lord. St. Ambroſe writing upon the words of St. Paul ſaith, This is it that he ſaith, becauſe he, which ſpeaketh in an unknown tongue, ſpeaketh to God, for he knoweth all things: but men know not, and therefore there is no profit of this thing. And again upon theſe words: "If thou bleſs, or give thanks with the ſpirit, how ſhall he that occupieth the room of the unlearned ſay, *Amen*, at thy giving of thanks, ſeeing he underſtandeth not what thou ſayeſt?" That is, ſaith Ambroſe, if thou ſpeak the praiſe of God in a tongue unknown to the hearers. For the unlearned hearing that which he underſtandeth not, knoweth not the end of the prayer, and anſwereth not, *Amen:* which word is as much to ſay, as truth, that the bleſſing or thankſgiving may be confirmed. For the confirmation of the prayer is fulfilled by them that do anſwer, *Amen*, that all things ſpoken might be confirmed in the minds of the hearers, through the teſtimony of the truth.

Epiſt. lxiii.

Baſil. Hom. iv.

1 Cor. xiv.

Dionyſ.

Cyprian. Ser. vi. de Orat. Dominica.

1 Cor. xiv.

truth. And after many weighty words, to the ſame end he ſaith, The concluſion is this, that nothing ſhould be done in the church in vain; and that this thing ought chiefly to be laboured for, that the unlearned alſo might take profit, leſt any part of the body ſhould be dark through ignorance. And leſt any man ſhould think all this to be meant of preaching, and not of prayer, he taketh occaſion of theſe words of St. Paul, *If there be not an interpreter, let him keep ſilence in the church*, to ſay as followeth: Let him pray ſecretly, or ſpeak to God, who heareth all things that be dumb: for in the church muſt he ſpeak that may profit all perſons. St. Hierom, writing upon theſe words
1 Cor. xiv. of St. Paul, *How ſhall he that ſupplieth the place of the unlearned, &c.* ſaith, It is the layman, whom Paul underſtandeth here to be in the place of the ignorant man, which hath no eccleſiaſtical office: *How ſhall he anſwer Amen to the prayer that he underſtandeth not?* And a little after, upon theſe words of St. Paul, *For if I ſhould pray in a tongue, &c.* he ſaith thus; This is Paul's meaning: If any man ſpeak in ſtrange and unknown tongues, his mind is made unfruitful, not to himſelf, but to the hearer: for whatſoever is ſpoken, he knoweth it not. St.
Pſal. xviii. Auguſtine, writing upon the eighteenth Pſalm, ſaith, What this ſhould be, we ought to underſtand, that we may ſing with reaſon of man, and not with chattering of birds. For owls, popinjays, ravens, pies, and other ſuch like birds, are taught by men to prate they know not what: but to ſing with underſtanding is given by God's holy will to the nature of man. Again, the ſame Auguſtine
De Magiſt. ſaith, There needeth no ſpeech when we pray, ſaving perhaps, as the prieſts do, for to declare their meaning, not that God, but that men may hear them. And ſo being put in remembrance by conſenting with the prieſt, they may hang upon God. Thus are we taught, both by the Scriptures and ancient doctors, that, in the adminiſtration of common Prayer and Sacraments, no tongue unknown to the hearers ought to be uſed. So that for the ſatisfying of a Chriſtian man's conſcience we need to ſpend no more time in this matter. But yet to ſtop the mouths of the adverſaries, which ſtay themſelves much upon general decrees, it ſhall be good to add to theſe teſtimonies of Scriptures and doctors, one Conſtitution, made by Juſtinian the emperor, who lived five hundred twenty and ſeven years after Chriſt, and was emperor of Rome. The Conſtitu-
Novel. Conſtit. 23. tion is this: "We command that all biſhops and prieſts do celebrate the holy oblation, and the prayers uſed in holy

holy baptiſm; not ſpeaking low, but with a clear or loud voice, which may be heard of the people, that thereby the mind of the hearers may be ſtirred up with great devotion; in uttering the prayers of the Lord God; for ſo the holy Apoſtle teacheth; in his firſt Epiſtle to the Corinthians, ſaying, *Truly, if thou only bleſs or give thanks in ſpirit, how doth he, that occupieth the place of the unlearned, ſay Amen at thy giving of thanks unto God? for he underſtandeth not what thou ſayeſt. Thou verily giveſt thanks well; but the other is not edified.* And again, in the Epiſtle to the Romans, he ſaith, *With the heart a man believeth unto righteouſneſs, and with the mouth confeſſion is made unto ſalvation.* Therefore for theſe cauſes it is convenient, that, among other prayers, thoſe things alſo, which are ſpoken in the holy oblation, be uttered and ſpoken of the moſt religious biſhops and prieſts, unto our Lord Jeſus Chriſt our God, with the Father and the Holy Ghoſt, with a loud voice. And let the moſt religious prieſts know this, that if they neglect any of theſe things, that they ſhall give an account for them in the dreadful judgment of the great God, and our Saviour Jeſus Chriſt. Neither will we, when we know it, reſt and leave it unrevenged."

This emperor, as Sabellicus writeth, favoured the Biſhop of Rome; and yet we ſee how plain a decree he maketh, for praying and adminiſtering of Sacraments in a known tongue, that the devotion of the hearers might be ſtirred up by knowledge, contrary to the judgment of them that would have ignorance to make devotion. He maketh it alſo a matter of damnation to do theſe things in a tongue that the hearers underſtand not. Let us therefore conclude, with God, and all good men's aſſent, that no common Prayer, or Sacraments, ought to be miniſtered in a tongue that is not underſtood of the hearers. Now a word or two of private Prayer in an unknown tongue. We took in hand, where we began to ſpeak of this matter, not only to prove that no common Prayer, or adminiſtration of Sacraments, ought to be in a tongue unknown to the hearers, but alſo that no perſon ought to pray privately in that tongue that he himſelf underſtandeth not. Which thing ſhall not be hard to prove, if we forget not what Prayer is. For if Prayer be that devotion of the mind, which enforceth the heart to lift up itſelf to God, how ſhould it be ſaid, that that perſon prayeth, that underſtandeth not the words that his tongue ſpeaketh in Prayer? Yea, how can it be ſaid that he ſpeaketh? For to ſpeak is, by voice to utter the thought

of the mind. And the voice that a man uttereth in ſpeaking is nothing elſe but the meſſenger of the mind, to bring abroad the knowledge of that which otherwiſe lieth ſecret in the heart, and cannot be known; according
1 Cor. ii. to that which St. Paul writeth: *What man,* ſaith he, *knoweth the things that appertain to man, ſaving only the ſpirit of man, which is in man?* He, therefore, that doth not underſtand the voices that his tongue doth utter, cannot próperly be ſaid to ſpeak, but rather to counterfeit, as parrots, and ſuch other birds, uſe to counterfeit men's voices. No man, therefore, that feareth to provoke the wrath of God againſt himſelf, will be ſo bold to ſpeak of God unadviſedly, without regard of reverent underſtanding, in his preſence, but he will prepare his heart before he preſume to ſpeak unto God. And therefore in our common Prayer the miniſter doth oftentimes ſay, *Let us pray,* meaning thereby to admoniſh the people, that they ſhould prepare their ears to hear what he ſhould crave at God's hand, and their hearts to conſent to the ſame, and their tongues to ſay *Amen* at the end thereof. On this ſort did the Prophet David prepare his heart, when he ſaid,
Pſal. lvii. *My heart is ready, O God, my heart is ready; I will ſing, and declare a pſalm.* The Jews alſo, when in the time of Judith they did with all their heart pray God to viſit his people of Iſrael, had ſo prepared their hearts before they began to pray. After this ſort had Manaſſes prepared his
2 Chron. xxxiii. heart before he prayed, and ſaid, *And now, O Lord, do I bow the knees of my heart, aſking of thee part of thy merciful kindneſs.* When the heart is thus prepared, the voice uttered from the heart is harmonious in the ears of God: otherwiſe he regardeth it not to accept it. But foraſmuch as the perſon, that ſo babbleth his words without ſenſe in the preſence of God, ſheweth himſelf not to regard the majeſty of him that he ſpeaketh to; he taketh him as a contemner of his Almighty Majeſty, and giveth him his reward among hypocrites, which make an outward ſhew of holineſs, but their hearts are full of abominable thoughts, even in the time of their prayers. For it is the heart that the Lord looketh upon, as it is written
1 Sam. xvi. in the hiſtory of Kings. If we therefore will that our prayers be not abominable before God, let us ſo prepare our hearts before we pray, and ſo underſtand the things that we aſk when we pray, that both our hearts and voices may together ſound in the ears of God's Majeſty; and then we ſhall not fail to receive at his hand the things that we aſk, as good men which have been before

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us did, and ſo have from time to time received that which, for their ſouls' health, they did at any time deſire. St. Auguſtine ſeemeth to bear in this matter; for he ſaith thus of them, which being brought up in grammar and rhetoric, are converted to Chriſt, and ſo muſt be inſtructed in Chriſtian religion: "Let them know alſo (ſaith he) that it is not the voice, but the affection of the mind, that cometh to the ears of God." And ſo ſhall it come to paſs, that if haply they ſhall mark that ſome biſhops or miniſters in the church do call upon God, either with barbarous words, or with words diſordered, or that they underſtand not, or do diſorderly divide the words that they pronounce, they ſhall not laugh them to ſcorn. Hitherto he ſeemeth to bear with praying in an unknown tongue. But in the next ſentence he openeth his mind thus: Not for that theſe things ought not to be amended, that the people may ſay *Amen* to that which they do plainly underſtand. But yet theſe things muſt be godly borne withal of theſe catechiſts or inſtructors of the faith, that they may learn, that as in the common place, where matters are pleaded, the goodneſs of an oration conſiſteth in ſound, ſo in the church it conſiſteth in devotion. So that he alloweth not the praying in a tongue not underſtood of him that prayeth: but he inſtructeth the ſkilful orator to bear with the rude tongue of the devout ſimple miniſter. To conclude: If the lack of underſtanding the words that are ſpoken in the congregation do make them unfruitful to the hearers, how ſhould not the ſame make the words read unfruitful to the reader? The merciful goodneſs of God grant us his grace to call upon him as we ought to do, to his glory and our endleſs felicity; which we ſhall do, if we humble ourſelves in his ſight, and in all our prayers, both common and private, have our minds fully fixed upon him. *For the prayer of them that humble themſelves ſhall pierce through the clouds, and till it draw nigh unto God, it will not be anſwered; and till the Moſt High do regard it, it will not depart. And the Lord will not be ſlack, but he will deliver the juſt, and execute judgment.* To him therefore be all honour and glory, for ever and ever. *Amen.*

De Catechizandis rudibus.

Eccluſ. xxxv.

AN

INFORMATION

For them which take Offence at certain Places of the holy Scripture.

THE FIRST PART.

THE great utility and profit, that Chriſtian men and women may take, if they will, by hearing and reading the holy Scriptures, (dearly beloved,) no heart can ſufficiently conceive, much leſs is any tongue able with words to expreſs. Wherefore Satan, our enemy, ſeeing the Scriptures to be the very mean and right way to bring the people to the true knowledge of God, and that Chriſtian religion is greatly furthered by diligent hearing and reading of them, he alſo perceiving what an hindrance and let they be to him and his kingdom, doth what he can to drive the reading of them out of God's church. And for that end he hath always ſtirred up, in one place or other, cruel tyrants, ſharp perſecutors, and extreme enemies unto God and his infallible truth, to pull with violence the holy Bibles out of the people's hands, and have moſt ſpitefully deſtroyed and conſumed the ſame to aſhes in the fire, pretending, moſt untruly, that the much hearing and reading of God's word is an occaſion of hereſy and carnal liberty, and the overthrow of all good order in all well-ordered commonweals. If to know God aright be an occaſion of evil, then muſt we needs grant, that the hearing and reading of the holy Scriptures is the cauſe of hereſy, carnal liberty, and the ſubver-

ſubverſion of all good orders. But the knowledge of God and of ourſelves is ſo far from being an occaſion of evil, that it is the readieſt, yea, the only mean to bridle carnal liberty, and to kill all our fleſhly affections. And the ordinary way to attain this knowledge is, with diligence to hear and read the holy Scriptures. *For the whole Scriptures*, ſaith St. Paul, *were given by the inſpiration of God.* And ſhall we Chriſtian men think to learn the knowledge of God and of ourſelves in any earthly man's work or writing, ſooner or better than in the holy Scriptures, written by the inſpiration of the Holy Ghoſt? *The Scriptures were not brought unto us by the will of man: but holy men of God,* as witneſſeth St. Peter, *ſpake as they were moved by the holy Spirit of God.* The Holy Ghoſt is the ſchoolmaſter of truth, which leadeth his ſcholars, as our Saviour Chriſt ſaith of him, into all truth. And whoſo is not led and taught by this ſchoolmaſter, cannot but fall into deep error, how godly ſoever his pretence is, what knowledge and learning ſoever he hath of all other works and writings, or how fair ſoever a ſhew or face of truth he hath in the eſtimation and judgment of the world. If ſome man will ſay, I would have a true pattern and a perfect deſcription of an upright life, approved in the ſight of God; can we find, think ye, any better, or any ſuch again, as Chriſt Jeſus is, and his doctrine? whoſe virtuous converſation and godly life the Scripture ſo lively painteth and ſetteth forth before our eyes; that we, beholding that pattern, might ſhape and frame our lives, as nigh as may be, agreeable to the perfection of the ſame. *Follow you me*, ſaith St. Paul, *as I follow Chriſt.* And St. John in his Epiſtle ſaith, *Whoſo abideth in Chriſt muſt walk even ſo as he walked before him.* And where ſhall we learn the order of Chriſt's life, but in the Scripture? Another would have a medicine to heal all diſeaſes and maladies of the mind. Can this be found or gotten otherwhere than out of God's own book, his ſacred Scriptures? Chriſt taught ſo much, when he ſaid to the obſtinate Jews, *Search the Scriptures, for in them ye think to have eternal life.* If the Scriptures contain in them everlaſting life, it muſt needs follow, that they have alſo preſent remedy againſt all that is an hindrance and let unto eternal life. If we deſire the knowledge of heavenly wiſdom, why had we rather learn the ſame of man than of God himſelf, *who*, as St. James ſaith, *is the giver of wiſdom?* Yea, why will we not learn it at Chriſt's own mouth, who, promiſing to be preſent with his

2 Tim. iii.

2 Pet. i.

John xvi.

1 Cor. xi.

1 John. ii.

John v.

James i.

Mat. xxviii.

his church till the world's end, doth perform his promiſe in that he is not only with us by his grace and tende pity; but alſo in this, that he ſpeaketh preſently unto us in the holy Scriptures, to the great and endleſs comfort of all them that have any feeling of God at all in them? Yea, he ſpeaketh now in the Scriptures more profitably to us, than he did by word of mouth to the carnal Jews, when he lived with them here upon earth. For they (I mean the Jews) could neither hear nor ſee thoſe things which we may now both hear and ſee, if we will bring with us thoſe ears and eyes that Chriſt is heard and ſeen with; that is, diligence to hear and read his holy Scriptures, and true faith to believe his moſt comfortable promiſes. If one could ſhew but the print of Chriſt's foot, a great number, I think, would fall down and worſhip it: but to the holy Scriptures, where we may ſee daily, if we will, I will not ſay the print of his feet only, but the whole ſhape and lively image of him, alas! we give little reverence, or none at all.

If any could let us ſee Chriſt's coat, a ſort of us would make hard ſhift except we might come nigh to gaze upon it, yea, and kiſs it too. And yet all the clothes that ever he did wear can nothing ſo truly nor ſo lively expreſs him unto us, as do the Scriptures. Chriſt's images, made in wood, ſtone, or metal, ſome men, for the love they bear to Chriſt, do garniſh and beautify the ſame with pearl, gold, and precious ſtone. And ſhould we not, good brethren, much rather embrace and reverence God's holy books, the ſacred Bible, which do repreſent Chriſt unto us more truly than can any image? The image can but expreſs the form or ſhape of his body, if it can do ſo much: but the Scriptures do in ſuch ſort ſet forth Chriſt, that we may ſee both God and man; we may ſee him, I ſay, ſpeaking unto us, healing our infirmities, dying for our ſins, riſing from death for our juſtification. And, to be ſhort, we may in the Scriptures ſo perfectly ſee whole Chriſt with the eye of faith, as we, lacking faith, could not with theſe bodily eyes ſee him, though he ſtood now preſent here before us. Let every man, woman, and child, therefore, with all their heart thirſt and deſire God's holy Scriptures, love them, embrace them, have their delight and pleaſure in hearing and reading them, ſo as at length we may be transformed and changed into them. For the holy Scriptures are God's treaſure-houſe, wherein are found all things needful for us to ſee, to hear, to learn, and to believe, neceſſary for the attaining

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of eternal life. Thus much is ſpoken, only to give you a taſte of ſome of the commodities, which ye may take by hearing and reading the holy Scriptures; for, as I ſaid in the beginning, no tongue is able to declare and utter all. And although it is more clear than the noon day, that to be ignorant of the Scriptures is the cauſe of error, as Chriſt ſaith to the Sadducees, *Ye err, not knowing the Scriptures;* and that error doth hold back and pluck men away from the knowledge of God; and, as St. Jerome ſaith, Not to know the Scriptures is to be ignorant of Chriſt: yet this notwithſtanding, ſome there be that think it not meet for all ſorts of men to read the Scriptures, becauſe they are, as they think, in ſundry places ſtumbling-blocks to the unlearned. Firſt, for that the phraſe of the Scriptures is ſometime ſo homely, groſs, and plain, that it offendeth the fine and delicate wits of ſome courtiers. Furthermore, for that the Scripture alſo reporteth, even of them that have their commendation to be the children of God, that they did divers acts, whereof ſome are contrary to the law of nature, ſome repugnant to the law written, and other ſome ſeem to fight manifeſtly againſt public honeſty. All which things, ſay they, are unto the ſimple an occaſion of great offence, and cauſe many to think evil of the Scriptures, and to diſcredit their authority. Some are offended at the hearing and reading of the diverſity of the rites and ceremonies of the ſacrifices and oblations of the Law. And ſome worldly witted men think it a great decay to the quiet and prudent governing of their commonweals, to give ear to the ſimple and plain rules and precepts of our Saviour Chriſt in his Goſpel, as being offended that a man ſhould be ready to turn his right ear to him that ſtruck him on the left; and to him which would take away his coat, to offer him alſo his cloak; with ſuch other ſayings of perfection in Chriſt's meaning. For carnal reaſon, being alway an enemy to God, and not perceiving the things of God's Spirit, doth abhor ſuch precepts, which yet rightly underſtood infringeth no judicial policies, nor Chriſtian men's governments. And ſome there be, which hearing the Scriptures do bid us to live without carefulneſs, without ſtudy or forecaſting, do deride the ſimplicity of them. Therefore, to remove and put away occaſions of offence, ſo much as may be, I will anſwer orderly to theſe objections. Firſt, I ſhall rehearſe ſome of thoſe places that men are offended at, for the homelineſs and groſſneſs of ſpeech, and Matt. xxii.

will shew the meaning of them. In the Book of Deuteronomy it is written, that *Almighty God made a law, if a man died without issue, his brother, or next kinsman, should marry his widow, and the child that was first born between them should be called his child that was dead, that the dead man's name might not be put out in Israel: and if the brother, or next kinsman, would not marry the widow, then she before the magistrates of the city should pull off his shoe, and spit in his face, saying, So be it done to that man that will not build his brother's house.* Here, dearly beloved, the pulling off his shoe, and spitting in his face, were ceremonies, to signify unto all the people of that city, that the woman was not now in fault that God's law in that point was broken; but the whole shame and blame thereof did now redound to that man, which openly before the magistrates refused to marry her. And it was not a reproach to him alone, but to all his posterity also: for they were called ever after, *The house of him whose shoe is pulled off.* Another place out of the Psalms: *I will break,* saith David, *the horns of the ungodly, and the horns of the righteous shall be exalted.* By an horn, in the Scripture, is understood power, might, strength, and sometime rule and government. The Prophet then saying, *I will break the horns of the ungodly,* meaneth, that all the power, strength, and might of God's enemies shall not only be weakened and made feeble, but shall at length also be clean broken and destroyed, though for a time, for the better trial of his people, God suffereth the enemies to prevail and have the upper hand. In the hundred and thirty-second Psalm, it is said, *I will make David's horn to flourish.* Here David's horn signifieth his kingdom. Almighty God therefore, by this manner of speaking, promiseth to give David victory over all his enemies, and to stablish him in his kingdom, spite of all his enemies. And in the fixtieth Psalm it is written, *Moab is my washpot, and over Edom will I cast out my shoe,* &c. In that place the Prophet sheweth how graciously God hath dealt with his people, the children of Israel, giving them great victories upon their enemies on every side. For the Moabites and Idumeans being two great nations, proud people, stout and mighty, God brought them under, and made them servants to the Israelites; servants, I say, to stoop down, to pull off their shoes, and wash their feet. Then, *Moab is my washpot, and over Edom will I cast out my shoe,* is, as if he had said, The Moabites and the Idumeans, for all

Psal. lxxv.

Ps. cxxxii.

Ps. lx.

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their ſtoutneſs againſt us in the wilderneſs, are now made our ſubjects, our ſervants, yea, underlings to pull off our ſhoes, and waſh our feet. Now I pray you, what uncomely manner of ſpeech is this, ſo uſed in common phraſe among the Hebrews? It is a ſhame that Chriſtian men ſhould be ſo light-headed, to toy, as ruffians do, with ſuch manner of ſpeeches, uttered in good grave ſignification by the Holy Ghoſt. More reaſonable it were for vain men to learn to reverence the form of God's words, than to ſport at them to their damnation. Some again are offended to hear that the godly fathers had many wives and concubines, although, after the phraſe of the Scripture, a concubine is an honeſt name; for every concubine is a lawful wife, but every wife is not a concubine. And, that ye may the better underſtand this to be true, ye ſhall note that it was permitted to the fathers of the Old Teſtament to have at one time more wives than one; for what purpoſe ye ſhall afterward hear. Of which wives, ſome were free-women born, ſome were bond-women and ſervants. She that was free born had a prerogative above thoſe that were ſervants and bond-women. The free-born woman was by marriage made the ruler of the houſe under her huſband, and is called the mother of the houſehold, the miſtreſs or the dame of the houſe, after our manner of ſpeaking, and had by her marriage an intereſt, a right, and an ownerſhip of his goods, unto whom ſhe was married. Other ſervants and bond-women were given by the owners of them, as the manner was then, I will not ſay always, but for the moſt part, unto their daughters at the day of their marriage, to be handmaidens unto them. After ſuch a ſort did Pharaoh, king of Egypt, give unto Sarah, Abraham's wife, Hagar, the Egyptian, to be her maid; ſo did Laban give unto his daughter Leah, at the day of her marriage, Zilpah, to be her handmaid. And to his other daughter, Rachel, he gave another bondmaid, named Bilhah. And the wives, that were the owners of their handmaidens, gave them in marriage to their huſbands, upon divers occaſions. Sarah gave her maid Hagar in marriage to Abraham; Leah gave, in like manner, her maid Zilpah to her huſband Jacob. So did Rachel, his other wife, give him Bilhah, her maid, ſaying unto him, *Go in unto her, and ſhe ſhall bear upon my knees:* which is as if ſhe had ſaid, Take her to wife, and the children that ſhe ſhall bear will I take upon my lap, and make of them as if they were mine own. Theſe handmaidens or bond-

Gen. xxix.

Gen. xvi.

Gen. xxx.

women,

women, although by marriage they were made wives, yet they had not this prerogative, to rule in the houſe, but were ſtill underlings, and in ſubjection to their maſters, and were never called mothers of the houſehold, miſtreſſes, or dames of the houſe, but are called ſometimes wives, ſometimes concubines. The plurality of wives was by a ſpecial prerogative ſuffered to the fathers of the Old Teſtament, not for ſatisfying their carnal and fleſhly luſts, but to have many children; becauſe every one of them hoped, and begged ofttimes of God in their prayers, that that bleſſed ſeed, which God promiſed ſhould come into the world to break the ſerpent's head, might come and be born of his ſtock and kindred.

Now of thoſe which take occaſion of carnality and evil life, by hearing and reading in God's book, what God hath ſuffered, even in thoſe men whoſe commendation is praiſed in the Scripture: as that Noah, whom St.
2 Pet. ii. Peter calleth the eighth preacher of righteouſneſs, was
Gen. ix. ſo drunk with wine, that in his ſleep he uncovered his own privities. The juſt man, Lot, was in like manner
Gen. xix. drunken, and in his drunkenneſs lay with his own daughters, contrary to the law of nature. Abraham, whoſe faith was ſo great, that for the ſame he deſerved to be
Gen. xvii. called of God's own mouth, *a father of many nations,*
Rom. iv. *the father of all believers,* beſides with Sarah his wife,
Gen. xvi. had alſo carnal company with Hagar, Sarah's handmaid.
Gen. xxix. The patriarch Jacob had to his wives two ſiſters at one time. The Prophet David, and king Solomon his ſon, had many wives and concubines, &c. Which things we ſee plainly to be forbidden us by the law of God, and are now repugnant to all public honeſty. Theſe and ſuch like in God's book, good people, are not written that we ſhould or may do the like, following their examples, or that we ought to think that God did allow every of theſe things in thoſe men: but we ought rather to believe and to judge that Noah in his drunkenneſs offended God highly. Lot, lying with his daughters, committed horrible inceſt. We ought then to learn by them this profitable leſſon, that if ſo godly men as they were, which otherwiſe felt inwardly God's holy Spirit inflaming their hearts with the fear and love of God, could not by their own ſtrength keep themſelves from committing horrible ſin, but did ſo grievouſly fall, that without God's great mercy they had periſhed everlaſtingly; how much more ought we then, miſerable wretches, which have no feeling of God within us at all,

all, continually to fear, not only that we may fall as they did, but alſo be overcome and drowned in ſin, which they were not; and ſo, by conſidering their fall, take the better occaſion to acknowledge our own infirmity and weakneſs, and therefore more earneſtly to call unto Almighty God with hearty prayer inceſſantly, for his grace to ſtrengthen us, and to defend us from all evil. And though through infirmity we chance at any time to fall, yet we may, by hearty repentance, and true faith, ſpeedily riſe again, and not ſleep and continue in ſin, as the wicked doth.

Thus, good people, ſhould we underſtand ſuch matters expreſſed in the divine Scriptures, that this holy table of God's Word be not turned to us to be a ſnare, a trap, and a ſtumbling-ſtone, to take hurt by the abuſe of our underſtanding: but let us eſteem them in ſuch a reverent humility, that we may find our neceſſary food therein, to ſtrengthen us, to comfort us, to inſtruct us, as God of his great mercy hath appointed them, in all neceſſary works, ſo that we may be perfect before him in the whole courſe of our life: which he grant us, who hath redeemed us, our Lord and Saviour Jeſus Chriſt: to whom with the Father and the Holy Ghoſt be all honour and glory for evermore. *Amen.*

The Second Part of the Information for them which take Offence at certain Places of the holy Scripture.

YE have heard, good people, in the Homily laſt read unto you, the great commodity of holy Scriptures; ye have heard how ignorant men, void of godly underſtanding, ſeek quarrels to diſcredit them: ſome of their reaſons have ye heard anſwered. Now we will proceed, and ſpeak of ſuch politic wiſe men, which be offended, for that Chriſt's precepts ſhould ſeem to deſtroy all order in governance, as they do allege for example, ſuch as theſe be; *If any man ſtrike thee on the right cheek, turn the other unto him alſo. If any man will contend to take thy coat from thee, let him have cloak and all. Let not thy left hand know what thy right hand doth. If thine eye, thine hand, or thy foot offend thee, pull out thine eye, cut off thine hand, or thy foot, and caſt it from thee. If thine enemy,* ſaith St. Paul, *be an hungered, give him meat; if he be thirſty, give him drink: ſo doing, thou ſhalt heap hot*

Matt. v. Matt. vi. Matt. xviii. Rom. xii.

hot burning coals upon his head. Theſe ſentences, good people, unto a natural man ſeem mere abſurdities, contrary to all reaſon. *For a natural man,* as St. Paul ſaith, *underſtandeth not the things that belong to God; neither can he, ſo long as old Adam dwelleth in him.* Chriſt therefore meaneth, that he would have his faithful ſervants ſo far from vengeance, and reſiſting wrong, that he would rather have them ready to ſuffer another wrong, than by reſiſting to break charity, and to be out of patience. He would have our good deeds ſo far from all carnal reſpects, that he would not have our higheſt friends know of our well doing, to win a vain glory. And though our friends and kinsfolks be as dear as our right eyes and our right hands; yet, if they would pluck us from God, we ought to renounce them, and forſake them.

1 Cor. ii.

Thus if ye will be profitable hearers and readers of the holy Scriptures, ye muſt firſt deny yourſelves, and keep under your carnal ſenſes, taken by the outward words, and ſearch the inward meaning: reaſon muſt give place to God's holy Spirit; you muſt ſubmit your worldly wiſdom and judgment unto his divine wiſdom and judgment. Conſider that the Scripture, in what ſtrange form ſoever it be pronounced, is the word of the living God. Let that always come to your remembrance, which is ſo oft repeated of the prophet Eſaias, *The mouth of the Lord,* ſaith he, *hath ſpoken it; the almighty and everlaſting God, who with his only word created heaven and earth, hath decreed it; the Lord of Hoſts, whoſe ways are in the ſeas, whoſe paths are in the deep waters, that Lord and God, by whoſe word all things in heaven and in earth are created, governed, and preſerved, hath ſo provided it. The God of gods, and Lord of all lords, yea, God that is God alone, incomprehenſible, almighty, and everlaſting, he hath ſpoken it, it is his word.* It cannot therefore be but truth, which proceedeth from the God of all truth: it cannot be but wiſely and prudently commanded, what Almighty God hath deviſed, how vainly ſoever, through want of grace, we miſerable wretches do imagine and judge of his moſt holy word. The Prophet David, deſcribing an happy man, ſaith, *Bleſſed is the man that doth not walk after the counſel of the ungodly, nor ſtand in the way of ſinners, nor ſit in the ſeat of the ſcornful.* There are three ſorts of people, whoſe company the prophet would have him to flee and avoid, which ſhall be an happy man, and partaker of God's bleſſing. Firſt, *he may not walk after the counſel of the ungodly.* Secondly, *he may not ſtand*

Pſalm i.

in

in the way of ſinners. Thirdly, *he muſt not ſit in the ſeat of the ſcornful.* By theſe three ſorts of people, ungodly men, ſinners, and ſcorners, all impiety is ſignified, and fully expreſſed. By the ungodly he underſtandeth thoſe which have no regard of Almighty God, being void of all faith, whoſe hearts and minds are ſo ſet upon the world, that they ſtudy only how to accompliſh their worldly practices, their carnal imaginations, their filthy luſt and deſire, without any fear of God. The ſecond ſort he calleth ſinners; not ſuch as do fall through ignorance, or of frailneſs; for then who ſhould be found free? What man ever lived upon earth, Chriſt only excepted, but he hath ſinned? *The juſt man falleth ſeven times, and* Prov. xxiv. *riſeth again.* Though the godly do fall, yet they walk not on purpoſely in ſin, they ſtand not ſtill to continue and tarry in ſin, they ſit not down like careleſs men, without all fear of God's juſt puniſhment for ſin; but defying ſin, through God's great grace and infinite mercy, they riſe again, and fight againſt ſin. The prophet then calleth them ſinners, whoſe hearts are clean turned from God, and whoſe whole converſation of life is nothing but ſin; they delight ſo much in the ſame, that they chooſe continually to abide and dwell in ſin. The third ſort he calleth ſcorners, that is, a ſort of men, whoſe hearts are ſo ſtuffed with malice, that they are not contented to dwell in ſin, and to lead their lives in all kind of wickedneſs; but alſo they do contemn and ſcorn in other all godlineſs, true religion, all honeſty and virtue. Of the two firſt ſorts of men, I will not ſay but they may take repentance, and be converted unto God. Of the third ſort, I think I may, without danger of God's judgment, pronounce, that never any yet converted unto God by repentance, but continued ſtill in their abominable wickedneſs, heaping up to themſelves damnation, againſt the day of God's inevitable judgment. Examples of ſuch ſcorners, we read in the ſecond book of Chronicles: When the good king Hezekiah, in the beginning of his reign, had deſtroyed idolatry, purged the temple, and reformed religion in his realm, he ſent meſſengers into every city, to gather the people unto Jeruſalem, to ſolemnize the feaſt of Eaſter, in ſuch ſort as God had appointed. The poſts went from city to city, through the land of Ephraim and Manaſſes, even unto Zabulon. And what did the people, think ye? Did they laud and praiſe the name of the Lord, which had given them ſo good a king, ſo zealous a prince, to aboliſh idolatry, and to reſtore 2 Chron. xxx.

again God's true religion? No, no. The Scripture ſaith, *The people laughed them to ſcorn, and mocked the king's meſſengers.* And in the laſt chapter of the ſame book it is written, that *Almighty God, having compaſſion upon his people, ſent his meſſengers, the prophets, unto them, to call them from their abominable idolatry and wicked kind of living. But they mocked his meſſengers, they deſpiſed his words, and miſuſed his prophets, until the wrath of the Lord aroſe againſt his people, and till there was no remedy: for he gave them up into the hands of their enemies, even unto Nabuchodonoſor, king of Babylon, who ſpoiled them of their goods, burnt their city, and led them, their wives, and their children, captives unto Babylon.* The wicked people that were in the days of Noah made but a mock at the word of God, when Noah told them that God would take vengeance upon them for their ſins. The flood therefore came ſuddenly upon them, and drowned them, with the whole world. Lot preached to the Sodomites, that, except they repented, both they and their city ſhould be deſtroyed. They thought his ſayings impoſſible to be true, they ſcorned and mocked his admonition, and reputed him as an old doting fool. But when God by his holy angels had taken Lot, his wife, and two daughters from among them, he rained down fire and brimſtone from heaven, and burnt up thoſe ſcorners and mockers of his holy word. And what eſtimation had Chriſt's doctrine among the Scribes and Phariſees? What reward had he among them? The Goſpel reporteth thus; The Phariſees, which were covetous, did ſcorn him in his doctrine. O then ye ſee that worldly rich men ſcorn the doctrine of their ſalvation. The worldly wiſe men ſcorn the doctrine of Chriſt, as fooliſhneſs to their underſtanding. Theſe ſcorners have ever been, and ever ſhall be to the world's
2 Pet. iii. end. For St. Peter propheſied, *that ſuch ſcorners ſhould be in the world before the latter day.* Take heed therefore, my brethren, take heed; be ye not ſcorners of God's moſt holy word; provoke him not to pour out his wrath now upon you, as he did then upon thoſe gybers and mockers. Be not wilful murderers of your own ſouls. Turn unto God while there is yet time of mercy; ye ſhall elſe repent it in the world to come, when it ſhall be too late, for there ſhall be judgment without mercy. This might ſuffice to admoniſh us, and cauſe us henceforth to reverence God's holy Scriptures; but all men have not faith. This therefore ſhall not ſatisfy and content all men's minds: but as ſome are carnal, ſo they will ſtill continue,

and

and abuſe the Scriptures carnally, to their greater damnation. *The unlearned and unſtable*, ſaith St. Peter, *pervert the holy Scriptures to their own deſtruction. Jeſus Chriſt*, as St. Paul ſaith, *is to the Jews an offence, to the Gentiles fooliſhneſs; but to God's children, as well of the Jews as of the Gentiles, he is the power and wiſdom of God.* The holy man Simeon ſaith, that *he is ſet forth for the fall and riſing again of many in Iſrael.* As Chriſt Jeſus is a fall to the reprobate, which yet periſh through their own default; ſo is his word, yea, the whole book of God, a cauſe of damnation unto them, through their incredulity. And as he is a riſing up to none other than thoſe which are God's children by adoption; ſo is his word, yea, the whole Scripture, the power of God to ſalvation to them only that do believe it. Chriſt himſelf, the Prophets before him, the Apoſtles after him, all the true miniſters of God's holy word, yea, every word in God's book, is unto the reprobate the ſavour of death unto death.

2 Pet. iii. 1 Cor. i. Luke ii.

Chriſt Jeſus, the Prophets, the Apoſtles, and all the true miniſters of his word, yea, every jot and tittle in the holy Scripture, have been, is, and ſhall be for evermore, the ſavour of life unto eternal life, unto all thoſe whoſe hearts God hath purified by true faith. Let us earneſtly take heed that we make no jeſting-ſtock of the books of holy Scriptures. The more obſcure and dark the ſayings be to our underſtanding, the further let us think ourſelves to be from God, and his holy Spirit, who was the author of them. Let us with more reverence endeavour ourſelves to ſearch out the wiſdom hidden in the outward bark of the Scripture. If we cannot underſtand the ſenſe and the reaſon of the ſaying, yet let us not be ſcorners, jeſters, and deriders; for that is the uttermoſt token and ſhew of a reprobate, of a plain enemy to God and his wiſdom. They be not idle fables to jeſt at, which God doth ſeriouſly pronounce; and for ſerious matters let us eſteem them. And though in ſundry places of the Scriptures be ſet out divers rites and ceremonies, oblations and ſacrifices; let us not think ſtrange of them, but refer them to the times and people for whom they ſerved, although yet to learned men they be not unprofitable to be conſidered, but to be expounded as figures and ſhadows of things and perſons, afterward openly revealed in the New Teſtament. Though the rehearſal of the genealogies and pedigrees of the fathers be not to much edification of the plain ignorant people; yet is

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there nothing ſo impertinently uttered in all the whole book of the Bible, but may ſerve to ſpiritual purpoſe in ſome reſpect, to all ſuch as will beſtow their labours to ſearch out the meanings. Theſe may not be condemned, becauſe they ſerve not to our underſtanding, nor make to our edification. But let us turn our labour to underſtand, and to carry away ſuch ſentences and ſtories, as be more fit for our capacity and inſtruction.

And whereas we read in divers Pſalms how David did wiſh to the adverſaries of God ſometimes ſhame, rebuke, and confuſion; ſometime the decay of their offspring and iſſue, ſometime that they might periſh and come ſuddenly to deſtruction, as he did wiſh to the captains of the Philiſtines: *Caſt forth*, ſaith he, *thy lightning, and tear them; ſhoot out thine arrows, and conſume them*; with ſuch other manner of imprecations: yet ought we not to be offended at ſuch prayers of David, being a Prophet as he was, ſingularly beloved of God, and rapt in ſpirit, with an ardent zeal to God's glory. He ſpake them not of a private hatred, and in a ſtomach againſt their perſons: but wiſhed ſpiritually the deſtruction of ſuch corrupt errors and vices, which reigned in all deviliſh perſons ſet againſt God. He was of like mind as St. Paul was, when he did deliver Hymeneus and Alexander, with the notorious fornicator, to Satan, to their temporal confuſion, that their ſpirit might be ſaved againſt the day of the Lord. And when David did profeſs in ſome places, that he hated the wicked, yet in other places of his Pſalms he profeſſeth, that he hated them with a perfect hate, not with a malicious hate, to the hurt of the ſoul. Which perfection of ſpirit, becauſe it cannot be performed in us, ſo corrupted in affections as we be, we ought not to uſe in our private cauſes the like words in form, for that we cannot fulfil the like words in ſenſe. Let us not therefore be offended, but ſearch out the reaſon of ſuch words before we be offended, that we may the more reverently judge of ſuch ſayings, though ſtrange to our carnal underſtandings, yet to them that be ſpiritually minded, judged to be zealouſly and godly pronounced. God therefore, for his mercies' ſake, vouchſafe to purify our minds through faith in his Son Jeſus Chriſt, and to inſtil the heavenly drops of his grace into our hard ſtony hearts, to ſupple the ſame, that we be not contemners and deriders of his infallible word; but that with all humbleneſs of mind

Pſ. cxliv.

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and Chriſtian reverence, we may endeavour ourſelves to hear and to read his ſacred Scriptures, and inwardly ſo to digeſt them, as ſhall be to the comfort of our ſouls, and ſanctification of his holy name: to whom, with the Son and the Holy Ghoſt, three Perſons, and one living God, be all laud, honour, and praiſe, for ever and ever. *Amen.*

AN

HOMILY

OF

Alms-Deeds, and Mercifulneſs toward the Poor and Needy.

AMONGST the manifold duties that Almighty God requireth of his faithful ſervants the true Chriſtians, by the which he would that both his name ſhould be glorified, and the certainty of their vocation declared, there is none that is either more acceptable unto him, or more profitable for them, than are the works of mercy and pity ſhewed upon the poor, which be afflicted with any kind of miſery. And yet this notwithſtanding, ſuch is the ſlothful ſluggiſhneſs of our dull nature to that which is good and godly, that we are almoſt in nothing more negligent and leſs careful than we are therein. It is therefore a very neceſſary thing, that God's people ſhould awake their ſleepy minds, and conſider their duty on this behalf. And meet it is that all true Chriſtians ſhould deſirouſly ſeek and learn what God by his holy Word doth herein require of them: that firſt knowing their duty, (whereof many by their ſlackneſs ſeem to be very ignorant,) they may afterwards diligently endeavour to perform the ſame. By the which both the godly charitable perſons may be encouraged to go forwards and continue in their merciful deeds of alms-giving to the poor, and alſo ſuch as hitherto have either neglected or contemned it, may yet now at length, when they ſhall hear how much it appertaineth to them, adviſedly conſider it, and virtuouſly apply themſelves thereunto.

And to the intent that every one of you may the better underſtand that which is taught, and alſo eaſilier bear away, and ſo take more fruit of that ſhall be ſaid,

when

when several matters are severally handled; I mind particularly, and in this order, to speak and intreat of these points.

First, I will shew how earnestly Almighty God in his holy Word doth exact the doing of alms-deeds of us, and how acceptable they be unto him.

Secondly, How profitable it is for us to use them, and what commodity and fruit they will bring unto us.

Thirdly and lastly, I will shew out of God's Word, that whoso is liberal to the poor, and relieveth them plenteously, shall notwithstanding have sufficient for himself, and evermore be without danger of penury and scarcity.

Concerning the first, which is the acceptation and dignity, or price of alms-deeds before God: know this, that to help and succour the poor in their need and misery pleaseth God so much, that, as the holy Scripture in sundry places recordeth, nothing can be more thankfully taken or accepted of God. For first we read, that Almighty God doth account that to be given and to be bestowed upon himself, that is bestowed upon the poor: for so doth the Holy Ghost testify unto us by the Wise Man, saying, *He that hath pity upon the poor lendeth unto the Lord himself.* Prov. xix.

And Christ in the Gospel avoucheth, and as a most certain truth bindeth it with an oath, that the alms bestowed upon the poor was bestowed upon him, and so shall be reckoned at the last day. For thus he saith to the charitable alms-givers, when he sitteth as Judge in the doom, to give sentence of every man according to his deserts: *Verily I say unto you, whatsoever good and merciful deed you did upon any of the least of these my brethren, ye did the same unto me.* Matt. xxv. In relieving their hunger, ye relieved mine; in quenching their thirst, ye quenched mine; in clothing them, ye clothed me; and when ye harboured them, ye lodged me also; when ye visited them, being sick or in prison, ye visited me. For as he that receiveth a prince's embassadors, and entertaineth them well, doth honour the prince from whom those embassadors do come; so he that receiveth the poor and needy, and helpeth them in their affliction and distress, doth thereby receive and honour Christ their Master, who, as he was poor and needy himself whilst he lived here amongst us, to work the mystery of our salvation, so at his departure hence he promised in his stead to send unto us those that were poor, by whose means his absence should be supplied: and therefore that we would do unto him, we must do unto them. And for this cause doth Almighty God say unto Moses, *The land wherein you dwell shall never* Deut. xv.

never be without poor men: becauſe he would have continual trial of his people, whether they loved him or no, that in ſhewing themſelves obedient unto his will, they might certainly aſſure themſelves of his love and favour towards them, and nothing doubt, but that as his law and ordinance (wherein he commanded them that they ſhould open their hand unto their brethren that were poor and needy in the land) were accepted of them, and willingly performed; ſo he would on his part lovingly accept them, and truly perform his promiſes that he had made unto them.

The holy Apoſtles and Diſciples of Chriſt, who, by reaſon of his daily converſation, ſaw by his deeds, and heard in his doctrine, how much he tendered the poor; the godly Fathers alſo, that, were both before and ſince Chriſt, endued without doubt with the Holy Ghoſt, and moſt certainly certified of God's holy will; they both do moſt earneſtly exhort us, and in all their writings almoſt continually admoniſh us, that we would remember the poor, and beſtow our charitable alms upon them. St.
1 Theſſ. v. Paul crieth unto us after this ſort; *Comfort the feeble minded, lift up the weak, and be charitable towards all men.*
Heb. xiii. And again, *To do good to the poor, and to diſtribute alms gladly, ſee that thou do not forget; for with ſuch ſacrifices*
Iſa. lviii. *God is pleaſed.* Iſaiah the Prophet teacheth on this wiſe; *Deal thy bread to the hungry, and bring the poor wandering home to thy houſe. When thou ſeeſt the naked, ſee thou clothe him, and hide not thy face from thy poor neighbour, neither deſpiſe thou thine own fleſh.* And the holy Father Tobit
Tobit iv. giveth this counſel; *Give alms,* ſaith he, *of thine own goods, and turn never thy face from the poor; eat thy bread with the hungry, and cover the naked with thy clothes.* And the
Ad Pop. Antioch. Hom. xxxv. learned and godly doctor Chryſoſtom giveth this admonition: *Let merciful alms be always with us as a garment; that is, as mindful as we will be to put our garments upon us, to cover our nakedneſs, to defend us from the cold, and to ſhew ourſelves comely; ſo mindful let us be at all times and ſeaſons, that we give alms to the poor, and ſhew ourſelves merciful towards them.* But what mean theſe often admonitions and earneſt exhortations of the Prophets, Apoſtles, Fathers, and holy Doctors? Surely, as they were faithful to God ward, and therefore diſcharged their duty truly, in telling us what was God's will; ſo, of a ſingular love to us ward, they laboured not only to inform us, but alſo to perſuade us, that to give alms, and to ſuccour the poor and needy, was a very acceptable thing, and an high ſacrifice to God, wherein he greatly delighted, and had a ſingular pleaſure.

pleaſure. For ſo doth the Wiſe Man, the ſon of Sirach, teach us, ſaying, *Whoſo is merciful and giveth alms, he offereth the right thank-offering.* And he addeth thereunto, *The right thank-offering maketh the altar fat, and a ſweet ſmell it is before the Higheſt; it is acceptable before God, and ſhall never be forgotten.* Eccluſ. xxxv.

And the truth of this doctrine is verified by the examples of thoſe holy and charitable fathers, of whom we read in the Scriptures, that they were given to merciful compaſſion towards the poor, and charitable relieving of their neceſſities. Such a one was Abraham, in whom God had ſo great pleaſure, that he vouchſafed to come unto him in form of an angel, and to be entertained of him at his houſe. Such was his kinſman Lot, whom God ſo favoured for receiving his meſſengers into his houſe, which otherwiſe ſhould have lain in the ſtreet, that he ſaved him with his whole family from the deſtruction of Sodom and Gomorrah. Such were the holy fathers Job and Tobit, with many others, who felt moſt ſenſible proofs of God's ſpecial love towards them. And as all theſe by their mercifulneſs and tender compaſſion, which they ſhewed to the miſerable afflicted members of Chriſt, in the relieving, helping, and ſuccouring them with their temporal goods in this life, obtained God's favour, and were dear, acceptable, and pleaſant in his ſight; ſo now they themſelves take pleaſure in the fruition of God, in the pleaſant joys of heaven, and are alſo in God's eternal Word ſet before us, as perfect examples ever before our eyes, both how we ſhall pleaſe God in this our mortal life, and alſo how we may come to live in joy with them in everlaſting pleaſure and felicity. For moſt true is that ſaying which St. Auguſtine hath, that the giving of alms and relieving of the poor, is the right way to heaven. *Via cœli pauper eſt; The poor man, ſaith he, is the way to heaven.* They uſed in times paſt to ſet in highway ſides the picture of Mercury, pointing with his finger which was the right way to the town. And we uſe in croſs-ways to ſet up a wooden or ſtone croſs, to admoniſh the travelling man which way he muſt turn, when he cometh thither, to direct his journey aright. But God's word (as St. Auguſtine ſaith) hath ſet in the way to heaven the poor man and his houſe, ſo that whoſo will go aright thither, and not turn out of the way, muſt go by the poor. The poor man is that Mercury that ſhall ſet us the ready way: and if we look well to this mark, we ſhall not wander much out of the right path. The

manner of wise worldly men amongst us is, that if they know a man of meaner estate than themselves to be in favour with the prince, or any other nobleman, whom they either fear or love, such a one they will be glad to benefit and pleasure, that, when they have need, he may become their spokesman, either to help with his good word to obtain a commodity, or to escape a displeasure. Now surely it ought to be a shame to us, that worldly men for temporal things, that last but for a season, should be more wise and provident in procuring them, than we in heavenly. Our Saviour Christ testifieth of poor men, that they are dear unto him, and that he loveth them especially; for he calleth them his little ones, by a name of tender love: he saith they be his brethren. And St. James saith, that God hath
James ii. chosen them to be heirs of his kingdom. *Hath not God*, saith he, *chosen the poor of this world to himself, to make them hereafter the rich heirs of that kingdom which he hath promised to them that love him?* And we know that the prayer which they make for us shall be acceptable and regarded of God, their complaint shall be heard also. Thereof doth Jesus the son of Sirach certainly assure us,
Ecclus. iv. saying, *If the poor complain of thee in the bitterness of his soul, his prayer shall be heard; even he that made him shall hear him.* Be courteous therefore unto the poor. We know also, that he who acknowledgeth himself to be their master and patron, and refuseth not to take them for his servants, is both able to pleasure and displeasure us, and that we stand every hour in need of his help. Why should we then be either negligent or unwilling to procure their friendship and favour, by the which also we may be assured to get his favour, that is both able and willing to do us all pleasures that are for our commodity and wealth? Christ doth declare by this, how much he accepteth our charitable affection toward the poor, in that he promiseth a reward unto them that give but a cup of cold water in his name to them that have need thereof, and that reward is the kingdom of heaven. No doubt, is it therefore that God regardeth highly that which he rewardeth so liberally. For he that promiseth a princely recompense for a beggarly benevolence, declareth that he is more delighted with the giving, than with the gift, and that he as much esteemeth the doing of the thing, as the fruit and commodity that cometh of it. Whoso therefore hath hitherto neglected to give alms, let him know that God now requireth it of him; and he that hath been liberal to the poor, let him know that his godly doings

ings are accepted, and thankfully taken at God's hands, which he will requite with double and treble. For ſo ſaith the Wiſe Man: *He which ſheweth mercy to the poor, doth lay his money in bank to the Lord, for a large intereſt and gain*; the gain being chiefly the poſſeſſion of the life everlaſting, through the merits of our Saviour Jeſus Chriſt: to whom with the Father and the Holy Ghoſt be all honour and glory for ever. *Amen.*

The Second Part of the Sermon of Alms-Deeds.

YE have heard before, dearly beloved, that to give alms unto the poor, and to help them in time of neceſſity, is ſo acceptable unto our Saviour Chriſt, that he counteth that to be done to himſelf, that we do for his ſake unto them. Ye have heard alſo how earneſtly both the Apoſtles, Prophets, holy Fathers, and Doctors, do exhort us unto the ſame. And ye ſee how well-beloved and dear unto God they were, whom the Scriptures report unto us to have been good alms-men. Wherefore if either their good examples, or the wholeſome counſel of godly fathers, or the love of Chriſt, whoſe eſpecial favour we may be aſſured by this means to obtain, may move us, or do any thing at all with us; let us provide that from henceforth we ſhew unto God ward this thankful ſervice, to be mindful and ready to help them that be poor and in miſery.

Now will I, this ſecond time that I entreat of alms-deeds, ſhew unto you how profitable it is for us to exerciſe them, and what fruit thereby ſhall ariſe unto us, if we do them faithfully. Our Saviour Chriſt in the Goſpel teacheth us, that it profiteth a man nothing to have in poſſeſſion all the riches of the whole world, and the wealth or glory thereof, if in the mean ſeaſon he loſe his ſoul, or do that thing whereby it ſhould become captive unto death, ſin, and hell-fire. By the which ſaying, he not only inſtructeth us how much the ſoul's health is to be preferred before worldly commodities; but it alſo ſerveth to ſtir up our minds, and to prick us forwards to ſeek diligently, and learn by what means we may preſerve and keep our ſouls ever in ſafety; that is, how we may recover our health, if it be loſt or impaired, and how it may be defended and maintained, if once we have it. Yea, he teacheth us alſo thereby to eſteem that as a preclous medicine, and an ineſtimable jewel, that hath ſuch Matt. xvi.

ſtrength and virtue in it, that can either procure or preſerve ſo incomparable a treaſure. For if we greatly regard that medicine or ſalve, that is able to heal ſundry and grievous diſeaſes of the body, much more will we eſteem that which hath like power over the ſoul. And becauſe we might be better aſſured both to know and to have in readineſs that ſo profitable a remedy; he, as a moſt faithful and loving teacher, ſheweth himſelf both what it is, and where we may find it, and how we may uſe and apply it. For when both he and his Diſciples were grievouſly accuſed of the Phariſees, to have defiled their ſouls in breaking the conſtitutions of the Elders, becauſe they went to meat, and waſhed not their hands before, according to the cuſtom of the Jews; Chriſt, anſwering their ſuperſtitious complaint, teacheth them an eſpecial remedy how to keep clean their ſouls, notwithſtanding the breach
Luke xi. of ſuch ſuperſtitious orders: *Give alms*, ſaith he, *and behold all things are clean unto you.* He teacheth them, that to be merciful and charitable in helping the poor, is the means to keep the ſoul pure and clean in the ſight of God. We are taught therefore by this, that merciful alms-dealing is profitable to purge the ſoul from the infection and filthy ſpots of ſin. The ſame leſſon doth the Holy Ghoſt alſo teach in ſundry places of the Scripture,
Tobit iv. ſaying, *Mercifulneſs and alms-giving purgeth from all ſins, and delivereth from death, and ſuffereth not the ſoul to come into darkneſs.* A great confidence may they have before the high God, that ſhew mercy and compaſſion to them that are afflicted. The wiſe Preacher, the ſon of Sirach,
Eccluſ. iii. confirmeth the ſame, when he ſaith, *That as water quencheth burning fire, even ſo mercy and alms reſiſteth and reconcileth ſins.* And ſure it is, that mercifulneſs quaileth the heat of ſin ſo much, that they ſhall not take hold upon man to hurt him; or if ye have by any infirmity or weakneſs been touched and annoyed with them, ſtraightways ſhall mercifulneſs wipe and waſh them away, as ſalves and remedies to heal their ſores and grievous diſeaſes. And thereupon that holy father Cyprian taketh good occaſion to exhort earneſtly to the merciful work of giving alms and helping the poor, and there he admoniſheth to conſider how wholeſome and profitable it is to relieve the needy, and help the afflicted, by the which we may purge our ſins, and heal our wounded ſouls.

But here ſome will ſay unto me, If alms-giving, and our charitable works towards the poor, be able to waſh away ſins, to reconcile us to God, to deliver us from the peril of

of damnation, and make us the ſons and heirs of God's kingdom; then are Chriſt's merits defaced, and his blood ſhed in vain; then are we juſtified by works, and by our deeds may we merit heaven; then do we in vain believe that Chriſt died for to put away our ſins, and that he roſe for our juſtification, as St. Paul teacheth. But ye ſhall underſtand, dearly beloved, that neither thoſe places of Scripture before alleged, neither the doctrine of the bleſſed martyr Cyprian, neither any other godly and learned man, when they, in extolling the dignity, profit, fruit, and effect of virtuous and liberal alms, do ſay that it waſheth away ſins, and bringeth us to the favour of God, do mean, that our work and charitable deed is the original cauſe of our acceptation before God, or that for the dignity or worthineſs thereof our ſins be waſhed away, and we purged and cleanſed from all the ſpots of our iniquity; for that were indeed to deface Chriſt, and to defraud him of his glory. But they mean this, and this is the underſtanding of thoſe and ſuch like ſayings, that God of his mercy and eſpecial favour towards them, whom he hath appointed to everlaſting ſalvation, hath ſo offered his grace eſpecially, and they have ſo received it fruitfully, that although, by reaſon of their ſinful living outwardly, they ſeemed before to have been the children of wrath and perdition; yet now the Spirit of God mightily working in them, unto obedience to God's will and commandments, they declare by their outward deeds and life, in the ſhewing of mercy and charity, (which cannot come but of the Spirit of God, and his ſpecial grace,) that they are the undoubted children of God appointed to everlaſting life. And ſo, as by their wickedneſs and ungodly living they ſhewed themſelves, according to the judgment of men, which follow the outward appearance, to be reprobates and caſtaways; ſo now by their obedience unto God's holy will, and by their mercifulneſs and tender pity, (wherein they ſhew themſelves to be like unto God, who is the fountain and ſpring of all mercy,) they declare openly and manifeſtly unto the ſight of men, that they are the ſons of God, and elect of him unto ſalvation. For, as the good fruit is not the cauſe that the tree is good, but the tree muſt firſt be good before it can bring forth good fruit; ſo the good deeds of man are not the cauſe that maketh man good, but he is firſt made good by the ſpirit and grace of God, that effectually worketh in him, and afterward he bringeth forth good fruits. And then as the good fruit doth argue the goodneſs of the

tree,

tree, ſo doth the good and merciful deed of the man argue and certainly prove the goodneſs of him that doth it, according to Chriſt's ſayings: *Ye ſhall know them by their fruits.* And if any man will object, that evil and naughty men do ſometimes by their deeds appear to be very godly and virtuous; I will anſwer, ſo doth the crab and choak-pear ſeem outwardly to have ſometime as fair a red, and as mellow a colour, as the fruit which is good indeed. But he that will bite and take a taſte, ſhall eaſily judge betwixt the ſour bitterneſs of the one, and the ſweet ſavourineſs of the other. And as the true Chriſtian man, in thankfulneſs of his heart, for the redemption of his ſoul purchaſed by Chriſt's death, ſheweth kindly by the fruit of his faith his obedience to God; ſo the other, as a merchant with God, doth all for his own gain, thinking to win heaven by the merit of his works, and ſo defaceth and obſcureth the price of Chriſt's blood, who only wrought our purgation. The meaning then of theſe ſayings in the Scriptures and other holy writings; *Alms-deeds do waſh away our ſins;* and, *Mercy to the poor doth blot out our offences*, is, that we doing theſe things according to God's will and our duty, have our ſins indeed waſhed away, and our offences blotted out; not for the worthineſs of them, but by the grace of God which worketh all in all, and that for the promiſe that God hath made to them that are obedient unto his commandment, that he which is the truth might be juſtified in performing the truth due to his true promiſe. Alms-deeds do waſh away our ſins, becauſe God doth vouchſafe then to repute us as clean and pure, when we do them for his ſake, and not becauſe they deſerve or merit our purging, or for that they have any ſuch ſtrength and virtue in themſelves. I know that ſome men, too much addict to the advancing of their good works, will not be contented with this anſwer; and no marvel, for ſuch men can no anſwer content or ſuffice. Wherefore leaving them to their own wilful ſenſe, we will rather have regard to the reaſonable and godly, who as they moſt certainly know and perſuade themſelves, that all goodneſs, all bounty, all mercy, all benefits, all forgiveneſs of ſins, and whatſoever can be named good and profitable, either for the body or for the ſoul, do come only of God's mercy and mere favour, and not of themſelves; ſo though they do never ſo many and ſo excellent good deeds, yet are they never puffed up with the vain confidence of them: And though they hear and read in God's word, and other-

other-where in godly men's works, that alms-deeds, mercy, and charitableneſs, doth waſh away ſin, and blot out iniquity; yet do they not arrogantly and proudly ſtick and truſt unto them, or brag themſelves of them, as the proud Phariſee did, leſt with the Phariſee they ſhould be condemned: but rather with the humble and poor Publican confeſs themſelves ſinful wretches, and unworthy to look up to heaven, calling and craving for mercy, that with the Publican they may be pronounced of Chriſt to be juſtified. The godly do learn that when the Scriptures ſay, that by good and merciful works we are reconciled to God's favour, we are taught then to know what Chriſt by his interceſſion and mediation obtaineth for us of his Father, when we be obedient to his will; yea, they learn in ſuch manner of ſpeaking a comfortable argument of God's ſingular favour and love, that attributeth that unto us and to our doings, that he by his Spirit worketh in us, and through his grace procureth for us. And yet this notwithſtanding, they cry out with St. Paul, *O wretches that we are;* and acknowledge, as Chriſt teacheth, that *when they have all done, they are but unprofitable ſervants*; and with the bleſſed King David, in reſpect of the juſt judgments of God, they do tremble, and ſay, *Who ſhall be able to abide it, Lord, if thou wilt give ſentence according to our deſerts?* Thus they humble themſelves, and are exalted of God; they count themſelves vile, and of God are counted pure and clean; they condemn themſelves, and are juſtified of God; they think themſelves unworthy of the earth, and of God are thought worthy of heaven. Thus by God's word are they truly taught how to think rightly of merciful dealing of alms, and of God's eſpecial mercy and goodneſs are made partakers of thoſe fruits that his word hath promiſed. Let us then follow their examples, and both ſhew obediently in our lives thoſe works of mercy that we are commanded, and have that right opinion and judgment of them that we are taught; and we ſhall in like manner, as they, be made partakers, and feel the fruits and rewards that follow ſuch godly living; ſo ſhall we know by proof what profit and commodity doth come of giving of alms and ſuccouring of the poor.

The Third Part of the Sermon of Alms-Deeds.

YE have already heard two parts of this treatise of Alms-deeds. The first, how pleasant and acceptable before God the doing of them is; the second, how much it behoveth us, and how profitable it is to apply ourselves unto them. Now in this third part will I take away that let, that hindereth many from doing them. There be many, that when they hear how acceptable a thing in the sight of God the giving of alms is, and how much God extendeth his favour towards them that are merciful, and what fruits and commodities do come to them by it, they wish very gladly with themselves that they also might obtain these benefits, and be counted such of God as whom he would love or do for. But yet these men are with greedy covetousness so pulled back, that they will not bestow one halfpenny, or one piece of bread, that they might be thought worthy of God's benefits, and so to come into his favour. For they are evermore fearful, and doubting, lest by often giving, although it were but a little at a time, they should consume their goods, and so impoverish themselves, that even themselves at the length should not be able to live, but should be driven to beg, and live of other men's alms. And thus they seek excuses to withhold themselves from the favour of God, and choose with pinching covetousness rather to lean unto the Devil, than by charitable mercifulness either to come unto Christ, or to suffer Christ to come unto them. O that we had some cunning and skilful physician, that were able to purge them of this so pestilent an humour, that so sore infecteth, not their bodies, but their minds, and so by corrupting their souls bringeth their bodies and souls into danger of hell-fire! Now lest there be any such among us, dearly beloved, let us diligently search for that physician, which is Jesus Christ, and earnestly labour that of his mercy he will truly instruct us, and give us a present remedy against so perilous a disease. Hearken then, whosoever thou art that fearest lest by giving to the poor thou shouldest bring thyself to beggary. That which thou takest from thyself, to bestow upon Christ can never be consumed and wasted away. Wherein thou shalt not believe me, but if thou have faith, and be a true Christian, believe the Holy Ghost, give credit to the authority of God's word that thus teacheth. For thus saith the Holy Ghost by Solomon,

mon, *He that giveth unto the poor ſhall never want.* Men ſuppoſe that by hoarding and laying up ſtill, they ſhall at length be rich, and that by diſtributing and laying out, although it be for moſt neceſſary and godly uſes, they ſhall be brought to poverty. But the Holy Ghoſt, which knoweth all truth, teacheth us another leſſon, contrary to this. He teacheth us that there is a kind of diſpending that ſhall never diminiſh the ſtock, and a kind of ſaving that ſhall bring a man to extreme poverty. For where he ſaith, that *the good alms-man ſhall never have ſcarcity*, he addeth, *but he that turneth away his eyes from ſuch as be in neceſſity, ſhall ſuffer great poverty himſelf.* How far different then is the judgment of man from the judgment of the Holy Ghoſt! The holy Apoſtle Paul, a man full of the Holy Ghoſt, and made privy even of the ſecret will of God, teacheth, that the liberal alms-giver ſhall not thereby be impoveriſhed. *He that miniſtereth,* ſaith he, *ſeed unto the ſower, will miniſter alſo bread unto you for food; yea, he will multiply your ſeed, and increaſe the fruits of your righteouſneſs.* He is not content here to advertiſe them that they ſhall not lack; but he ſheweth them alſo in what ſort God will provide for them. Even as he provided ſeed for the ſower in multiplying it, and giving great increaſe; ſo will he multiply their goods, and increaſe them, that there ſhall be great abundance. And leſt we ſhould think his ſayings to be but words, and not truth, we have an example thereof in the firſt Book of Kings, which doth confirm and ſeal it up as a moſt certain truth. The poor widow that received the baniſhed Prophet of God, Elias, when as ſhe had but a handful of meal in a veſſel, and a little oil in a cruſe, whereof ſhe would make a cake for herſelf and her ſon, that after they had eaten that, they might die, becauſe in that great famine there was no more food to be gotten: yet when ſhe gave part thereof to Elias, and defrauded her own hungry belly, mercifully to relieve him, ſhe was ſo bleſſed of God, that neither the meal nor the oil was conſumed all the time while that famine did laſt, but thereof both the Prophet Elias, ſhe, and her ſon, were ſufficiently nouriſhed and had enough. 2 Cor. ix.

O conſider this example, ye unbelieving and faithleſs covetous perſons, who diſcredit God's word, and think his power diminiſhed! This poor woman, in the time of an extreme and long dearth, had but one handful of meal and a little cruſe of oil; her only ſon was ready to periſh before her face for hunger, and ſhe herſelf like to pine away:

away: and yet when the poor Prophet came, and aſked part, ſhe was ſo mindful of mercifulneſs, that ſhe forgot her own miſery; and rather than ſhe would omit the occaſion given to give alms, and work a work of righteouſneſs, ſhe was content preſently to hazard her own and her ſon's life. And you, who have great plenty of meats and drinks, great ſtore of moth-eaten apparel, yea, many of you great heaps of gold and ſilver, and he that hath leaſt hath more than ſufficient, now in this time, when, thanks be to God, no great famine doth oppreſs you, your children being well clothed and well fed, and no danger of death for famine to be feared, will rather caſt doubts and perils of unlikely penury, than you will part with any piece of your ſuperfluities, to help, feed, and ſuccour the poor, hungry, and naked Chriſt, that cometh to your doors a begging. This poor and ſilly widow never caſt doubts in all her miſery what wants ſhe herſelf ſhould have, ſhe never diſtruſted the promiſe that God had made to her by the Prophet, but ſtraightway went about to relieve the hungry Prophet of God, yea, preferring his neceſſity before her own. But we, like unbelieving wretches, before we will give one mite, we will caſt a thouſand doubts of danger, whether that will ſtand us in any ſtead, that we give to the poor, whether we ſhould not have need of it at any other time, and whether here it would not have been more profitably beſtowed. So that it is more hard to wrench a ſtrong nail (as the proverb ſaith) out of a poſt, than to wring a farthing out of our fingers. There is neither the fear nor the love of God before our eyes; we will more eſteem a mite, than we either deſire God's kingdom, or fear the Devil's dungeon. Hearken, therefore, ye mercileſs miſers, what will be the end of this your unmerciful dealing. As certainly as God nouriſhed this poor widow in the time of famine, and increaſed her little ſtore, ſo that ſhe had enough, and felt no penury, when other pined away; ſo certainly ſhall God plague you with poverty in the midſt of plenty. Then, when other have abundance and be fed at full, you ſhall utterly waſte and conſume away yourſelves, your ſtore ſhall be deſtroyed, your goods plucked from you, all your glory and wealth ſhall periſh; and that which when you had you might have enjoyed yourſelves in peace, and might have beſtowed upon other moſt godly, ye ſhall ſeek with ſorrow and ſighs, and no where ſhall find it. For your unmercifulneſs towards other, ye ſhall find no man that will ſhew mercy towards you. You that had ſtony hearts towards

towards other, ſhall find all the creatures of God to you ward as hard as braſs and iron. Alas! what fury and madneſs doth poſſeſs our minds, that in a matter of truth and certainty we will not give credit to the truth, teſtifying unto that which is moſt certain! Chriſt ſaith, that *if we will firſt ſeek the kingdom of God, and do the works of righteouſneſs thereof, we ſhall not be left deſtitute, all other things ſhall be given to us plenteouſly.* Nay, ſay we, I will firſt look that I be able to live myſelf, and be ſure that I have enough for me and mine; and if I have any thing over, I will beſtow it to get God's favour, and the poor ſhall then have part with me.

See, I pray you, the perverſe judgment of men; we have more care to nouriſh the carcaſe, than we have fear to ſee our ſoul periſh. And, as Cyprian ſaith, whilſt we ſtand in doubt leſt our goods fail in being over liberal, we put it out of doubt, that our life and health faileth in not being liberal at all. Whilſt we are careful for diminiſhing of our ſtock, we are altogether careleſs to diminiſh ourſelves. We love Mammon, and loſe our ſouls. We fear leſt our patrimony ſhould periſh from us; but we fear not leſt we ſhould periſh for it. Thus do we perverſely love that we ſhould hate, and hate that we ſhould love; we be negligent where we ſhould be careful, and careful where we need not. This vain fear to lack ourſelves, if we give to the poor, is much like the fear of children and fools, which when they ſee the bright glimmering of a glaſs, they do imagine ſtraightway that it is the lightning, and yet the brightneſs of a glaſs never was the lightning. Even ſo, when we imagine that by ſpending upon the poor, a man may come to poverty, we are caſt into a vain fear; for we never heard or knew, that by that means any man came to miſery, and was left deſtitute, and not conſidered of God. Nay, we read to the contrary in the Scripture, (as I have before ſhewed, and as by infinite teſtimonies and examples may be proved,) that whoſoever ſerveth God faithfully and unfeignedly in any vocation, God will not ſuffer him to decay, much leſs to periſh. The Holy Ghoſt teacheth us by Solomon, that *the Lord will not ſuffer the ſoul of the righteous to periſh for hunger.* And therefore David ſaith unto all them that are merciful, *O fear the Lord, ye that be his ſaints, for they that fear him lack nothing. The lions do lack and ſuffer hunger; but they which ſeek the Lord ſhall want no manner of thing that is good.* When Elias was in the deſert, God fed him by the miniſtry of a raven, that evening

Sermon. de Eleemoſyna.

Prov. x.

1 Kings xvii.

evening and morning brought him ſufficient victuals. When Daniel was ſhut up in the lions' den, God prepared meat for him, and ſent it thither to him. And there was the ſaying of David fulfilled, *The lions do lack and ſuffer hunger; but they which ſeek the Lord ſhall want no good thing.* For while the lions, which ſhould have been fed with his fleſh, roared for hunger and deſire of their prey, whereof they had no power, although it were preſent before them, he in the mean time was freſh fed from God, that ſhould with his fleſh have filled the lions. So mightily doth God work to preſerve and maintain thoſe whom he loveth; ſo careful is he alſo to feed them who in any ſtate or vocation do unfeignedly ſerve him. And ſhall we now think that he will be unmindful of us, if we be obedient to his word, and according to his will have pity on the poor? He giveth us all wealth before we do any ſervice for it: and will he ſee us lack neceſſaries when we do him true ſervice? Can a man think that he that feedeth Chriſt, can be forſaken of Chriſt, and left without food? or will Chriſt deny earthly things unto them, whom he promiſeth heavenly things for his true ſervice? It cannot be therefore, dear brethren, that by giving of alms we ſhould at any time want ourſelves; or that we, which relieve other men's need, ſhould ourſelves be oppreſſed with penury. It is contrary to God's word, it repugneth with his promiſe, it is againſt Chriſt's property and nature to ſuffer it, it is the crafty ſurmiſe of the Devil to perſuade us it. Wherefore ſtick not to give alms freely, and truſt notwithſtanding, that God's goodneſs will miniſter unto us ſufficiency and plenty, ſo long as we ſhall live in this tranſitory life, and after our days here well ſpent in his ſervice, and the love of our brethren, we ſhall be crowned with everlaſting glory, to reign with Chriſt our Saviour in heaven: to whom with the Father and the Holy Ghoſt be all honour and glory for ever. *Amen.*

AN

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CONCERNING

The Nativity and Birth of our Saviour Jeſus Chriſt.

AMONG all the creatures that God made in the beginning of the world moſt excellent and wonderful in their kind, there was none, as the Scripture beareth witneſs, to be compared almoſt in any point unto Man, who as well in body as ſoul exceeded all other, no leſs than the Sun in brightneſs and light exceedeth every ſmall and little ſtar in the firmament. He was made according to the image and ſimilitude of God, he was endued with all kind of heavenly gifts, he had no ſpot of uncleanneſs in him, he was found and perfect in all parts, both outwardly and inwardly, his reaſon was uncorrupt, his underſtanding was pure and good, his will was obedient and godly, he was made altogether like unto God in righteouſneſs, and holineſs, in wiſdom, in truth; to be ſhort, in all kind of perfection.

When he was thus created and made, Almighty God, in token of his great love towards him, choſe out a ſpecial place of the earth for him, namely, Paradiſe, where he lived in all tranquillity and pleaſure, having great abundance of worldly goods, and lacking nothing that he might juſtly require, or deſire to have. For, as it is ſaid, *God made him lord and ruler over all the works of his hands, that he ſhould have under his feet all ſheep and oxen, all beaſts of the field, all fowls of the air, all fiſhes of the ſea, and uſe them always at his own pleaſure, according as he ſhould have need.* Was not this a mirror of perfection? Was not this a full, perfect, and bleſſed eſtate? Could any thing elſe be Pſalm viii.

well added hereunto, or greater felicity desired in this world? But as the common nature of all men is, in time of prosperity and wealth, to forget not only themselves, but also God; even so did this first man Adam, who having but one commandment at God's hand, namely, that he should not eat of the fruit of knowledge of good and ill, did notwithstanding, most unmindfully, or rather most wilfully break it, in forgetting the strait charge of his Maker, and giving ear to the crafty suggestion of that wicked serpent the Devil. Whereby it came to pass, that as before he was blessed, so now he was accursed; as before he was loved, so now he was abhorred; as before he was most beautiful and precious, so now he was most vile and wretched in the sight of his Lord and Maker: instead of the image of God, he was now become the image of the Devil; instead of the citizen of heaven, he was become the bond-slave of hell, having in himself no one part of his former purity and cleanness, but being altogether spotted and defiled; insomuch that now he seemed to be nothing else but a lump of sin, and therefore by the just judgment of God was condemned to everlasting death. This so great and miserable a plague, if it had only rested on Adam, who first offended, it had been so much the easier, and might the better have been borne. But it fell not only on him, but also on his posterity and children for ever, so that the whole brood of Adam's flesh should sustain the self-same fall and punishment, which their forefather by his offence most justly had deserved. St. Paul in the fifth chapter to the Romans saith, *By the offence of only Adam, the fault came upon all men to condemnation, and by one man's disobedience many were made sinners.* By which words we are taught, that as in Adam all men universally sinned, so in Adam all men universally received the reward of sin; that is to say, became mortal, and subject unto death, having in themselves nothing but everlasting damnation both of body and soul. *They became*, as David saith, *corrupt and abominable, they went all out of the way, there was none that did good, no not one.* O what a miserable and woeful state was this, that the sin of one man should destroy and condemn all men, that nothing in all the world might be looked for, but only pangs of death, and pains of hell! Had it been any marvel if mankind had been utterly driven to desperation, being thus fallen from life to death, from salvation to destruction, from heaven to hell? But behold the great goodness and tender mercy of God in this

this behalf: albeit man's wickedneſs and ſinful behaviour was ſuch, that it deſerved not in any part to be forgiven; yet to the intent he might not be clean deſtitute of all hope and comfort in time to come, he ordained a new covenant, and made a ſure promiſe thereof, namely, that he would ſend a Meſſias or Mediator into the world, which ſhould make interceſſion, and put himſelf as a ſtay between both parties, to pacify the wrath and indignation conceived againſt ſin, and to deliver man out of the miſerable curſe and curſed miſery, whereinto he was fallen headlong by diſobeying the will and commandment of his only Lord and Maker. This covenant and promiſe was firſt made unto Adam himſelf immediately after his fall, as we read in the third of Geneſis, where God ſaid to the ſerpent on this wiſe; *I will put enmity between thee and the woman, between thy ſeed and her ſeed. He ſhall break thine head, and thou ſhalt bruiſe his heel.*

Afterward the ſelf-ſame covenant was alſo more amply and plainly renewed unto Abraham, where God promiſed him, that *in his ſeed all nations and families of the earth ſhould be bleſſed.* Again, it was continued and confirmed unto Iſaac in the ſame form of words as it was before unto his father. And to the intent that mankind might not deſpair, but always live in hope, Almighty God never ceaſed to publiſh, repeat, confirm, and continue the ſame, by divers and ſundry teſtimonies of his Prophets; who, for the better perſuaſion of the thing, propheſied the time, the place, the manner, and circumſtance of his birth, the afflictions of his life, the kind of his death, the glory of his reſurrection, the receiving of his kingdom, the deliverance of his people, with all other circumſtances belonging thereunto. Iſaiah propheſied *that he ſhould be born of a virgin, and called Emanuel.* Micah propheſied *that he ſhould be born in Bethlehem, a place of Jewry.* Ezekiel propheſied *that he ſhould come of the ſtock and lineage of David.* Daniel propheſied *that all nations and languages ſhould ſerve him.* Zechariah propheſied *that he ſhould come in poverty, riding upon an aſs.* Malachi propheſied *that he ſhould ſend Elias before him, which was John the Baptiſt.* Jeremiah propheſied *that he ſhould be ſold for thirty pieces of ſilver, &c.* And all this was done, that the promiſe and covenant of God, made unto Abraham and his poſterity, concerning the redemption of the world, might be credited and fully believed. *Now,* as the Apoſtle Paul ſaith, *when the fulneſs of time was come,* that is, the perfection and courſe of years, appointed from the beginning,

Gen. xii. Gen. xxvi.

ning, *then God, according to his former covenant and promiſe, ſent a Meſſias, otherwiſe called a Mediator, into the world; not ſuch a one as Moſes was, not ſuch a one as Joſhua, Saul, or David was, but ſuch a one as ſhould deliver mankind from the bitter curſe of the Law, and make perfect ſatisfaction by his death for the ſins of all people; namely, he ſent his dear and only Son Jeſus Chriſt, made* (as the Apoſtle ſaith) *of a woman, and made under the Law, that he might redeem them that were in bondage of the Law, and make them the children of God by adoption.* Was not this a wonderful great love towards us that were his profeſſed and open enemies, towards us that were by nature the children of wrath, and fire-brands of hell-fire? *In this,* ſaith St. John, *appeared the great love of God, that he ſent his only begotten Son into the world to ſave us, when we were his extreme enemies. Herein is love, not that we loved him, but that he loved us, and ſent his Son to be a reconciliation for our ſins.* St. Paul alſo ſaith, *Chriſt, when we were yet of no ſtrength, died for us being ungodly. Doubtleſs a man will ſcarce die for a righteous man. Peradventure ſome one durſt die for him of whom they have received good. But God ſetteth out his love towards us, in that he ſent Chriſt to die for us, when we were yet void of all goodneſs.* This and ſuch other compariſons doth the Apoſtle uſe, to amplify and ſet forth the tender mercy and great goodneſs of God, declared towards mankind, in ſending down a Saviour from heaven, even Chriſt the Lord. Which one benefit among all other is ſo great and wonderful, that neither tongue can well expreſs it, neither heart think it, much leſs give ſufficient thanks to God for it. But here is a great controverſy between us and the Jews, whether the ſame Jeſus, which was born of the Virgin Mary, be the true Meſſias, and true Saviour of the world, ſo long promiſed and propheſied of before. They, as they are, and have been always, proud and ſtiff-necked, would never acknowledge him unto this day, but have looked and waited for another to come. They have this fond imagination in their heads, that Meſſias ſhall come, not as Chriſt did, like a poor pilgrim and meek ſoul riding upon an aſs; but like a valiant and mighty king, in great royalty and honour. Not as Chriſt did, with a few fiſhermen, and men of ſmall eſtimation in the world; but with a great army of ſtrong men, with a great train of wiſe and noble men, as knights, lords, earls, dukes, princes, and ſo forth. Neither do they think that their Meſſias ſhall ſlanderouſly ſuffer death, as

Rom. v.

Chriſt

Chriſt did; but that he ſhall ſtoutly conquer and manfully ſubdue all his enemies, and finally obtain ſuch a kingdom on earth, as never was ſeen from the beginning. While they feign unto themſelves after this ſort a Meſſias of their own brain, they deceive themſelves, and account Chriſt as an abject and ſcorn of the world. *Therefore Chriſt crucified*, as St. Paul ſaith, *is unto the Jews a ſtumbling-block, and to the Gentiles fooliſhneſs, becauſe they think it an abſurd thing, and contrary to all reaſon, that a Redeemer and Saviour of the whole world ſhould be handled after ſuch a ſort as he was; namely, ſcorned, reviled, ſcourged, condemned, and laſt of all cruelly hanged.* This, I ſay, ſeemed in their eyes ſtrange, and moſt abſurd, and therefore neither they would at that time, neither will they as yet, acknowledge Chriſt to be their Meſſias and Saviour. But we, dearly beloved, that hope and look to be ſaved, muſt both ſteadfaſtly believe, and alſo boldly confeſs, that the ſame Jeſus, which was born of the Virgin Mary, was the true Meſſias and Mediator between God and man, promiſed and propheſied of ſo long before. For as the Apoſtle writeth, *With the heart man believeth unto righteouſneſs, and with the mouth confeſſion is made unto ſalvation.* Again in the ſame place, *Whoſoever believeth in him ſhall never be aſhamed nor confounded.* Whereto agreeth alſo the teſtimony of St. John, written in the fourth chapter of his firſt general Epiſtle, on this wiſe: *Whoſoever confeſſeth that Jeſus is the Son of God, he dwelleth in God, and God in him.* Rom. x.

There is no doubt, but in this point all Chriſtian men are fully and perfectly perſuaded. Yet ſhall it not be a loſt labour to inſtruct and furniſh you with a few places concerning this matter, that ye may be able to ſtop the blaſphemous mouths of all them that moſt Jewiſhly, or rather deviliſhly, ſhall at any time go about to teach or maintain the contrary. Firſt, ye have the witneſs and teſtimony of the Angel Gabriel, declared as well to Zachary the high-prieſt, as alſo to the bleſſed Virgin. Secondly, ye have the witneſs and teſtimony of John the Baptiſt, pointing unto Chriſt, and ſaying, *Behold the Lamb of God, that taketh away the ſins of the world.* Thirdly, ye have the witneſs and teſtimony of God the Father, who thundered from heaven, and ſaid, *This is my dearly beloved Son, in whom I am well pleaſed; hear him.* Fourthly, ye have the witneſs and teſtimony of the Holy Ghoſt, which came down from heaven in manner of a dove, and lighted upon him in time of his baptiſm. To theſe might

might be added a great number more, namely, the witneſs and teſtimony of the wiſe men that came to Herod, the witneſs and teſtimony of Simeon and Anna, the witneſs and teſtimony of Andrew and Philip, Nathaniel and Peter, Nicodemus and Martha, with divers other: but it were too long to repeat all, and a few places are ſufficient in ſo plain a matter, ſpecially among them that are already perſuaded. Therefore, if the privy imps of Antichriſt, and crafty inſtruments of the Devil, ſhall attempt or go about to withdraw you from this true Meſſias, and perſuade you to look for another that is not yet come; let them not in any caſe ſeduce you, but confirm yourſelves with theſe and ſuch other teſtimonies of holy Scripture, which are ſo ſure and certain, that all the Devils in hell ſhall never be able to withſtand them. For as truly as God liveth, ſo truly was Jeſus Chriſt the true Meſſias and Saviour of the world, even the ſame Jeſus, which, as this day, was born of the Virgin Mary, without all help of man, only by the power and operation of the Holy Ghoſt.

Concerning whoſe nature and ſubſtance, becauſe divers and ſundry hereſies are riſen in theſe our days, through the motion and ſuggeſtion of Satan; therefore it ſhall be needful and profitable for your inſtruction, to ſpeak a word or two alſo of this part. We are evidently taught in the Scripture, that our Lord and Saviour Chriſt confiſteth of two ſeveral natures, of his manhood, being thereby perfect man, and of his Godhead, being thereby perfect God. It is written, *The Word*, that is to ſay, the ſecond Perſon in Trinity, *became fleſh. God ſending his own Son in the ſimilitude of ſinful fleſh, fulfilled thoſe things which the Law could not. Chriſt being in form of God, took on him the form of a ſervant, and was made like unto man, being found in ſhape as a man. God was ſhewed in fleſh, juſtified in ſpirit, ſeen of angels, preached to the Gentiles, believed on in the world, and received up in glory.* Alſo in another place: *There is one God, and one Mediator between God and man, even the man Jeſus Chriſt.* Theſe be plain places for the proof and declaration of both natures, united and knit together in one Chriſt. Let us diligently conſider and weigh the works that he did whilſt he lived on earth, and we ſhall thereby alſo perceive the ſelf-ſame thing to be moſt true. In that he did hunger and thirſt, eat and drink, ſleep and wake, in that he preached his Goſpel to the people, in that he wept and ſorrowed for Jeruſalem, in that he paid tribute for himſelf and Peter, in

John i. Rom. viii. Phil. ii. 1 Tim. iii.

in that he died and ſuffered death; what other thing did he elſe declare, but only this, that he was perfect man as we are? For which cauſe he is called in holy Scripture ſometime the Son of David, ſometime the Son of man, ſometime the Son of Mary, ſometime the Son of Joſeph, and ſo forth. Now in that he forgave ſins, in that he wrought miracles, in that he did caſt out devils, in that he healed men with his only word, in that he knew the thoughts of men's hearts, in that he had the ſeas at his commandment, in that he walked on the water, in that he roſe from death to life, in that he aſcended into heaven, and ſo forth; what other thing did he ſhew therein, but only that he was perfect God, coequal with the Father as touching his Deity? Therefore he ſaith, *The Father and I are all one*, which is to be underſtood of his Godhead. For as touching his manhood, he ſaith, *The Father is greater than I am.* Where are now thoſe Marcionites, that deny Chriſt to have been born in the fleſh, or to have been perfect man? Where are now thoſe Arians, which deny Chriſt to have been perfect God, of equal ſubſtance with the Father? if there be any ſuch, we may eaſily reprove them with theſe teſtimonies of God's word, and ſuch other. Whereunto I am moſt ſure they ſhall never be able to anſwer. For the neceſſity of our ſalvation did require ſuch a Mediator and Saviour, as under one perſon ſhould be a partaker of both natures: it was requiſite he ſhould be man, it was alſo requiſite he ſhould be God. For as the tranſgreſſion came by man, ſo was it meet the ſatisfaction ſhould be made by man. And becauſe death, according to St. Paul, is the juſt ſtipend and reward of ſin, therefore to appeaſe the wrath of God, and to ſatisfy his juſtice, it was expedient that our Mediator ſhould be ſuch a one, as might take upon him the ſins of mankind, and ſuſtain the due puniſhment thereof, namely death. Moreover, he came in fleſh, and in the ſelf-ſame fleſh aſcended into heaven, to declare and teſtify unto us, that all faithful people which ſtedfaſtly believe in him ſhall likewiſe come unto the ſame manſion-place, whereunto he, being our chief Captain, is gone before. Laſt of all, he became man, that we thereby might receive the greater comfort, as well in our prayers, as alſo in our adverſity, conſidering with ourſelves, that we have a Mediator that is true man as we are, who alſo is touched with our infirmities, and was tempted even in like ſort as we are. For theſe and ſun-

dry other cauſes, it was moſt needful he ſhould come, as he did, in the fleſh.

But becauſe no creature, in that he is only a creature, hath or may have power to deſtroy death, and give life; to overcome hell, and purchaſe heaven; to remit ſins, and give righteouſneſs; therefore it was needful that our Meſſias, whoſe proper duty and office that was, ſhould be not only full and perfect man, but alſo full and perfect God, to the intent he might more fully and perfectly make ſatisfaction for mankind. God ſaith, *This is my well-beloved Son, in whom I am well pleaſed.* By which place we learn, that Chriſt appeaſed and quenched the wrath of his Father, not in that he was only the Son of man; but much more in that he was the Son of God.

Matt. iii.

Thus ye have heard declared out of the Scriptures, that Jeſus Chriſt was the true Meſſias and Saviour of the world, that he was by nature and ſubſtance perfect God and perfect man, and for what cauſe it was expedient it ſhould be ſo. Now that we may be the more mindful and thankful unto God in this behalf, let us briefly conſider, and call to mind the manifold and great benefits that we have received by the nativity and birth of this our Meſſias and Saviour.

Before Chriſt's coming into the world, all men univerſally in Adam were nothing elſe but a wicked and crooked generation, rotten and corrupt trees, ſtony ground, full of brambles and briers, loſt ſheep, prodigal ſons, naughty and unprofitable ſervants, unrighteous ſtewards, workers of iniquity, the brood of adders, blind guides, ſitting in darkneſs and in the ſhadow of death; to be ſhort, nothing elſe but children of perdition, and inheritors of hell-fire. To this doth St. Paul bear witneſs in divers places of his Epiſtles, and Chriſt alſo himſelf in ſundry places of his Goſpel. But after he was once come down from heaven, and had taken our frail nature upon him, he made all them that would receive him truly, and believe his word, good trees, and good ground, fruitful and pleaſant branches, children of light, citizens of heaven, ſheep of his fold, members of his body, heirs of his kingdom, his true friends and brethren, ſweet and lively bread, the elect and choſen people of God. For, as St. Peter ſaith in his firſt Epiſtle and ſecond chapter, *He bare our ſins in his body upon the croſs; he healed us, and made us whole by his ſtripes: and whereas before we were ſheep going aſtray, he by his coming brought us home again to*

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the true Shepherd and Bishop of our souls, making us a chosen generation, a royal priesthood, an holy nation, a peculiar people of God, in that he died for our offences, and rose again for our justification. St. Paul to Timothy, the third chapter; *We were*, saith he, *in times past, unwise, disobedient, deceived, serving divers lusts and pleasures, living in hatred, envy, maliciousness*, and so forth.

But after the loving kindness of God our Saviour appeared towards mankind, not according to the righteousness that we had done, but according to his great mercy, he saved us by the fountain of the new birth, and by the renewing of the Holy Ghost, which he poured upon us abundantly, through Jesus Christ our Saviour, that we, being once justified by his grace, should be heirs of eternal life, through hope and faith in his blood.

In these and such other places is set out before our eyes, as it were in a glass, the abundant grace of God, received in Christ Jesus, which is so much the more wonderful, because it came not of any desert of ours, but of his mere and tender mercy, even then when we were his extreme enemies. But for the better understanding and consideration of this thing, let us behold the end of his coming, so shall we perceive what great commodity and profit his nativity hath brought unto us miserable and sinful creatures. The end of his coming was to save and deliver his people, to fulfil the law for us, to bear witness unto the truth, to teach and preach the words of his Father, to give light unto the world, to call sinners to repentance, to refresh them that labour and be heavy laden, to cast out the prince of this world, to reconcile us in the body of his flesh, to dissolve the works of the Devil; last of all, to become a propitiation for our sins, and not for ours only, but also for the sins of the whole world.

Matt. i. Matt. v. John xviii. Luke iv. John viii. Matt. ix. Matt. xi. John xii. Coloss. i. Heb. x. Rom. iii.

These were the chief ends wherefore Christ became man, not for any profit that should come to himself thereby, but only for our sakes, that we might understand the will of God, be partakers of his heavenly light, be delivered out of the Devil's claws, released from the burden of sin, justified through faith in his blood, and finally received up into everlasting glory, there to reign with him for ever. Was not this a great and singular love of Christ towards mankind, that, being the express and lively image of God, he would notwithstanding humble himself, and take upon him the form of a servant, and that only to save and redeem us? O how much

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are we bound to the goodneſs of God in this behalf! How many thanks and praiſes do we owe unto him for this our ſalvation, wrought by his dear and only Son Chriſt! who became a pilgrim in earth, to make us citizens in heaven; who became the ſon of man, to make us the ſons of God; who became obedient to the law, to deliver us from the curſe of the law; who became poor, to make us rich; vile, to make us precious; ſubject to death, to make us live for ever. What greater love could we filly creatures deſire or wiſh to have at God's hands?

Therefore, dearly beloved, let us not forget this exceeding love of our Lord and Saviour, let us not ſhew ourſelves unmindful or unthankful toward him: but let us love him, fear him, obey him, and ſerve him. Let us confeſs him with our mouths, praiſe him with our tongues, believe on him with our hearts, and glorify him with our good works. Chriſt is the light, let us receive the light. Chriſt is the truth, let us believe the truth. Chriſt is the way, let us follow the way. And becauſe he is our only maſter, our only teacher, our only ſhepherd, and chief captain; therefore let us become his ſervants, his ſcholars, his ſheep, and his ſoldiers. As for ſin, the fleſh, the world, and the Devil, whoſe ſervants and bondſlaves we were before Chriſt's coming, let us utterly caſt them off, and defy them, as the chief and only enemies of our ſoul. And ſeeing we are once delivered from their cruel tyranny by Chriſt, let us never fall into their hands again, leſt we chance to be in a worſe caſe than ever we were before. *Happy are they*, ſaith the Scripture, *that continue to the end. Be faithful*, ſaith God, *until death, and I will give thee a crown of life.* Again, he ſaith in another place, *He that putteth his hand unto the plough, and looketh back, is not meet for the kingdom of God.* Therefore let us be ſtrong, ſteadfaſt, and unmoveable, abounding always in the works of the Lord. Let us receive Chriſt, not for a time, but for ever; let us believe his word, not for a time, but for ever; let us become his ſervants, not for a time, but for ever; in conſideration that he hath redeemed and ſaved us, not for a time, but for ever; and will receive us into his heavenly kingdom, there to reign with him, not for a time, but for ever. To him therefore, with the Father and the Holy Ghoſt, be all honour, praiſe, and glory, for ever and ever. *Amen.*

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Good-Friday, concerning the Death and Paſſion of our Saviour Jeſus Chriſt.

IT ſhould not become us, well-beloved in Chriſt, being that people which be redeemed from the Devil, from ſin and death, and from everlaſting damnation, by Chriſt, to ſuffer this time to paſs forth without any meditation and remembrance of that excellent work of our redemption, wrought as about this time, through the great mercy and charity of our Saviour Jeſus Chriſt, for us wretched ſinners, and his mortal enemies. For if a mortal man's deed, done to the behoof of the commonwealth, be had in remembrance of us, with thanks for the benefit and profit which we receive thereby; how much more readily ſhould we have in memory this excellent act and benefit of Chriſt's death? whereby he hath purchaſed for us the undoubted pardon and forgiveneſs of our ſins, whereby he made at one the Father of heaven with us, in ſuch wiſe, that he taketh us now for his loving children, and for the true inheritors, with Chriſt his natural Son, of the kingdom of heaven. And verily ſo much more doth Chriſt's kindneſs appear unto us, in that it pleaſed him to deliver himſelf of all his godly honour, which he was equally in with his Father in heaven, and to come down into this vale of miſery, to be made mortal man, and to be in the ſtate of a moſt low ſervant, ſerving us for our wealth and profit; us, I ſay, which were his ſworn enemies, which had renounced his holy law and commandments, and followed the luſts and ſinful pleaſures of our corrupt nature. And yet, I ſay, did Chriſt put himſelf between God's deſerved wrath and our ſin, and rent that obligation, wherein we were in danger to God, and paid our debt. Our debt was a great deal too great for Coloſſ. ii.

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us to have paid. And without payment, God the Father could never be at one with us. Neither was it poſſible to be looſed from this debt by our own ability. It pleaſed him therefore to be the payer thereof, and to diſcharge us quite.

Who can now conſider the grievous debt of ſin, which could none otherwiſe be paid, but by the death of an Innocent, and will not hate ſin in his heart? If God hateth ſin ſo much, that he would allow neither man nor angel for the redemption thereof, but only the death of his only and well-beloved Son, who will not ſtand in fear thereof? If we, my friends, conſider this, that for our ſins this moſt innocent Lamb was driven to death, we ſhall have much more cauſe to bewail ourſelves that we were the cauſe of his death, than to cry out of the malice and cruelty of the Jews, which purſued him to his death. We did the deeds wherefore he was thus ſtricken and wounded; they were only the miniſters of our wickedneſs. It is meet then that we ſhould ſtep low down into our hearts, and bewail our own wretchedneſs and ſinful living. Let us know for a certainty, that if the moſt dearly beloved Son of God was thus puniſhed and ſtricken for the ſin which he had not done himſelf; how much more ought we ſore to be ſtricken for our daily and manifold ſins which we commit againſt God, if we carneſtly repent us not, and be not ſorry for them? No man can love ſin, which God hateth ſo much, and be in his favour. No man can ſay that he loveth Chriſt truly, and have his great enemy (ſin I mean, the author of his death) familiar and in friendſhip with him. So much do we love God and Chriſt, as we hate ſin. We ought therefore to take great heed, that we be not favourers thereof, leſt we be found enemies to God, and traitors to Chriſt. For not only they, which nailed Chriſt upon the croſs, are his tormentors and crucifiers; *But all they*, ſaith St. Paul, *crucify again the Son of God, as much as is in them, who do commit vice and ſin, which brought him to his death. If the wages of ſin be death, and death everlaſting, ſurely it is no ſmall danger to be in ſervice thereof. If we live after the fleſh, and after the ſinful luſts thereof,* St. Paul threateneth, yea, Almighty God in St. Paul threateneth, *that we ſhall ſurely die.* We can none otherwiſe live to God, but by dying to ſin. *If Chriſt be in us, then is ſin dedd in us: and if the Spirit of God be in us, which raiſed Chriſt from death to life, ſo ſhall the ſame Spirit raiſe us to the reſurrection of everlaſting life. But if ſin rule and reign in us,*

Heb. vi. Rom. vi. Rom. viii. Rom. viii. Rom. i.

us, then is God, which is the fountain of all grace and virtue, departed from us: then hath the Devil and his ungracious ſpirit rule and dominion in us. And ſurely if in ſuch miſerable ſtate we die, we ſhall not riſe to life, but fall down to death and damnation, and that without end. For Chriſt hath not ſo redeemed us from ſin, that we may ſafely return thereto again: but he hath redeemed us, that we ſhould forſake the motions thereof, and live to righteouſneſs. Yea, we be therefore waſhed in our baptiſm from the filthineſs of ſin, that we ſhould live afterward in the pureneſs of life. In baptiſm we promiſed to renounce the Devil and his ſuggeſtions, we promiſed to be, as obedient children, always following God's will and pleaſure. Then if he be our Father indeed, let us give him his due honour. If we be his children, let us ſhew him our obedience, like as Chriſt openly declared his obedience to his Father, *which*, as St. Paul writeth, *was obedient even to the very death, the death of the croſs.* And this he did for us all that believe in him. For himſelf he was not puniſhed, for he was pure and undefiled of all manner of ſin. *He was wounded*, ſaith Iſaiah, *for our wickedneſs, and ſtripped for our ſins:* he ſuffered the penalty of them himſelf, to deliver us from danger: *He bare*, ſaith Iſaiah, *all our ſores and infirmities upon his own back.* No pain did he refuſe to ſuffer in his own body, that he might deliver us from pain everlaſting. His pleaſure it was thus to do for us; we deſerved it not. Wherefore the more we ſee ourſelves bound unto him, the more he ought to be thanked of us, yea, and the more hope may we take, that we ſhall receive all other good things of his hand, in that we have received the gift of his only Son, through his liberality. *For if God*, ſaith St. Paul, *hath not ſpared his own Son from pain and puniſhment, but delivered him for us all unto the death; how ſhould he not give us all other things with him? If we want any thing, either for body or ſoul, we may lawfully and boldly approach to God as to our merciful Father, to aſk that we deſire, and we ſhall obtain it.* For ſuch power is given to us, to be the children of God, ſo many as believe in Chriſt's name. *In his name whatſoever we aſk, we ſhall have it granted us.* For ſo well pleaſed is the Father Almighty God with Chriſt his ſon, that for his ſake he favoureth us, and will deny us nothing. So pleaſant was this ſacrifice and oblation of his Son's death, which he ſo obediently and innocently ſuffered, that he would take it for the only and full amends for all the ſins of the world.

Chriſt hath not redeemed us from ſin, that we ſhould live in ſin.

Phil. ii.

Iſaiah liii.

Rom. viii.

John i.

Matt. xxi.

And

And ſuch favour did he purchaſe by his death, of his heavenly Father for us, that for the merit thereof (if we be true Chriſtians indeed, and not in word only) we be now fully in God's grace again, and clearly diſcharged from our ſin. No tongue ſurely is able to expreſs the worthineſs of this ſo precious a death. For in this ſtandeth the continual pardon of our daily offences, in this reſteth our juſtification, in this we be allowed, in this is purchaſed
Acts iv. the everlaſting health of all our ſouls. Yea, *there is none other thing that can be named under heaven to ſave our ſouls, but this only work of Chriſt's precious offering of his body upon the altar of the croſs.* Certainly there can be no work of any mortal man, be he never ſo holy, that ſhall be coupled in merits with Chriſt's moſt holy act. For no doubt, all our thoughts and deeds were of no value, if they were not allowed in the merits of Chriſt's death. All our righteouſneſs is far unperfect, if it be compared with Chriſt's righteouſneſs: for in his acts and deeds there was no ſpot of ſin, or of any unperfectneſs. And for this cauſe they were the more able to be the true
Our deeds be full of imperfection. amends of our righteouſneſs, where our acts and deeds be full of imperfection and infirmities, and therefore nothing worthy of themſelves to ſtir God to any favour, much leſs to challenge the glory that is due to Chriſt's act and
Pſal. cxv. merit; *For not to us,* ſaith David, *not to us, but to thy name give the glory, O Lord.* Let us therefore, good friends, with all reverence glorify his name, let us magnify and praiſe him for ever. For he hath dealt with us according to his great mercy; by himſelf hath he pur-
Heb. i. chaſed our redemption. He thought it not enough to ſpare himſelf, and to ſend his angel to do this deed; but he would do it himſelf, that he might do it the better, and make it the more perfect redemption. He was nothing moved with the intolerable pains that he ſuffered in the whole courſe of his long paſſion, to repent him thus to do good to his enemies: but he opened his heart for us, and beſtowed himſelf wholly for the ranſoming of us. Let us therefore now open our hearts again to him, and ſtudy in our lives to be thankful to ſuch a Lord, and evermore to be mindful of ſo great a benefit; yea, let us take up our croſs with Chriſt, and follow him. His paſſion is not only the ranſom and whole amends for our ſin, but it is alſo a moſt perfect example of all patience and
Acts xvii. ſufferance. For if it behoved Chriſt thus to ſuffer, and to enter into the glory of his Father; how ſhould it not become us to bear patiently our ſmall croſſes of adverſity,

and

and the troubles of this world? *For ſurely*, as ſaith St. Peter, *Chriſt therefore ſuffered, to leave us an example to follow his ſteps.* And if we ſuffer with him, we ſhall be ſure alſo to reign with him in heaven. Not that the ſufferance of this tranſitory life ſhould be worthy of that glory to come; but gladly ſhould we be contented to ſuffer, to be like Chriſt in our life, that ſo by our works we may glorify our Father which is in heaven. And as it is painful and grievous to bear the croſs of Chriſt in the griefs and diſpleaſures of this life; ſo it bringeth forth the joyful fruit of hope in all them that be exerciſed therewith. Let us not ſo much behold the pain, as the reward that ſhall follow that labour. Nay, let us rather endeavour ourſelves in our ſufferance to endure innocently and guiltleſs, as our Saviour Chriſt did. For if we ſuffer for our deſervings, then hath not patience his perfect work in us: but if undeſervingly we ſuffer loſs of goods and life, if we ſuffer to be evil ſpoken of for the love of Chriſt, this is thankful afore God; for ſo did Chriſt ſuffer: *He never did ſin, neither was any guile found in his mouth. Yea, when he was reviled with taunts, he reviled not again; when he was wrongfully dealt with, he threatened not again, nor revenged his quarrel, but delivered his cauſe to him that judgeth rightly.*

1 Pet. ii. 2 Tim. ii. Rom. viii. Matt. v. Heb. xi. James v. 1 Pet. ii. The patience of Chriſt.

Perfect patience careth not what nor how much it ſuffereth, nor of whom it ſuffereth, whether of friend or foe; but ſtudieth to ſuffer innocently, and without deſerving. Yea, he, in whom perfect charity is, careth ſo little to revenge, that *he rather ſtudieth to do good for evil, to bleſs and ſay well of them that curſe him, to pray for them that purſue him*, according to the example of our Saviour Chriſt, who is the moſt perfect example and pattern of all meekneſs and ſufferance, which hanging upon the croſs, in moſt fervent anguiſh bleeding in every part of his bleſſed body, being ſet in the midſt of his enemies and cruciſiers; and he, notwithſtanding the intolerable pains which they ſaw him in, being of them mocked and ſcorned deſpitefully without all favour and compaſſion, had yet towards them ſuch compaſſion in heart, that he prayed to his Father of heaven for them, and ſaid, *O Father, forgive them, for they wot not what they do:* What patience was it alſo which he ſhewed, when one of his own apoſtles and ſervants, which was put in truſt of him, came to betray him unto his enemies to the death! He ſaid nothing worſe to him, but, *Friend, wherefore art thou come?* Thus, good people, ſhould we call to mind the great examples

Perfect patience. Matt. v. The meekneſs of Chriſt. Luke xxiii. Matt. xxvi.

of

of charity which Chriſt ſhewed in his paſſion, if we will fruitfully remember his paſſion. Such charity and love ſhould we bear one to another, if we will be the true ſervants of Chriſt. *For if we love but them that love and ſay well by us, what great thing is it that we do?* ſaith Chriſt. *Do not the Paynims and open ſinners ſo?* We muſt be more perfect in our charity than thus, *even as our Father in heaven is perfect, which maketh the light of his ſun to riſe upon the good and the bad, and ſendeth his rain upon the kind and unkind.* After this manner ſhould we ſhew our charity indifferently, as well to one as to another, as well to friend as foe, like obedient children, after the example of our good Father in heaven. *For if Chriſt was obedient to his Father even to the death, and that the moſt ſhameful death,* (as the Jews eſteemed it,) *the death of the croſs; why ſhould we not be obedient to God in lower points of charity and patience? Let us forgive then our neighbours their ſmall faults, as God for Chriſt's ſake hath forgiven us our great.*

Matt. v.

Ecclus. xxviii.

Matt. xviii.

It is not meet that we ſhould crave forgiveneſs of our great offences at God's hands, and yet will not forgive the ſmall treſpaſſes of our neighbours againſt us. We do call for mercy in vain, if we will not ſhew mercy to our neighbours. For if we will not put wrath and diſpleaſure forth of our hearts to our Chriſtian brother, no more will God forgive the diſpleaſure and wrath that our ſins have deſerved before him. For under this condition doth God forgive us, if we forgive other. It becometh not Chriſtian men to be hard one to another, nor yet to think their neighbour unworthy to be forgiven. For howſoever unworthy he is, yet is Chriſt worthy to have thee do thus much for his ſake; he hath deſerved it of thee, that thou ſhouldſt forgive thy neighbour. And God is alſo to be obeyed, which commandeth us to forgive, if we will have any part of the pardon which our Saviour Chriſt purchaſed once of God the Father, by ſhedding of his precious blood. Nothing becometh Chriſt's ſervants ſo much as mercy and compaſſion. Let us then be favourable one to another, and pray we one for another, that we may be healed from all frailties of our life, the leſs to offend one the other; and that we may be of one mind and one ſpirit, agreeing together in brotherly love and concord, even like the dear children of God. By theſe means ſhall we move God to be merciful to our ſins, yea, and we ſhall be hereby the more ready to receive our Saviour and Maker in his bleſſed ſacrament, to our everlaſting comfort and health of ſoul. Chriſt delighteth

James v.

Eph. v.

to

to enter and dwell in that ſoul where love and charity ruleth, and where peace and concord is ſeen. For thus writeth St. John; *God is charity; he that abideth in charity,* 1 John iv. *abideth in God, and God in him. And by this,* ſaith he, 1 John iii. *we ſhall know that we be of God, if we love our brethren. Yea, and by this ſhall we know that we be delivered from death to life, if we love one another. But he which hateth his brother,* ſaith the ſame Apoſtle, *abideth in death, even in* 1 John ii. *the danger of everlaſting death, and is moreover the child of damnation and of the Devil, curſed of God, and hated (ſo long as he ſo remaineth) of God and all his heavenly company.* For as peace and charity make us the bleſſed children of Almighty God, ſo doth hatred and envy make us the curſed children of the Devil. God give us all grace to follow Chriſt's examples in peace and in charity, in patience and ſufferance, that we now may have him our gueſt to enter and dwell within us, ſo as we may be in full ſurety, having ſuch a pledge of our ſalvation. If we have him and his favour, we may be ſure that we have the Rom. viii. favour of God by his means. For he ſitteth on the right hand of God his Father, as our proctor and attorney, pleading and ſuing for us in all our needs and neceſſities. Wherefore, if we want any gift of godly wiſdom, we may aſk it of God for Chriſt's ſake, and we ſhall have it. Let us conſider and examine ourſelves, in what want we be concerning this virtue of charity and patience. If we ſee that our hearts be nothing inclined thereunto, in forgiving them that have offended againſt us, then let us knowledge our want, and wiſh to God to have it. But if we want it, and ſee in ourſelves no deſire thereunto, verily we be in a dangerous caſe before God, and have need to make much earneſt prayer to God, that we may have ſuch an heart changed, to the grafting in of a new. For unleſs we forgive other, we ſhall never be forgiven of God. No, not all the prayers and good works of other can pacify God unto us, unleſs we be at peace, and at one with our neighbour. Nor all our deeds and good works can move God to forgive us our debts to him, except we forgive to other. He ſetteth more by mercy than by ſacrifice. Mercy moved our Saviour Chriſt to ſuffer for his enemies: it becometh us then to follow his example. For it ſhall little avail us to have in meditation the fruits and price of his paſſion, to magnify them, and to delight or truſt in them, except we have in mind his examples in paſſion to follow them. If we thus therefore conſider Chriſt's death, and will ſtick thereto with faſt faith for

the merit and deſerving thereof, and will alſo frame ourſelves in ſuch wiſe to beſtow ourſelves, and all that we have by charity, to the behoof of our neighbour, as Chriſt ſpent himſelf wholly for our profit, then do we truly remember Chriſt's death: and being thus followers of Chriſt's ſteps, we ſhall be ſure to follow him thither, where he ſitteth now with the Father and the Holy Ghoſt: to whom be all honour and glory. *Amen.*

THE

THE SECOND

HOMILY

CONCERNING

The Death and Paſſion of our Saviour Chriſt.

THAT we may the better conceive the great mercy and goodneſs of our Saviour Chriſt, in ſuffering death univerſally for all men, it behoveth us to deſcend into the bottom of our conſcience, and deeply to conſider the firſt and principal cauſe wherefore he was compelled ſo to do. When our great grandfather Adam had broken Gen. v.
God's commandment, in eating the apple forbidden him in Paradiſe, at the motion and ſuggeſtion of his wife, he purchaſed thereby, not only to himſelf, but alſo to his poſterity for ever, the juſt wrath and indignation of God, who, according to his former ſentence pronounced at the giving of the commandment, condemned both him and all his to everlaſting death, both of body and ſoul. For it was ſaid unto him, *Thou ſhalt eat freely of every tree in* Gen. ii.
the garden: but as touching the tree of knowledge of good and ill, thou ſhalt in no wiſe eat of it: for in what hour ſoever thou eateſt thereof, thou ſhalt die the death. Now as the Lord had ſpoken, ſo it came to paſs. Adam took upon him to eat thereof, and in ſo doing he died the death, that is to ſay, he became mortal, he loſt the favour of God, he was caſt out of Paradiſe, he was no longer a citizen of heaven, but a firebrand of hell, and a bond-ſlave to the Devil. To this doth our Saviour bear witneſs in the Goſpel, calling us *loſt ſheep, which have gone* Luke xv.
aſtray, and wandered from the true Shepherd of our ſouls. To this alſo doth St. Paul bear witneſs, ſaying, that *by the* Rom. v.
offence of only Adam, death came upon all men to condemnation. So that now neither he, or any of his, had any right or intereſt at all in the kingdom of heaven, but were become plain reprobates and caſtaways, being perpetually damned to the everlaſting pains of hell-fire. In

this ſo great miſery and wretchedneſs, if mankind could have recovered himſelf again, and obtained forgiveneſs at God's hands, then had his caſe been ſomewhat tolerable, becauſe he might have attempted ſome way how to deliver himſelf from eternal death. But there was no way left unto him, he could do nothing that might pacify God's wrath, he was altogether unprofitable in that behalf. Pſal. xiv. *There was none that did good, no not one.* And how then could he work his own ſalvation? Should he go about to pacify God's heavy diſpleaſure by offering up burnt-ſacrifices, according as it was ordained in the old Law? Heb. ix. *by offering up the blood of oxen, the blood of calves, the blood of goats, the blood of lambs,* and ſo forth? O theſe things were of no force nor ſtrength to take away ſins, they could not put away the anger of God, they could not cool the heat of his wrath, nor yet bring mankind into favour again, they were but only figures and ſhadows of things to come, and nothing elſe. Read the Epiſtle to the Hebrews; Heb. x. there ſhall you find this matter largely diſcuſſed, there ſhall you learn in moſt plain words, that the bloody ſacrifice of the old Law was unperfect, and not able to deliver man from the ſtate of damnation by any means; ſo that mankind, in truſting thereunto, ſhould truſt to a broken ſtaff, and in the end deceive himſelf. What ſhould he then do? Should he go about to obſerve and keep the Law of God divided into two tables, and ſo purchaſe to himſelf eternal life? Indeed, if Adam and his poſterity had been able to ſatisfy and fulfil the Law perfectly, in loving God above all things, and their neighbour as themſelves, then ſhould they have eaſily quenched the Lord's wrath, and eſcaped the terrible ſentence of eternal death pronounced againſt them by the mouth of Almighty God. Luke x. For it is written, *Do this, and thou ſhalt live;* that is to ſay, fulfil my commandments, keep thyſelf upright and perfect in them according to my will; then ſhalt thou live, and not die. Here is eternal life promiſed with this condition, and ſo, that they keep and obſerve the Law. But ſuch was the frailty of mankind after his fall, ſuch was his weakneſs and imbecility, that he could not walk uprightly in God's commandments, though he would never ſo fain; but daily and hourly fell from his bounden duty, offending the Lord his God, divers ways, to the great increaſe of his condemnation, inſomuch that the Prophet David crieth out on this wiſe: Pſal. xiv. *All have gone aſtray, all are become unprofitable, there is none that doth good, no not one.* In this caſe what profit could

could he have by the Law? None at all. For as St. James ſaith, *He that ſhall obſerve the whole Law, and yet faileth in one point, is become guilty of all.* And in the Book of Deuteronomy it is written, *Curſed be he,* ſaith God, *which abideth not in all things that are written in the book of the Law, to do them.* James ii. Deut. xxvii.

Behold, the Law bringeth a curſe with it, and maketh us guilty, not becauſe it is of itſelf naught or unholy, (God forbid we ſhould ſo think,) but becauſe the frailty of our ſinful fleſh is ſuch, that we can never fulfil it, according to the perfection that the Lord requireth. Could Adam then, think you, hope or truſt to be ſaved by the Law? No, he could not. But the more he looked on the Law, the more he ſaw his own damnation ſet before his eyes, as it were in a moſt clear glaſs. So that now of himſelf he was moſt wretched and miſerable, deſtitute of all hope, and never able to pacify God's heavy diſpleaſure, nor yet to eſcape the terrible judgment of God, whereinto he and all his poſterity were fallen, by diſobeying the ſtrait commandment of the Lord their God. *But O the abundant riches of God's great mercy! O the unſpeakable goodneſs of his heavenly wiſdom! When all hope of righteouſneſs was paſt on our part, when we had nothing in ourſelves, whereby we might quench his burning wrath, and work the ſalvation of our own ſouls, and riſe out of the miſerable eſtate wherein we lay; then, even then did Chriſt the Son of God, by the appointment of his Father, come down from heaven, to be wounded for our ſakes, to be reputed with the wicked, to be condemned unto death, to take upon him the reward of our ſins, and to give his body to be broken on the croſs for our offences.* Rom. xi. *He,* ſaith the prophet Iſaiah, (meaning Chriſt,) *hath borne our infirmities, and hath carried our ſorrows; the chaſtiſement of our peace was upon him, and by his ſtripes we are made whole.* St. Paul likewiſe ſaith, *God made him a ſacrifice for our ſins, which knew not ſin, that we ſhould be made the righteouſneſs of God by him.* And St. Peter moſt agreeably writing in this behalf, ſaith, *Chriſt hath once died and ſuffered for our ſins, the juſt for the unjuſt, &c.* To theſe might be added an infinite number of other places to the ſame effect: but theſe few ſhall be ſufficient for this time. Iſaiah liii. 2 Cor. v. 1 Pet. iii.

Now then (as it was ſaid at the beginning) let us ponder and weigh the cauſe of his death, that thereby we may be the more moved to glorify him in our whole life. Which if you will have comprehended briefly in one word, it was nothing elſe on our part but only the

tranſgreſſion and ſin of mankind. When the angel came
Matt. i. to warn Joſeph that he ſhould not fear to take Mary to his wife, did he not therefore will the child's name to be called Jeſus, becauſe he ſhould ſave his people from their ſins? When John the Baptiſt preached Chriſt, and ſhewed him to the people with his finger, did he not
John i. plainly ſay unto them, *Behold the Lamb of God, which taketh away the ſins of the world?* When the woman of
Matt. xv. Canaan beſought Chriſt to help her daughter, which was poſſeſſed with a devil, did he not openly confeſs that *he was ſent to ſave the loſt ſheep of the houſe of Iſrael, by giving his life for their ſins?* It was ſin then, O man, even thy ſin, that cauſed Chriſt, the only Son of God, to be crucified in the fleſh, and to ſuffer the moſt vile and ſlanderous death of the croſs. If thou hadſt kept thyſelf upright, if thou hadſt obſerved the commandments, if
Rom. v. thou hadſt not preſumed to tranſgreſs the will of God in thy firſt father Adam, then Chriſt, being in form of God, needed not to have taken upon him the ſhape of a ſervant; being immortal in heaven, he needed not to become mortal on earth; being the true bread of the ſoul, he needed not to hunger; being the healthful water of life, he needed not to thirſt; being life itſelf, he needed not to have ſuffered death. But to theſe and many other ſuch extremities was he driven by thy ſin, which was ſo manifold and great, that God could be only pleaſed in him, and none other. Canſt thou think of this, O ſinful man, and not tremble within thyſelf? Canſt thou hear it quietly, without remorſe of conſcience, and ſorrow of heart? Did Chriſt ſuffer his paſſion for thee, and wilt thou ſhew no compaſſion towards him? While Chriſt was yet hanging on the croſs, and yielding up the ghoſt,
Matt. xxvii. the Scripture witneſſeth that *the vail of the temple did rent in twain, and the earth did quake, that the ſtones clave aſunder, that the graves did open, and the dead bodies riſe;* and ſhall the heart of man be nothing moved to remember how grievouſly and cruelly he was handled of the Jews for our ſins? Shall man ſhew himſelf to be more hard-hearted than ſtones, to have leſs compaſſion than dead bodies? Call to mind, O ſinful creature, and ſet before thine eyes, Chriſt crucified: think thou ſeeſt his body ſtretched out in length upon the croſs, his head crowned with ſharp thorns, his hands and his feet pierced with nails, his heart opened with a long ſpear, his fleſh rent and torn with whips, his brows ſweating water and blood: think thou heareſt him now crying in an intoler-

able

able agony to his Father, and ſaying, *My God, my God, why haſt thou forſaken me?* Couldſt thou behold this woful ſight, or hear this mournful voice, without tears, conſidering that he ſuffered all this, not for any deſert of his own, but only for the grievouſneſs of thy ſins? O that mankind ſhould put the everlaſting Son of God to ſuch pains! O that we ſhould be the occaſion of his death, and the only cauſe of his condemnation! May we not juſtly cry, woe worth the time that ever we ſinned! O my brethren, let this image of Chriſt crucified be always printed in our hearts; let it ſtir us up to the hatred of ſin, and provoke our minds to the earneſt love of Almighty God. For why? is not ſin, think you, a grievous thing in his ſight, ſeeing, for the tranſgreſſing of God's precept in eating of one apple, he condemned all the world to perpetual death, and would not be pacified, but only with the blood of his own Son? True, yea, moſt true is that ſaying of David, *Thou, O Lord, hateſt all them that work iniquity, neither ſhall the wicked and evil man dwell with thee.* By the mouth of his Prophet Iſaiah, he cried mainly out againſt ſinners, and ſaith, *Woe be unto you that draw iniquity with cords of vanity, and ſin as it were with cart-ropes.* Pſalm v. Iſaiah v.

Did he not give a plain token how greatly he hated and abhorred ſin, when he drowned all the world, ſave only eight perſons; when he deſtroyed Sodom and Gomorrah with fire and brimſtone; when in three days ſpace he killed with peſtilence threeſcore and ten thouſand for David's offence; when he drowned Pharaoh and all his hoſt in the Red Sea; when he turned Nabuchodonoſor the king into the form of a brute beaſt, creeping upon all four; when he ſuffered Achitophel and Judas to hang themſelves upon the remorſe of ſin, which was ſo terrible to their eyes? A thouſand ſuch examples are to be found in Scripture, if a man would ſtand to ſeek them out. But what need we? This one example which we have now in hand, is of more force, and ought more to move us, than all the reſt. *Chriſt being the Son of God, and perfect God himſelf, who never committed ſin, was compelled to come down from heaven, to give his body to be bruiſed and broken on the croſs for our ſins.* Was not this a manifeſt token of God's great wrath and diſpleaſure towards ſin, that he could be pacified by no other means, but only by the ſweet and precious blood of his dear Son? O ſin, ſin, that ever thou ſhouldeſt drive Chriſt to ſuch extremity! Woe worth the time that ever thou cameſt into the world. But what Gen. vii. Gen. xix. 2 Sam. xxiv. Exod. xiv. Daniel iv. 2 Sam. xvii. Acts i.

booteth

booteth it now to bewail? Sin is come, and ſo come that
Prov. xxiv. it cannot be avoided. *There is no man living, no not the juſteſt man on the earth, but he falleth ſeven times a day,* as Solomon ſaith. And our Saviour Chriſt, although he hath delivered us from ſin, yet not ſo that we ſhall be free from committing ſin; but ſo that it ſhall not be im-
Rom. vi. puted to our condemnation. *He hath taken upon him the juſt reward of ſin, which was death, and by death hath overthrown death; that we believing in him might live for ever, and not die.* Ought not this to engender extreme hatred of ſin in us, to conſider that it did violently, as it were, pluck God out of heaven, to make him feel the horrors and pains of death? O that we would ſometimes conſider this in the midſt of our pomps and pleaſures: it would bridle the outrageouſneſs of the fleſh, it would abate and aſſuage our carnal affections, it would reſtrain our fleſhly appetites, that we ſhould not run at random, as we commonly do. To commit ſin wilfully and deſperately, without fear of God, is nothing elſe but to crucify Chriſt anew, as we are expreſsly taught in the Epiſtle to the
Heb. vi. Hebrews. Which thing if it were deeply printed in all men's hearts, then ſhould not ſin reign every where ſo much as it doth, to the great grief and torment of Chriſt now ſitting in heaven.

Let us therefore remember, and always bear in mind Chriſt crucified, that thereby we may be inwardly moved both to abhor ſin throughly, and alſo with an earneſt and zealous heart to love God. For this is another fruit, which the memorial of Chriſt's death ought to work in us, an earneſt and unfeigned love towards God. *So God*
John iii. *loved the world,* ſaith St. John, *that he gave his only begotten Son, that whoſoever believeth in him ſhould not periſh, but have life everlaſting.* If God declared ſo great love towards us his ſilly creatures, how can we of right but love him again? Was not this a ſure pledge of his love, to give us his own Son from heaven? He might have given us an angel if he would, or ſome other creature, and yet ſhould his love have been far above our deſerts. Now he gave us not an angel, but his Son. And what Son? His only Son, his natural Son, his well-beloved Son, even that Son whom he had made lord and ruler over all things. Was not this a ſingular token of great love? But to whom did he give him? He gave him to the whole world; that is to ſay, to Adam, and all that ſhould come after him. O Lord, what had Adam, or any other man, deſerved at God's hands, that he ſhould give us his

own

own Son? We are all miſerable perſons, ſinful perſons, damnable perſons, juſtly driven out of Paradiſe, juſtly excluded from heaven, juſtly condemned to hell-fire: and yet (ſee a wonderful token of God's love) he gave us his only-begotten Son, us I ſay, that were his extreme and deadly enemies, that we, by virtue of his blood ſhed upon the croſs, might be clean purged from our ſins, and made righteous again in his ſight. Who can chooſe but marvel, to hear that God ſhould ſhew ſuch unſpeakable love towards us, that were his deadly enemies? Indeed, O mortal man, thou oughteſt of right to marvel at it, and to acknowledge therein God's great goodneſs, and mercy towards mankind, which is ſo wonderful, that no fleſh, be it never ſo worldly wiſe, may well conceive it, or expreſs it. For, as St. Paul teſtifieth, *God greatly commendeth and ſetteth out his love towards us, in that he ſent his Son Chriſt to die for us, when we were yet ſinners, and open enemies of his name.* If we had in any manner of wiſe deſerved it at his hands, then had it been no marvel at all: but there was no deſert on our part, wherefore he ſhould do it. Therefore, thou ſinful creature, when thou heareſt that God gave his Son to die for the ſins of the world, think not he did it for any deſert or goodneſs that was in thee, for thou waſt then the bondſlave of the Devil: but fall down upon thy knees, and cry with the Prophet David, *O Lord, what is man, that thou art ſo mindful of him; or the ſon of man, that thou ſo regardeſt him?* And ſeeing he hath ſo greatly loved thee, endeavour thyſelf to love him again, with all thy heart, with all thy ſoul, and with all thy ſtrength, that therein thou mayeſt appear not to be unworthy of his love. I report me to thine own conſcience, whether thou wouldeſt not think thy love ill beſtowed upon him, that could not find in his heart to love thee again? If this be true, (as it is moſt true,) then think how greatly it behoveth thee in duty to love God, which hath ſo greatly loved thee, that he hath not ſpared his own only Son from ſo cruel and ſhameful a death for thy ſake. And hitherto concerning the cauſe of Chriſt's death and paſſion, which as it was on our part moſt horrible and grievous ſin, ſo on the other ſide it was the free gift of God, proceeding of his mere and tender love towards mankind, without any merit or deſert of our part. The Lord for his mercies' ſake grant that we never forget this great benefit of our ſalvation in Chriſt Jeſu, but that we always ſhew ourſelves thankful for it, abhorring all kind of wickedneſs and ſin, and applying our minds wholly

Rom. v.

Pſal. viii.

wholly to the ſervice of God, and the diligent keeping of his commandments.

Now it remaineth that I ſhew unto you, how to apply Chriſt's death and paſſion to our comfort, as a medicine to our wounds, ſo that it may work the ſame effect in us wherefore it was given, namely, the health and ſalvation of our ſouls. For as it profiteth a man nothing to have ſalve, unleſs it be well applied to the part affected; ſo the death of Chriſt ſhall ſtand us in no force, unleſs we apply it to ourſelves in ſuch ſort as God hath appointed. Almighty God commonly worketh by means, and in this thing he hath alſo ordained a certain mean, whereby we may take fruit and profit to our ſouls' health.

What mean is that? Forſooth it is faith. Not an unconſtant or wavering faith, but a ſure, ſteadfaſt, grounded,
John iii. and unfeigned faith. *God ſent his Son into the world,* ſaith St. John. To what end? *That whoſoever believeth in him ſhould not periſh, but have life everlaſting.* Mark theſe words, *that whoſoever believeth in him.* Here is the mean, whereby we muſt apply the fruits of Chriſt's death unto our deadly wound. Here is the mean, whereby we muſt obtain eternal life; namely, faith. *For,* as St. Paul teacheth in his
Rom. x. Epiſtle to the Romans, *with the heart man believeth unto righteouſneſs, and with the mouth confeſſion is made unto ſalvation.* Paul being demanded of the keeper of the priſon,
Acts xvi. *what he ſhould do to be ſaved?* made this anſwer: *Believe in the Lord Jeſus, ſo ſhalt thou and thine houſe both be ſaved.* After the Evangeliſt had deſcribed and ſet forth unto us at large the life and the death of the Lord Jeſus, in the end he
John xx. concludeth with theſe words: *Theſe things are written, that we may believe Jeſus Chriſt to be the Son of God, and through faith obtain eternal life.* To conclude with the words of
Rom. x. St. Paul, which are theſe: *Chriſt is the end of the Law unto ſalvation, for every one that doth believe.* By this then you may well perceive, that the only mean and inſtrument of ſalvation required of our parts is faith; that is to ſay, a ſure truſt and confidence in the mercies of God; whereby we perſuade ourſelves, that God both hath, and will forgive our ſins, that he hath accepted us again into his favour, that he hath releaſed us from the bonds of damnation, and received us again into the number of his elect people, not for our merits or deſerts, but only and ſolely for the merits of Chriſt's death and paſſion, who became man for our ſakes, and humbled himſelf to ſuſtain the reproach of the croſs, that we thereby might be ſaved, and made inheritors of the kingdom of heaven. This faith is

required

required at our hands. And this if we keep ſteadfaſtly in our hearts, there is no doubt but we ſhall obtain ſalvation at God's hands, as did Abraham, Iſaac, and Jacob, of whom the Scripture ſaith, that *they believed, and it was imputed unto them for righteouſneſs.* Was it imputed unto them only? and ſhall it not be imputed unto us alſo? Yes, if we have the ſame faith as they had, it ſhall be as truly imputed unto us for righteouſneſs, as it was unto them. For it is one faith that muſt ſave both us and them, even a ſure and ſteadfaſt faith in Chriſt Jeſus; who, as ye have heard, came into the world for this end, that *whoſoever believe in him ſhould not periſh, but have life everlaſting.* But here we muſt take heed that we do not halt with God through an unconſtant and wavering faith, but that it be ſtrong and ſteadfaſt to our lives' end. *He that wavereth,* ſaith St. James, *is like a wave of the ſea; neither let that man think that he ſhall obtain any thing at God's hands.* Peter coming to Chriſt upon the water, becauſe he fainted in faith, was in danger of drowning. So we, if we begin to waver or doubt, it is to be feared leſt we ſhall ſink as Peter did; not into the water, but into the bottomleſs pit of hell-fire. Therefore I ſay unto you, that we muſt apprehend the merits of Chriſt's death and paſſion by faith, and that with a ſtrong and ſteadfaſt faith, nothing doubting, but that Chriſt, by his one oblation and once offering of himſelf upon the croſs, hath taken away our ſins, and hath reſtored us again into God's favour, ſo fully and perfectly, that no other ſacrifice for ſin ſhall hereafter be requiſite or needful in all the world.

Gen. xv. Rom. vii. John iii. James i. Matth. xiv.

Thus have you heard in few words the mean, whereby we muſt apply the fruits and merits of Chriſt's death unto us, ſo that it may work the ſalvation of our ſouls: namely, a ſure, ſteadfaſt, perfect, and grounded faith. For as all they which beheld ſteadfaſtly the brazen ſerpent were healed and delivered, at the very ſight thereof, from their corporal diſeaſes and bodily ſtings; even ſo all they which behold Chriſt crucified with a true and lively faith ſhall undoubtedly be delivered from the grievous wounds of the ſoul, be they never ſo deadly or many in number. Therefore, dearly beloved, if we chance at any time, through frailty of the fleſh, to fall into ſin, (as it cannot be choſen, but we muſt needs fall often,) and if we feel the heavy burden thereof to preſs our ſouls, tormenting us with the fear of death, hell, and damnation; let us then uſe that mean which God hath appointed in his word, to wit, the mean of faith, which is the only inſtrument of ſalvation

Num. xxi. John iii.

now

now left unto us. Let us ſteadfaſtly behold Chriſt crucified with the eyes of our heart. Let us only truſt to be ſaved by his death and paſſion, and to have our ſins clean waſhed away through his moſt precious blood, that in the end of the world, when he ſhall come again to judge both the quick and the dead, he may receive us into his heavenly kingdom, and place us in the number of his elect and choſen people, there to be partakers of that immortal and everlaſting life, which he hath purchaſed unto us by virtue of his bloody wounds: to him therefore, with the Father and the Holy Ghoſt, be all honour and glory, world without end. *Amen.*

AN

HOMILY

OF THE

Reſurrection of our Saviour Jeſus Chriſt.

FOR EASTER-DAY.

IF ever at any time the greatneſs or excellency of any matter, ſpiritual or temporal, hath ſtirred up your minds to give diligent ear, good Chriſtian people, and well-beloved in our Lord and Saviour Jeſus Chriſt, I doubt not but that I ſhall have you now at this preſent ſeaſon moſt diligent and ready hearers of the matter which I have at this time to open unto you. For I come to declare that great and moſt comfortable article of our Chriſtian religion and faith, the reſurrection of our Lord Jeſus. So great ſurely is the matter of this article, and of ſo great weight and importance, that it was thought worthy to keep our ſaid Saviour ſtill on earth forty days after he was riſen from death to life, to the confirmation and eſtabliſhment thereof in the hearts of his Diſciples. So that (as Luke clearly teſtifieth in the firſt chapter of the Acts of the Apoſtles) *he was converſant with his Diſciples by the ſpace of forty days continually together*, to the intent he would in his perſon, being now glorified, teach and inſtruct them, which ſhould be the teachers of other, fully and in moſt abſolute and perfect wiſe the truth of this moſt Chriſtian article, which is the ground and foundation of our whole religion, before he would aſcend up to his Father into the heavens, there to receive the glory of his moſt triumphant conqueſt and victory. Aſſuredly, ſo highly comfortable is this article to our conſciences, that it is even the very lock and key of all our Chriſtian religion and faith. *If it were not true*, ſaith the holy

1 Cor. xv. holy Apoſtle Paul, *that Chriſt roſe again, then our preaching were in vain, your faith which you have received were but void, ye were yet in the danger of your ſins. If Chriſt be not riſen again,* ſaith the Apoſtle, *then are they in very evil caſe, and utterly periſhed, that be entered their ſleep in Chriſt; then are we the moſt miſerable of all men, which have our hope fixed in Chriſt, if he be yet under the power of death, and as yet not reſtored to his bliſs again. But now is he riſen again from death,* ſaith the Apoſtle Paul, *to be the firſt-fruits of them that be aſleep, to the intent to raiſe them to everlaſting life again:* yea, if it were not true that Chriſt is riſen again, then were it neither true that he is aſcended up to heaven, nor that he ſent down from heaven unto us the Holy Ghoſt, nor that he ſitteth on the right hand of his heavenly Father, having the rule of heaven and earth,
Pſal. lxxii. reigning, as the Prophet ſaith, *from ſea to ſea;* nor that he ſhould after this world be the judge as well of the living as of the dead, to give reward to the good, and judgment to the evil. That theſe links therefore of our faith ſhould all hang together in ſteadfaſt eſtabliſhment and confirmation, it pleaſed our Saviour not ſtraightway to withdraw himſelf from the bodily preſence and ſight of his Diſciples; but he choſe out forty days, wherein he would declare unto them by manifold and moſt ſtrong arguments and tokens, that he had conquered death, and that he
Luke xxiv. was alſo truly riſen again to life. *He began,* ſaith Luke, *at Moſes and all the Prophets, and expounded unto them the propheſies that were written in all the Scriptures of him, to the intent to confirm the truth of his reſurrection, long before ſpoken of:* which he verified indeed, as it is declared very apparently and manifeſtly, by his oft appearance to ſun-
Matt. xxviii. dry perſons at ſundry times. Firſt, he ſent his angels to the ſepulchre, who did ſhew unto certain women the empty grave, ſaving that the burial linen remained therein. And by theſe ſigns were theſe women fully inſtructed that he was riſen again, and ſo did they teſtify
John xx. it openly. After this Jeſus himſelf appeared to Mary Magdalen, and after that to certain other women, and ſtraight afterward he appeared to Peter, then to the two
Luke xxiv. Diſciples which were going to Emmaus. He appeared to the Diſciples alſo, as they were gathered together, for fear of the Jews, the door ſhut. At another time he was
John xxi. ſeen at the Sea of Tiberias of Peter and Thomas, and of other Diſciples, when they were fiſhing. He was ſeen of
1 Cor. xv. more than five hundred brethren in the mount of Galilee, where Jeſus appointed them to be by his angel, when he ſaid,

ſaid, *Behold, he ſhall go before you into Galilee; there ſhall ye ſee him, as he hath ſaid unto you.* After this he appeared unto James, and laſt of all he was viſibly ſeen of all the Apoſtles, at ſuch time as he was taken up into heaven. Acts i. Thus at ſundry times he ſhewed himſelf after he was riſen again, to confirm and ſtabliſh this article. And in theſe revelations ſometime he ſhewed them his hands, his feet, and his ſide, and bade them touch him, that they ſhould not take him for a ghoſt or a ſpirit. Sometime he alſo did eat with them, but ever he was talking with them of the everlaſting kingdom of God, to aſſure the truth of his reſurrection. *For then he opened their underſtanding, that* Luke xxiv. *they might perceive the Scriptures, and ſaid unto them, Thus it is written, and thus it behoved Chriſt to ſuffer, and to riſe from death the third day, and that there ſhould be preached openly in his name pardon and remiſſion of ſins to all the nations of the world.* Ye ſee, good Chriſtian people, how neceſſary this article of our faith is, ſeeing it was proved of Chriſt himſelf by ſuch evident reaſons and tokens, by ſo long time and ſpace. Now therefore, as our Saviour was diligent for our comfort and inſtruction to declare it; ſo let us be as ready in our belief to receive it to our comfort and inſtruction. As he died not for himſelf, no more did he riſe again for himſelf. *He was dead,* ſaith St. Paul, *for our ſins, and roſe again for our juſtification.* O 1 Cor. xv. moſt comfortable word, evermore to be borne in remembrance! *He died,* ſaith he, *to put away ſin; he roſe again to endow us with righteouſneſs.* His death took away ſin and malediction, his death was the ranſom of them both; his death deſtroyed death, and overcame the Devil, which had the power of death in his ſubjection; his death deſtroyed hell, with all the damnation thereof. Thus is death ſwallowed up by Chriſt's victory, thus is hell ſpoiled for ever. If any man doubt of this victory, let Chriſt's glorious reſurrection declare him the thing. If death could not keep Chriſt under his dominion and power, but that he roſe again, it is manifeſt that his power was overcome. If death be conquered, then muſt it follow that ſin, wherefore death was appointed as the wages, muſt be alſo deſtroyed. If death and ſin be vaniſhed away, then is the Devil's tyranny vaniſhed, which had the power of death, and was the author and brewer of ſin, and the ruler of hell. If Chriſt had the victory of them all by the power of his death, and openly proved it by his moſt victorious and valiant reſurrection, (as it was not poſſible for his great might to be ſubdued of them,) and it

is true, that Chriſt died for our ſins, and roſe again for our juſtification; why may not we, that be his members by true faith, rejoice, and boldly ſay with the Prophet Hoſea and the Apoſtle Paul, *Where is thy dart, O death? Where is thy victory, O hell? Thanks be unto God,* ſay they, *which hath given us the victory by our Lord Jeſus Chriſt.*

This mighty conqueſt of his reſurrection was not only ſignified before by divers figures of the Old Teſtament, as by Samſon when he ſlew the lion, out of whoſe mouth
1 Sam. xvii. came ſweetneſs and honey; and as David bare his figure when he delivered the lamb out of the lion's mouth, and when he overcame and ſlew the great giant Goliath; and
Jonas i. as when Jonas was ſwallowed up in the whale's mouth, and caſt up again on land alive: but was alſo moſt clearly propheſied by the Prophets of the Old Teſtament, and in the New alſo confirmed by the Apoſtles. *He hath ſpoiled,*
Col. ii. ſaith St. Paul, *rule and power, and all the dominion of our ſpiritual enemies. He hath made a ſhew of them openly, and hath triumphed over them in his own perſon.* This is the mighty power of the Lord, whom we believe on. By his death hath he wrought for us this victory, and by his reſurrection hath he purchaſed everlaſting life and righteouſneſs for us. It had not been enough to be delivered by his death from ſin, except by his reſurrection we had been endowed with righteouſneſs. And it ſhould not avail us to be delivered from death, except he had riſen again, to open for us the gates of heaven, to enter
1 Pet. i. into life everlaſting. And therefore St. Peter thanketh God the Father of our Lord Jeſus Chriſt for his abundant mercy, *becauſe he hath begotten us,* ſaith he, *unto a lively hope by the reſurrection of Jeſus Chriſt from death, to enjoy an inheritance immortal, that ſhall never periſh, which is laid up in heaven for them that be kept by the power of God through faith.* Thus hath his reſurrection wrought for us life and righteouſneſs. He paſſed through death and hell, to the intent to put us in good hope, that by his ſtrength we ſhall do the ſame. He paid the ranſom of ſin, that it ſhould not be laid to our charge. He deſtroyed the Devil and all his tyranny, and openly triumphed over him, and took away from him all his cap-
Epheſ. ii. tives, and hath raiſed and ſet them with himſelf amongſt the heavenly citizens above. He died to deſtroy the rule of the Devil in us, and he roſe again to ſend down his Holy Spirit to rule in our hearts, to endow us with perfect righteouſneſs. Thus it is true that David ſung, *Veritas*

ritas de terra orta eſt, et juſtitia de cœlo proſpexit. The truth of God's promiſe is in earth to man declared, or from the earth is the everlaſting Verity, God's Son, riſen to life, and the true righteouſneſs of the Holy Ghoſt looking out of heaven, and in moſt liberal largeſs dealt upon all the world. Thus is glory and praiſe rebounded upwards to God above, for his mercy and truth. And thus is peace come down from heaven to men of good and faithful hearts. *Thus is mercy and truth,* as David writeth, *together met; thus is peace and righteouſneſs embracing and kiſſing each other.* If thou doubteſt of ſo great wealth and felicity that is wrought for thee, O man, call to thy mind that therefore haſt thou received into thine own poſſeſſion the everlaſting Verity, our Saviour Jeſus Chriſt, to confirm to thy conſcience the truth of all this matter. Thou haſt received him, if in true faith and repentance of heart thou haſt received him; if in purpoſe of amendment thou haſt received him for an everlaſting gage, or pledge of thy ſalvation. Thou haſt received his body which was once broken, and his blood which was ſhed for the remiſſion of thy ſin. Thou haſt received his body, to have within thee the Father, the Son, and the Holy Ghoſt, for to dwell with thee, to endow thee with grace, to ſtrengthen thee againſt thine enemies, and to comfort thee with their preſence. Thou haſt received his body to endow thee with everlaſting righteouſneſs, to aſſure thee of everlaſting bliſs, and life of thy ſoul. *For with Chriſt by true faith art thou quickened again,* ſaith St. Paul, *from death of ſin to life of grace, and in hope tranſlated from corporal and everlaſting death, to the everlaſting life of glory in heaven, where now thy converſation ſhould be, and thy heart and deſire ſet.* Doubt not of the truth of this matter, how great and high ſoever theſe things be. It becometh God to do no ſmall deeds, how impoſſible ſoever they ſeem to thee. Pray to God that thou mayeſt have faith to perceive this great myſtery of Chriſt's reſurrection; that by faith thou mayeſt certainly believe nothing to be impoſſible with God. Only bring thou faith to Chriſt's holy word and ſacrament. Let thy repentance ſhew thy faith, let thy purpoſe of amendment and obedience of thy heart to God's law hereafter declare thy true belief. Endeavour thyſelf to ſay with St. Paul, *From henceforth our converſation is in heaven, from whence we look for a Saviour, even the Lord Jeſus Chriſt, which ſhall change our vile bodies, that they may be faſhioned like to his glorious body, which he ſhall do by the ſame power whereby*

Pſal. lxxxv. Epheſ. iv. Captivam duxit captivitatem. Luke ii. Pſal. lxxxv. Miſericordia et veritas obviaverunt ſibi. Epheſ. ii. Luke xviii. Phil. iii.

whereby he roſe from death, and whereby he ſhall be able to ſubdue all things unto himſelf. Thus, good Chriſtian people, foraſmuch as ye have heard theſe ſo great and excellent benefits of Chriſt's mighty and glorious reſurrection, as how that he hath ranſomed ſin, overcome the Devil, death, and hell, and hath victoriouſly gotten the better hand of them all, to make us free and ſafe from them, and knowing that we be by this benefit of his reſurrection riſen with him by our faith unto life everlaſting, being in full ſurety of our hope, that we ſhall have our bodies likewiſe raiſed again from death, to have them glorified in immortality, and joined to his glorious body, having in the mean while his Holy Spirit within our hearts, as a ſeal and pledge of our everlaſting inheritance: by whoſe aſſiſtance we be repleniſhed with all righteouſneſs, by whoſe power we ſhall be able to ſubdue all our evil affections, riſing againſt the pleaſure of God:—theſe things, I ſay, well conſidered, let us now in the reſt of our life declare our faith that we have in this moſt fruitful article, by framing ourſelves thereunto, in riſing daily from ſin to righteouſneſs and holineſs of life. *For what*
2 Pet. ii. *ſhall it avail us,* ſaith St. Peter, *to be eſcaped and delivered from the filthineſs of the world, through the knowledge of the Lord and Saviour Jeſus Chriſt, if we be entangled again therewith, and be overcome again? Certainly it had been better,* ſaith he, *never to have known the way of righteouſneſs, than, after it is known and received, to turn back again from the holy commandment of God given unto us.* For ſo ſhall the proverb have place in us, where it is ſaid, *The dog is returned to his vomit again, and the ſow that was waſhed to her wallowing in the mire again.* What a ſhame were it for us, being thus ſo clearly and freely waſhed from our ſin, to return to the filthineſs thereof again! What a folly were it, thus endowed with righteouſneſs, to loſe it again! What madneſs were it to loſe the inheritance that we be now ſet in, for the vile and tranſitory pleaſure of ſin! And what an unkindneſs ſhould it be, where our Saviour Chriſt of his mercy is come to us, to dwell within us as our gueſt, to drive him from us, and to baniſh him violently out of our ſouls, and inſtead of him, in whom is all grace and virtue, to receive the ungracious ſpirit of the Devil, the founder of all naughtineſs and miſchief! How can we find in our hearts to ſhew ſuch extreme unkindneſs to Chriſt, which hath now ſo gently called us to mercy, and offered himſelf unto us, and he now entered within us? Yea, how dare we be ſo bold to renounce the

preſence

preſence of the Father, the Son, and the Holy Ghoſt; (for where one is, there is God all whole in majeſty, together with all his power, wiſdom, and goodneſs;) and fear not, I ſay, the danger and peril of ſo traitorous a defiance and departure? Good Chriſtian brethren and ſiſters, adviſe yourſelves, conſider the dignity that ye be now ſet in, let not folly loſe the thing that grace hath ſo preciouſly offered and purchaſed, let not wilfulneſs and blindneſs put out ſo great light that is now ſhewed unto you. *Only take good hearts unto you, and put upon you all* Epheſ. vi.
the armour of God, that ye may ſtand againſt your enemies, which would again ſubdue you, and bring you into their thraldom. Remember ye be bought from your vain converſa- 1 Pet. i.
tion, and that your freedom is purchaſed neither with gold nor ſilver, but with the price of the precious blood of that moſt innocent Lamb Jeſus Chriſt, which was ordained to the ſame purpoſe before the world was made. But he was ſo declared in the latter time of grace for your ſakes, which by him have your faith in God, who hath raiſed him from death, and hath given him glory, that you ſhould have your faith and hope toward God. Therefore as you have hitherto followed the vain luſts of your minds, and ſo diſpleaſed God to the danger of your ſouls; ſo now, like obedient children thus purified by faith, give yourſelves to walk that way which God moveth you to, that ye may receive the end of your faith, the ſalvation of your ſouls. And as you have given your bodies to unrighte- 1 Pet. i.
ouſneſs, to ſin after ſin; ſo now give yourſelves to righteouſneſs, to be ſanctified therein. If ye delight in this article of our faith, that Chriſt is riſen again from death to life, then follow you the example of his reſurrection, as St. Paul exhorteth us, ſaying, *As we be buried with* Rom. vi.
Chriſt by our baptiſm into death, ſo let us daily die to ſin, mortifying and killing the evil deſires and motions thereof. And as Chriſt was raiſed up from death by the glory of the Father, ſo let us riſe to a new life, and walk continually therein, that we may likewiſe as natural children live a converſation to move men to glorify our Father which is in hea- Matt. v.
ven. If we then be riſen with Chriſt by our faith to the hope of everlaſting life, let us riſe alſo with Chriſt, after his example, to a new life, and leave our old: We ſhall then be Coloſſ. iii.
truly riſen, if we ſeek for things that be heavenly, if we have our affection on things that be above, and not on things that be on the earth. If ye deſire to know what theſe earthly things be which ye ſhould put off, and what be the heavenly things above, that ye ſhould ſeek and enſue, St. Paul

Paul in the Epiſtle to the Coloſſians declareth, when he exhorteth us thus: *Mortify your earthly members, and old affection of ſin, as fornication, uncleanneſs, unnatural luſt, evil concupiſcence, and covetouſneſs, which is worſhipping of idols; for the which things, the wrath of God is wont to fall on the children of unbelief; in which things once ye walked, when ye lived in them. But now put ye alſo away from you, wrath, fierceneſs, maliciouſneſs, curſed ſpeaking, filthy ſpeaking, out of your mouths. Lie not one to another, that the old man with his works be put off, and the new be put on.* Coloſſ. iii.

Theſe be the earthly things which St. Paul moveth you to caſt from you, and to pluck your hearts from them: for in following theſe, ye declare yourſelves earthly and worldly. Theſe be the fruits of the earthly Adam. Theſe ſhould you daily kill by good diligence, in withſtanding the deſires of them, that ye might riſe to righteouſneſs. *Let your affection from henceforth be ſet on heavenly things, ſue and ſearch for mercy, kindneſs, meekneſs, patience, forbearing one another, and forgiving one another. If any man have a quarrel to another, as Chriſt forgave you, even ſo do ye.* If theſe and ſuch other heavenly virtues ye enſue in the reſidue of your life, ye ſhall ſhew plainly that ye be riſen with Chriſt, and that ye be the heavenly children of your Father in heaven; from whom, as from the giver, cometh theſe graces and gifts. Ye ſhall prove by this manner, that your converſation is in heaven, where your hope is; and not on earth, following the beaſtly appetites of the fleſh. Ye muſt conſider that ye be therefore cleanſed and renewed, that ye ſhould from henceforth ſerve God in holineſs and righteouſneſs all the days of your lives, that ye may reign with him in everlaſting life. If ye refuſe ſo great grace, whereto ye be called, what other thing do ye, than heap to you damnation more and more, and ſo provoke God to caſt his diſpleaſure upon you, and to revenge this mockage of his holy ſacraments in ſo great abuſing of them? Apply yourſelves, good friends, to live in Chriſt, that Chriſt may ſtill live in you, whoſe favour and aſſiſtance if ye have, then have ye everlaſting life already within you, then can nothing hurt you. Whatſoever is hitherto done and committed, Chriſt, ye ſee, hath offered you pardon, and clearly received you to his favour again, in full ſurety whereof ye have him now inhabiting and dwelling within you. Only ſhew yourſelves thankful in your lives, determine with yourſelves to refuſe and avoid all ſuch things in your converſations as ſhould offend his eyes of mercy. Endeavour your- James i. Phil. iii. Luke i. John v. Coloſſ. iii.

yourſelves that way to riſe up again, which way ye fell into the well or pit of ſin. If by your tongue you have offended, now thereby riſe again, and glorify God therewith; accuſtom it to laud and praiſe the name of God, as ye have therewith diſhonoured it. And as ye have hurt the name of your neighbour, or otherwiſe hindered him, ſo now intend to reſtore it to him again. For without reſtitution God accepteth not your confeſſion, nor yet your repentance. It is not enough to forſake evil, except you ſet your courage to do good. By what occaſion ſoever you have offended, turn now the occaſion to the honouring of God, and profit of your neighbour. Truth it is that ſin is ſtrong, and affections unruly. Hard it is to ſubdue and reſiſt our nature, ſo corrupt and leavened with the four bitterneſs of the poiſon, which we received by the inheritance of our old father Adam. *But yet take good courage*, ſaith our Saviour Chriſt, *for I have overcome the world, and all other enemies for you. Sin ſhall not have power over you, for ye be now under grace*, ſaith St. Paul. Though your power be weak, yet Chriſt is riſen again to ſtrengthen you in your battle, his Holy Spirit ſhall help your infirmities. In truſt of his mercy, take you in hand to purge this old leaven of ſin, that corrupteth and ſoureth the ſweetneſs of your life before God; that ye may be as new and freſh dough, void of all ſour leaven of wickedneſs; ſo ſhall ye ſhew yourſelves to be ſweet bread to God, that he may have his delight in you. I ſay, kill and offer you up the worldly and earthly affections of your bodies. For Chriſt our Eaſter Lamb is offered up for us, to ſlay the power of ſin, to deliver us from the danger thereof, and to give us example to die to ſin in our lives. As the Jews did eat their Eaſter Lamb, and kept their feaſt in remembrance of their deliverance out of Egypt; even ſo let us keep our Eaſter feaſt in the thankful remembrance of Chriſt's benefits, which he hath plentifully wrought for us by his reſurrection and paſſing to his Father, whereby we are delivered from the captivity and thraldom of all our enemies. Let us in like manner paſs over the affections of our old converſation, that we may be delivered from the bondage thereof, and riſe with Chriſt. The Jews kept their feaſt in abſtaining from leavened bread by the ſpace of ſeven days. Let us Chriſtian folk keep our holy-day in ſpiritual manner; that is, in abſtaining, not from material leavened bread, but from the old leaven of ſin, the leaven of maliciouſneſs and wickedneſs. Let us caſt from us the leaven of cor-

Reſtitution. Pſal. xxxvi. John xvi. Rom. vi. Rom. viii. 1 Cor. v. Exod. xii.

rupt doctrine, that will infect our ſouls. Let us keep our feaſt the whole term of our life, with eating the bread of pureneſs, of godly life, and truth of Chriſt's doctrine. Thus ſhall we declare that Chriſt's gifts and graces have their effect in us, and that we have the right belief and knowledge of his holy reſurrection: where truly, if we apply our faith to the virtue thereof, and in our life conform us to the example and ſignification meant thereby, we ſhall be ſure to riſe hereafter to everlaſting glory, by the goodneſs and mercy of our Lord Jeſus Chriſt: to whom, with the Father and the Holy Ghoſt, be all glory, thankſgiving, and praiſe, *in infinita ſeculorum ſecula. Amen.*

AN

AN

HOMILY,

OF THE

Worthy receiving and reverent eſteeming of the Sacrament of the Body and Blood of Chriſt.

THE great love of our Saviour Chriſt towards mankind, good Chriſtian people, doth not only appear in that dear-bought benefit of our redemption and ſalvation by his death and paſſion, but alſo in that he ſo kindly provided, that the ſame moſt merciful work might be had in continual remembrance, to take ſome place in us, and not be fruſtrate of his end and purpoſe. For as tender parents are not content to procure for their children coſtly poſſeſſions and livelihood, but take order that the ſame may be conſerved and come to their uſe; ſo our Lord and Saviour thought it not ſufficient to purchaſe for us his Father's favour again, (which is that deep fountain of all goodneſs and eternal life,) but alſo invented the ways moſt wiſely, whereby they might redound to our commodity and profit. Amongſt the which means is the public celebration of the memory of his precious death at the Lord's table. Which although it ſeem of ſmall virtue to ſome, yet being rightly done by the faithful, it doth not only help their weakneſs, (who be by their poiſoned nature readier to remember injuries than benefits,) but ſtrengtheneth and comforteth their inward man with peace and gladneſs, and maketh them thankful to their Redeemer, with diligent care and godly converſation. And as of old time God decreed his wondrous benefits of the deliverance of his people, to be kept in memory by the eating of the paſſover, with his rites and ceremonies; ſo our loving Saviour hath ordained and eſtabliſhed the remembrance of his great mercy expreſſed in his paſſion, in the inſtitution of his heavenly ſupper, where Exod. xii. Matt. xxvi.

1 Cor. xi. where every one of us must be guests and not gazers, eaters and not lookers, feeding ourselves, and not hiring others to feed for us, that we may live by our own meat, and not perish for hunger whilst others devour all. To Luke xxii. this his commandment forceth us, saying, *Do ye this,* 1 Cor. xi. *drink ye all of this.* To this his promise enticeth, *This is my body, which is given for you; this is my blood, which is* Matt. xxvi. *shed for you.* So then as of necessity we must be ourselves partakers of this table, and not beholders of other: so we must address ourselves to frequent the same in reverent and comely manner, lest as physic provided for the body, being misused, more hurteth than profiteth; so this comfortable medicine of the soul undecently received tendeth to our greater harm and sorrow. And St. 1 Cor. xi. Paul saith, *He that eateth and drinketh unworthily, eateth and drinketh his own damnation.* Wherefore, that it be not said to us, as it was to the guest of that great sup- Matt. xxii. per, *Friend, how camest thou in, not having the marriage-garment?* and that we may fruitfully use St. Paul's coun- 1 Cor. xi. sel, *Let a man prove himself, and so eat of that bread, and drink of that cup;* we must certainly know, that three things be requisite in him which would seemly, as becometh such high mysteries, resort to the Lord's table. That is, first, a right and worthy estimation and understanding of this mystery. Secondly, to come in a sure faith. And thirdly, to have newness or pureness of life to succeed the receiving of the same.

But, before all other things, this we must be sure of especially, that this supper be in such wise done and ministered, as our Lord and Saviour did, and commanded to be done, as his holy Apostles used it, and the good fathers in the primitive Church frequented it. For (as that worthy man St. Ambrose saith) he is unworthy of the Lord, that otherwise doth celebrate that mystery, than it was delivered by him. Neither can he be devout, that otherwise doth presume than it was given by the Author. We must then take heed, lest, of the memory, it be made a sacrifice; lest, of a communion, it be made a private eating; lest, of two parts, we have but one; lest, applying it for the dead, we lose the fruit that be alive. Let us rather in these matters follow the advice of Cyprian in the like cases; that is, cleave fast to the first beginning, hold fast the Lord's tradition, do that in the Lord's commemoration which he himself did, he himself commanded, and his Apostles confirmed. This caution or foresight if we use, then may we see to those things that be requisite in the worthy

worthy receiver, whereof this was the firſt; that we have a right underſtanding of the thing itſelf. As concerning which thing, this we may aſſuredly perſuade ourſelves, that the ignorant man can neither worthily eſteem nor effectually uſe thoſe marvellous graces and benefits offered and exhibited in that ſupper; but either will lightly regard them, to no ſmall offence, or utterly contemn them, to his utter deſtruction. So that by his negligence he deſerveth the plagues of God to fall upon him, and by contempt he deſerveth everlaſting perdition. To avoid then theſe harms, uſe the advice of the Wiſe Man, who willeth thee, when thou ſitteſt at an earthly king's table, to take diligent heed what things are ſet before thee. So now much more at the King of kings' table, thou muſt carefully ſearch and know what dainties are provided for thy ſoul, whither thou art come, not to feed thy ſenſes and belly to corruption, but thy inward man to immortality and life; not to conſider the earthly creatures which thou ſeeſt, but the heavenly graces which thy faith beholdeth. For this table is not, ſaith Chryſoſtom, for chattering jays, but for eagles, who fly thither where the dead body lieth. And if this advertiſement of man cannot perſuade us to reſort to the Lord's table with underſtanding, ſee the counſel of God in the like matter, who charged his people to teach their poſterity, not only the rites and ceremonies of the paſſover, but the cauſe and end thereof: whence we may learn, that both more perfect knowledge is required at this time at our hands, and that the ignorant cannot with fruit and profit exerciſe himſelf in the Lord's Sacraments. Prov. xxiii.

But to come nigher to the matter: St. Paul blaming the Corinthians for the profaning of the Lord's Supper, concludeth that ignorance both of the thing itſelf, and the ſignification thereof, was the cauſe of their abuſe: *For they came thither unreverently, not diſcerning the Lord's body.* Ought not we then by the monition of the Wiſe Man, by the wiſdom of God, by the fearful example of the Corinthians, to take adviſed heed, that we thruſt not ourſelves to this table with rude and unreverent ignorance, the ſmart whereof Chriſt's church hath rued and lamented theſe many days and years? For what hath been the cauſe of the ruin of God's religion, but the ignorance hereof? What hath been the cauſe of this groſs idolatry, but the ignorance hereof? What hath been the cauſe of this mummiſh maſſing, but the ignorance hereof? Yea, what hath been, and what is 1 Cor. xi.

at

at this day the cauſe of this want of love and charity, but the ignorance hereof? Let us therefore ſo travail to underſtand the Lord's Supper, that we be no cauſe of the decay of God's worſhip, of no idolatry, of no dumb maſſing, of no hate and malice; ſo may we the boldlier have acceſs thither to our comfort. Neither need we to think that ſuch exact knowledge is required of every man, that he be able to diſcuſs all high points in the
Matt. xxvi. doctrine thereof: but thus much we muſt be ſure to hold, that in the Supper of the Lord there is no vain ceremony, no bare ſign, no untrue figure of a thing ab-
1 Cor. x. ſent: *But*, as the Scripture ſaith, *the Table of the Lord, the Bread and Cup of the Lord, the Memory of Chriſt, the Annunciation of his death, yea, the Communion of the Body and Blood of the Lord, in a marvellous incorporation, which by the operation of the Holy Ghoſt (the very bond of our conjunction with Chriſt) is through faith wrought in the ſouls of the faithful, whereby not only their ſouls live to eternal life, but they ſurely truſt to win to their bodies a reſurrection to immortality.* The true underſtanding of this fruition and union, which is betwixt the body and the head, betwixt
Iren. lib. iv. cap. 34. Ignat. Epiſt. ad Epheſ. Dionyſius. Origen. Optat. Cyp. de Cœna Domini. Atha. de Pec. in Spir. Sanct. the true believers and Chriſt, the ancient Catholic Fathers both perceiving themſelves, and commending to their people, were not afraid to call this ſupper, ſome of them, the ſalve of immortality and ſovereign preſervative againſt death; other, a deifical communion; other, the ſweet dainties of our Saviour, the pledge of eternal health, the defence of faith, the hope of the reſurrection; other, the food of immortality, the healthful grace, and the conſervatory to everlaſting life. All which ſayings both of the holy Scripture and godly men, truly attributed to this celeſtial banquet and feaſt, if we would often call to mind, O how would they inflame our hearts to deſire the participation of theſe myſteries, and oftentimes to covet after this bread, continually to thirſt for this food! Not as eſpecially regarding the terrene and earthly creatures which remain; but always holding faſt and cleaving by faith to the rock, whence we may ſuck the ſweetneſs of everlaſting ſalvation. And to be brief, thus much more the faithful ſee, hear, and know the favourable mercies of God ſealed, the ſatisfaction by Chriſt towards us confirmed, and the remiſſion of ſin eſtabliſhed. Here they may feel wrought the tranquillity of conſcience, the increaſe of faith, the ſtrengthening of hope, the large ſpreading abroad of brotherly kindneſs, with many other ſundry graces of God. The taſte whereof

whereof they cannot attain unto, who be drowned in the deep dirty lake of blindneſs and ignorance. From the which, O beloved, waſh yourſelves with the living waters of God's word, whence you may perceive and know, both the ſpiritual food of this coſtly ſupper, and the happy truſtings and effects that the ſame doth bring with it.

Now it followeth to have with this knowledge a ſure and conſtant faith, not only that the death of Chriſt is available for the redemption of all the world, for the remiſſion of ſins, and reconciliation with God the Father; but alſo that he hath made upon his croſs a full and ſufficient ſacrifice for thee, a perfect cleanſing of thy ſins, ſo that thou acknowledgeſt no other Saviour, Redeemer, Mediator, Advocate, Interceſſor, but Chriſt only; and that thou mayeſt ſay with the Apoſtle, that *he loved thee, and gave himſelf for thee.* For this is to ſtick faſt to Chriſt's promiſe made in his inſtitution, to make Chriſt thine own, and to apply his merits unto thyſelf. Herein thou needeſt no other man's help, no other ſacrifice or oblation, no ſacrificing prieſt, no maſs, no means eſtabliſhed by man's invention. That faith is a neceſſary inſtrument in all theſe holy ceremonies, we may thus aſſure ourſelves, *for that*, as St. Paul ſaith, *without faith it is unpoſſible to pleaſe God.* When a great number of the Iſraelites were overthrown in the wilderneſs, Moſes, Aaron, and Phineas did eat manna, and pleaſed God, for that they underſtood, ſaith St. Auguſtine, the viſible meat ſpiritually. Spiritually they hungered it, ſpiritually they taſted it, that they might be ſpiritually ſatisfied. And truly as the bodily meat cannot feed the outward man, unleſs it be let into a ſtomach to be digeſted, which is healthful and ſound; no more can the inward man be fed, except his meat be received into his ſoul and heart, ſound and whole in faith. Therefore, ſaith Cyprian, when we do theſe things, we need not to whet our teeth; but with ſincere faith we break and divide that holy bread. It is well known that the meat we ſeek for in this ſupper is ſpiritual food, the nouriſhment of our ſoul, a heavenly refection, and not earthly; an inviſible meat, and not bodily; a ghoſtly ſubſtance, and not carnal; ſo that to think that without faith we may enjoy the eating and drinking thereof, or that that is the fruition of it, is but to dream a groſs carnal feeding, baſely objecting and binding ourſelves to the elements and creatures. Whereas, by the advice of the

Heb. xi.

In Johan. Hom. 6.

De Cœna Domini.

Concilium Nicen. the council of Nicene, we ought to lift up our minds by faith, and, leaving theſe inferior and earthly things, there ſeek it, where the Sun of righteouſneſs ever ſhineth. Take then this leſſon, O thou that art deſirous of this table, of Emiſſenus, a godly father, that when thou goeſt up to the reverend communion, to be ſatisfied with ſpiritual meats, thou look up with faith upon the holy body and blood of thy God, thou marvel with reverence, thou touch it with thy mind, thou receive it with the hand of thy heart, and thou take it fully with thy inward man.

Euſeb. Emiſ. Serm. de Euchar.

Thus we ſee, beloved, that reſorting to this table, we muſt pluck up all the roots of infidelity, all diſtruſt in God's promiſes; we muſt make ourſelves living members of Chriſt's body. For the unbelievers and faithleſs cannot feed upon that precious body. Whereas the faithful have their life, their abiding in him, their union, and as it were their incorporation with him. Wherefore let us prove and try ourſelves unfeignedly, without flattering ourſelves, whether we be plants of the fruitful olive, living branches of the true vine, members indeed of Chriſt's myſtical body, whether God hath purified our hearts by faith, to the ſincere acknowledging of his Goſpel, and embracing of his mercies in Chriſt Jeſus, ſo that at this his table we receive not only the outward ſacrament, but the ſpiritual thing alſo; not the figure, but the truth; not the ſhadow only, but the body; not to death, but to life; not to deſtruction, but to ſalvation: which God grant us to do through the merits of our Lord and Saviour: to whom be all honour and glory for ever. *Amen.*

The Second Part of the Homily of the worthy receiving and reverent eſteeming of the Sacrament of the Body and Blood of Chriſt.

IN the Homily of late rehearſed unto you, ye have heard, good people, why it pleaſed our Saviour Chriſt to inſtitute that heavenly memory of his death and paſſion, and that every one of us ought to celebrate the ſame at his table, in our own perſons, and not by other. You have heard alſo with what eſtimation and knowledge of ſo high myſteries we ought to reſort thither,

thither. You have heard with what conſtant faith we ſhould clothe and deck ourſelves, that we might be fit and decent partakers of that celeſtial food.

Now followeth the third thing neceſſary in him that would not eat of this bread, nor drink of this cup unworthily, which is, newneſs of life, and godlineſs of converſation. For newneſs of life, as fruits of faith are required in the partakers of this table: we may learn by the eating of the typical Lamb, whereunto no man was admitted, but he that was a Jew, that was circumciſed, that was before ſanctified. Yea, St. Paul teſtifieth, that although the people were partakers of the Sacraments under Moſes, yet for that ſome of them were ſtill worſhippers of images, whoremongers, tempters of Chriſt, murmurers, and coveting after evil things, God overthrew thoſe in the wilderneſs, and that for our example; that is, that we Chriſtians ſhould take heed we reſort unto our Sacraments with holineſs of life, not truſting in the outward receiving of them, and infected with corrupt and uncharitable manners. For this ſentence of God muſt always be juſtified: *I will have mercy, and not ſacrifice.* Wherefore, ſaith Baſil, it behoveth him that cometh to the Body and Blood of Chriſt, in commemoration of him that died and roſe again, not only to be pure from all filthineſs of the fleſh and ſpirit, leſt he eat and drink to his own condemnation, but alſo to ſhew out evidently a memory of him that died and roſe again for us, in this point, that he be mortified to ſin and the world, to live now to God in Chriſt Jeſus our Lord. So then we muſt ſhew outward teſtimony, in following the ſignification of Chriſt's death; amongſt the which this is not eſteemed leaſt, to render thanks to Almighty God for all his benefits, briefly compriſed in the death, paſſion, and reſurrection of his dearly beloved Son. The which thing, becauſe we ought chiefly at this table to ſolemnize, the godly Fathers named it *Euchariſtia*, that is, thankſgiving: as if they ſhould have ſaid, Now above all other times ye ought to laud and praiſe God. Now may you behold the matter, the cauſe, the beginning, and the end of all thankſgiving. Now if you ſlack, ye ſhew yourſelves moſt unthankful, and that no other benefit can ever ſtir you to thank God, who ſo little regard here ſo many, ſo wonderful, and ſo profitable benefits. Seeing then that the name and thing itſelf doth moniſh us of thanks, *let us*, as St. Paul ſaith, *offer always to God the hoſt of ſacrifice of praiſe by Chriſt, that is, the fruit of the lips which confeſs*

1 Cor. x.

De Bap. lib. 1. c. 3.

Heb. xiii.

Pſalm l. *confeſs his name.* For, as David ſingeth, *He that offereth to God thanks and praiſe, honoureth him.* But how few be there of thankful perſons, in compariſon to the unthankful! Lo, ten lepers in the Goſpel were healed, and but one only returned to give thanks for his health. Yea, happy it were, if among forty communicants we could ſee two unfeignedly give thanks. So unkind we be, ſo oblivious we be, ſo proud beggars we be, that partly we care not for our own commodity, partly we know not our duty to God, and chiefly we will not confeſs all that we receive. Yea, and if we be forced by God's power to do it, yet we handle it ſo coldly, ſo drily, that our lips praiſe him, but our hearts diſpraiſe him; our tongues bleſs him, but our life curſeth him; our words worſhip him, but our works diſhonour him. O let us therefore learn to give God here thanks aright, and ſo to agnize his exceeding graces poured upon us, that they being ſhut up in the treaſure-houſe of our heart, may in due time and ſeaſon in our life and converſation appear to the glorifying of his holy name.

Luke xvii.

Furthermore, for newneſs of life, it is to be noted that St. Paul writeth, *That we being many, are one bread and one body; for all be partakers of one bread:* declaring thereby not only our communion with Chriſt, but that unity alſo, wherein they that eat at this table ſhould be knit together. For by diſſenſion, vain-glory, ambition, ſtrife, envying, contempt, hatred, or malice, they ſhould not be diſſevered; but ſo joined by the bond of love in one myſtical body, as the corns of that bread in one loaf. In reſpect of which ſtrait knot of charity, the true Chriſtians in the primitive Church called this ſupper, Love. As if they ſhould ſay, None ought to ſit down there that were out of love and charity, who bore grudge and vengeance in his heart, who alſo did not profeſs his kind affection by ſome charitable relief for ſome part of the congregation. And this was their practice. O heavenly banquet then ſo uſed! O godly gueſts, who ſo eſteemed this feaſt!

But O wretched creatures that we be at theſe days, who be without reconciliation of our brethren whom we have offended, without ſatisfying them whom we have cauſed to fall, without any kind thought or compaſſion toward them whom we might eaſily relieve, without any conſcience of ſlander, diſdain, miſreport, diviſion, rancour, or inward bitterneſs. Yea, being accumbered with the cloaked hatred of Cain, with the long

Gen. iv.

covered

covered malice of Esau, with the dissembled falsehood of Joab; dare ye presume to come up to these sacred and fearful mysteries? O man, whither rushest thou unadvisedly? It is a table of peace, and thou art ready to fight. It is a table of singleness, and thou art imagining mischief. It is a table of quietness, and thou art given to debate. It is a table of pity, and thou art unmerciful. Dost thou neither fear God, the maker of this feast; nor reverence his Christ, the refection and meat; nor regardest his spouse, his well-beloved guest; nor weighest thine own conscience, which is sometime thine inward accuser? Wherefore, O man, tender thine own salvation, examine and try thy good-will and love towards the children of God, the members of Christ, the heirs of the heavenly heritage; yea, towards the image of God, the excellent creature thine own soul. If thou have offended, now be reconciled. If thou have caused any to stumble in the way of God, now set them up again. If thou have disquieted thy brother, now pacify him. If thou have wronged him, now relieve him. If thou have defrauded him, now restore to him. If thou have nourished spite, now embrace friendship. If thou have fostered hatred and malice, now openly shew thy love and charity, yea be prest and ready to procure thy neighbour's health of soul, wealth, commodity, and pleasure, as thine own. Deserve not the heavy and dreadful burden of God's displeasure for thine evil will towards thy neighbour, so unreverently to approach to this table of the Lord. Last of all, as there is here the mystery of peace, and the Sacrament of Christian society, whereby we understand what sincere love ought to be betwixt the true communicants; so here be the tokens of pureness and innocency of life, whereby we may perceive that we ought to purge our own souls from all uncleanness, iniquity, and wickedness, lest, when we receive the mystical bread, as Origen saith, we eat it in an unclean place, that is, in a soul defiled and polluted with sin. In Moses's law, *the man that did eat of the sacrifice of thanksgiving, with his uncleanness upon him, should be destroyed from his people.* And shall we think that the wicked and sinful person shall be excusable at the table of the Lord? We both read in St. Paul, that the church of Corinth was scourged of the Lord, for misusing the Lord's Supper; and we may plainly see Christ's church these many years miserably vexed and oppressed, for the horrible profanation of the same. Wherefore let us all, universal and singular, behold

Gen. xxvii. 2 Sam. iii.

Chrysost. ad Popul Ant. Homil. 60.

In Levit. cap. xxiii. 1 Cor. xi. Luke xvii. Homil. 14.

1 Cor. xi. Luke xvii. Homil. 114.

behold our own manners and lives, to amend them. Yea, now at leaſt let us call ourſelves to an account, that it may grieve us of our former evil converſation, that we may hate ſin, that we may ſorrow and mourn for our offences, that we may with tears pour them out before God, that we may with ſure truſt deſire and crave the ſalve of his mercy, bought and purchaſed with the blood of his dearly beloved Son Jeſus Chriſt, to heal our deadly wounds withal. For ſurely, if we do not with earneſt repentance cleanſe the filthy ſtomach of our ſoul, it muſt needs come to paſs, that as wholeſome meat received into a raw ſtomach corrupteth and marreth all, and is the cauſe of further ſickneſs; ſo ſhall we eat this wholeſome bread and drink this cup to our eternal deſtruction. Thus we, and not other, muſt throughly examine, and not lightly look over ourſelves, not other men; our own conſcience, not other men's lives: which we ought to do uprightly, truly, and with juſt correction. O, ſaith Chryſoſtom, let no Judas reſort to this table, let no covetous perſon approach. If any be a diſciple, let him be preſent. For Chriſt ſaith, *With my diſciples I make my paſſover.* Why cried the deacon in the primitive church, If any be holy, let him draw near? Why did they celebrate theſe myſteries, the choir-door being ſhut? Why were the public penitents and learners in religion commanded at this time to avoid? Was it not becauſe this table received no unholy, unclean, or ſinful gueſts? Wherefore if ſervants dare not preſume to an earthly maſter's table whom they have offended, let us take heed we come not with our ſins unexamined into this preſence of our Lord and Judge. If they be worthy blame which kiſs the prince's hand with a filthy and unclean mouth, ſhalt thou be blameleſs which with a filthy ſtinking ſoul, full of coveteouſneſs, fornication, drunkenneſs, pride, full of wretched cogitations and thoughts, doſt breathe out iniquity and uncleanneſs on the bread and cup of the Lord?

Chryſoſt. ad Popul. Ant. Homil. 6.

Ad Popul. Ant. Homil. 6.

Matt. xxvi.

Epilog. Thus have you heard, how you ſhould come reverently and decently to the table of the Lord, having the knowledge out of his word, of the thing itſelf, and the fruits thereof, bringing a true and conſtant faith, the root and well-ſpring of all newneſs of life, as well in praiſing God and loving our neighbour, as purging our own conſcience from filthineſs. So that neither the ignorance of the thing ſhall cauſe us to contemn it, nor unfaithfulneſs make us void of fruit, nor ſin and iniquity procure us God's plagues: but ſhall, by faith, in knowledge and amend-

amendment of life in faith, be here ſo united to Chriſt our head in his myſteries, to our comfort, that after we ſhall have full fruition of him indeed, to our everlaſting joy and eternal life: to the which he bring us that died for us, and redeemed us, Jeſus Chriſt the righteous; to whom, with the Father and the Holy Ghoſt, one true and eternal God, be all praiſe, honour, and dominion, for ever. *Amen.*

AN

HOMILY

CONCERNING

The coming down of the HOLY GHOST, *and the manifold Gifts of the ſame.*

FOR WHITSUNDAY.

BEFORE we come to the declaration of the great and manifold gifts of the Holy Ghoſt, wherewith the church of God hath been evermore repleniſhed, it ſhall firſt be needful briefly to expound unto you, whereof this feaſt of Pentecoſt, or Whitſuntide, had his firſt beginning. You ſhall therefore underſtand, that the feaſt of Pentecoſt was always kept the fiftieth day after Eaſter; a great and ſolemn feaſt among the Jews, wherein they did celebrate the memorial of their deliverance out of Egypt, and alſo the memorial of the publiſhing of the Law, which was given unto them in the mount Sinai upon that day. It was firſt ordained and commanded to be kept holy, not by any mortal man, but by the mouth of the Lord himſelf, as we read in Levit. xxiii. and Deut. xvi. The place appointed for the obſervation thereof was Jeruſalem, where was great recourſe of people from all parts of the world; as may well appear in the ſecond chapter of the Acts, wherein mention is made of Parthians, Medes, Elamites, inhabiters of Meſopotamia, inhabiters of Jewry, Cappadocia, Pontus, Aſia, Phrygia, Pamphilia, and divers other ſuch places, whereby we may alſo partly gather, what great and royal ſolemnity was commonly uſed in that feaſt. Now as this was given in commandment to the Jews in the old Law, ſo did our Saviour Chriſt as it were confirm the ſame in the time of the Goſpel, ordaining, after a ſort, a new Pentecoſt for his Diſciples: namely, when he ſent down the Holy Ghoſt viſibly in form of cloven tongues like fire, and gave them power

power to speak in such sort, that every one might hear them, and also understand them in his own language. Which miracle, that it might be had in perpetual remembrance, the church hath thought good to solemnize and keep holy this day, commonly called Whitsunday. And here is to be noted, that as the Law was given to the Jews in the mount Sinai, the fiftieth day after Easter; so was the preaching of the Gospel, through the mighty power of the Holy Ghost, given to the Apostles in the mount Sion, the fiftieth day after Easter.

And hereof this feast hath his name, to be called Pentecost, even of the number of the days. For, as St. Luke writeth in the Acts of the Apostles, when fifty days were come to an end, the disciples being all together with one accord in one place, the Holy Ghost came suddenly among them, and sate upon each of them, like as it had been cloven tongues of fire. Which thing was undoubtedly done, to teach the Apostles, and all other men, that it is he which giveth eloquence and utterance in preaching the Gospel, that it is he which openeth the mouth to declare the mighty works of God, that it is he which engendereth a burning zeal towards God's word, and giveth all men a tongue, yea, a fiery tongue, so that they may boldly and cheerfully profess the truth in the face of the whole world, as Isaiah was endued with this spirit. *The Lord,* saith Isaiah, *gave me a learned and a skilful tongue, so that I might know to raise up them that are fallen with the word.* The Prophet David crieth to have this gift, saying, *Open thou my lips, O Lord, and my mouth shall shew forth thy praise.* For our Saviour Christ also in the Gospel saith to his Disciples, *It is not you that speak, but the Spirit of your Father which is within you.* All which testimonies of holy Scripture do sufficiently declare, that the mystery in the tongues betokeneth the preaching of the Gospel, and the open confession of the Christian faith, in all them that are possessed with the Holy Ghost. So that if any man be a dumb Christian, not professing his faith openly, but cloaking and colouring himself for fear of danger in time to come, he giveth men occasion, justly, and with good conscience, to doubt lest he have not the grace of the Holy Ghost within him, because he is tongue-tied, and doth not speak. Thus then have ye heard the first institution of this feast of Pentecost, or Whitsuntide, as well in the old Law among the Jews, as also in the time of the Gospel among the Christians.

Isaiah l.

Psalm li.

Matth. x.

Now let us conſider what the Holy Ghoſt is, and how conſequently he worketh his miraculous works towards mankind. The Holy Ghoſt is a ſpiritual and divine ſubſtance, the third Perſon in the Deity, diſtinct from the Father and the Son, and yet proceeding from them both: which thing to be true, both the Creed of Athanaſius beareth witneſs, and may be alſo eaſily proved by moſt plain teſtimonies of God's holy Word. When Chriſt was baptized of John in the river Jordan, we read that the Holy Ghoſt came down in form of a dove, and that the
Matth. iii. Father thundered from heaven, ſaying, *This is my dear and well-beloved Son, in whom I am well pleaſed.* Where note three divers and diſtinct Perſons, the Father, the Son, and the Holy Ghoſt; which all notwithſtanding are not three Gods, but one God. Likewiſe, when Chriſt did firſt inſtitute and ordain the Sacrament of Baptiſm, he ſent his Diſciples into the whole world, willing
Matth. xxviii. them to baptize all nations, *in the name of the Father, the Son, and the Holy Ghoſt.* And in another place he ſaith,
John xiv. *I will pray unto my Father, and he ſhall give you another*
John xv. *Comforter.* Again, *When the Comforter ſhall come, whom I will ſend from my Father, &c.* Theſe and ſuch other places of the New Teſtament do ſo plainly and evidently confirm the diſtinction of the Holy Ghoſt from the other Perſons in the Trinity, that no man poſſibly can doubt thereof, unleſs he will blaſpheme the everlaſting truth of God's Word. As for his proper nature and ſubſtance, it is altogether one with God the Father, and God the Son, that is to ſay, ſpiritual, eternal, uncreated, incomprehenſible, almighty; to be ſhort, he is even God and Lord everlaſting. Therefore he is called the Spirit of the Father, therefore he is ſaid to proceed from the Father and the Son, and therefore he was equally joined with them in the commiſſion that the Apoſtles had to baptize all nations. But that this may appear more ſenſibly to the eyes of all men, it ſhall be requiſite to come to the other part, namely, to the wonderful and heavenly works of the Holy Ghoſt, which plainly declare unto the world his mighty and divine power. Firſt, it is evident that he did wonderfully govern and direct the hearts of the Patriarchs and Prophets in old time, illuminating their minds with the knowledge of the true Meſſias, and giving them utterance to propheſy of things that ſhould come to paſs
2 Pet. i. long time after. For, as St. Peter witneſſeth, *the prophecy came not in old time by the will of man; but the holy men*

men of God ſpake as they were moved inwardly by the Holy Ghoſt. And of Zachary the high Prieſt it is ſaid in the Goſpel, that *he being full of the Holy Ghoſt, propheſied and praiſed God.* So did alſo Simeon, Anna, Mary, and divers other, to the great wonder and admiration of all men. Moreover, was not the Holy Ghoſt a mighty worker in the conception and the nativity of Chriſt our Saviour? St. Matthew ſaith, that the bleſſed Virgin was found with child of the Holy Ghoſt, before Joſeph and ſhe came together. And the angel Gabriel did expreſsly tell her, that it ſhould come to paſs, ſaying, *The Holy Ghoſt ſhall come upon thee, and the power of the Moſt High ſhall overſhadow thee.* A marvellous matter, that a woman ſhould conceive and bear a child without the knowledge of man. But where the Holy Ghoſt worketh, there nothing is impoſſible, as may further alſo appear by the inward regeneration and ſanctification of mankind. When Chriſt ſaid to Nicodemus, *Unleſs a man be born anew, of water and the Spirit, he cannot enter into the kingdom of God,* he was greatly amazed in his mind, and began to reaſon with Chriſt, demanding *how a man might be born which was old? Can he enter,* ſaith he, *into his mother's womb again, and ſo be born anew?* Behold a lively pattern of a fleſhly and carnal man. He had little or no intelligence of the Holy Ghoſt, and therefore he goeth bluntly to work, and aſketh how this thing were poſſible to be true; whereas otherwiſe if he had known the great power of the Holy Ghoſt in this behalf, that it is he which inwardly worketh the regeneration and new birth of mankind, he would never have marvelled at Chriſt's words, but would have rather taken occaſion thereby to praiſe and glorify God. For as there are three ſeveral and ſundry Perſons in the Deity; ſo have they three ſeveral and ſundry offices proper unto each of them.

Luke i.

Matth. i.

Luke i.

John iii.

The Father to create, the Son to redeem, the Holy Ghoſt to ſanctify and regenerate. Whereof the laſt, the more it is hid from our underſtanding, the more it ought to move all men to wonder at the ſecret and mighty working of God's holy Spirit, which is within us. For it is the Holy Ghoſt, and no other thing, that doth quicken the minds of men, ſtirring up good and godly motions in their hearts, which are agreeable to the will and commandment of God, ſuch as otherwiſe of their own crooked and perverſe nature they ſhould never have. *That which is born of the fleſh,* ſaith Chriſt, *is fleſh; and that which is born of the Spirit is ſpirit.* As who ſhould

John iii.

ſay, man of his own nature is fleſhly and carnal, corrupt and naught, ſinful and diſobedient to God, without any ſpark of goodneſs in him, without any virtuous or godly motion, only given to evil thoughts and wicked deeds. As for the works of the Spirit, the fruits of faith, charitable and godly motions, if he have any at all in him, they proceed only of the Holy Ghoſt, who is the only worker of our ſanctification, and maketh us new men in Chriſt Jeſus. Did not God's holy Spirit miracu-
1 Sam. xvii. louſly work in the child David, when of a poor ſhepherd he became a princely prophet? Did not God's holy Spirit
Matth. ix. miraculouſly work in Matthew, *ſitting at the receipt of cuſtom*, when of a proud publican he became an humble and lowly Evangeliſt? And who can chooſe but marvel to conſider, that Peter ſhould become of a ſimple fiſher a chief and mighty Apoſtle? Paul of a cruel and bloody perſecutor, a faithful diſciple of Chriſt, to teach the Gentiles? Such is the power of the Holy Ghoſt to regenerate men, and as it were to bring them forth anew, ſo that they ſhall be nothing like the men that they were before. Neither doth he think it ſufficient inwardly to work the ſpiritual and new birth of man, unleſs he do alſo dwell
1 Cor. iii. and abide in him. *Know ye not*, ſaith St. Paul, *that ye are the temple of God, and that his Spirit dwelleth in you? Know ye not that your bodies are the temples of the Holy Ghoſt,*
Rom. viii. *which is within you?* Again he ſaith, *You are not in the fleſh, but in the Spirit. For why? The Spirit of God dwelleth in you.* To this agreeth the doctrine of St.
1 John ii. John, writing on this wiſe: *The anointing which ye have received* (he meaneth the Holy Ghoſt) *dwelleth in you.* And the doctrine of Peter ſaith the ſame, who hath theſe
1 Pet. iv. words: *The Spirit of glory and of God reſteth upon you.* O what comfort is this to the heart of a true Chriſtian, to
Rom. viii. think that the Holy Ghoſt dwelleth within him! *If God be with us*, as the Apoſtle ſaith, *who can be againſt us?* O but how ſhall I know that the Holy Ghoſt is within me? ſome man perchance will ſay. Forſooth, *as the tree is known by his fruit, ſo is alſo the Holy Ghoſt.* The
Gal. v. fruits of the Holy Ghoſt (according to the mind of St. Paul) are theſe: love, joy, peace, long-ſuffering, gentleneſs, goodneſs, faithfulneſs, meekneſs, temperance, &c. Contrariwiſe, the deeds of the fleſh are theſe: adultery, fornication, uncleanneſs, wantonneſs, idolatry, witchcraft, hatred, debate, emulation, wrath, contention, ſedition, hereſy, envy, murder, drunkenneſs, gluttony, and ſuch like.

Here

Here is now that glaſs, wherein thou muſt behold thyſelf, and diſcern whether thou have the Holy Ghoſt within thee, or the ſpirit of the fleſh. If thou ſee that thy works be virtuous and good, conſonant to the preſcript rule of God's word, ſavouring and taſting not of the fleſh, but of the Spirit, then aſſure thyſelf that thou art endued with the Holy Ghoſt: otherwiſe, in thinking well of thyſelf, thou doſt nothing elſe but deceive thyſelf. The Holy Ghoſt doth always declare himſelf by his fruitful and gracious gifts, namely, by the word of wiſdom, by the word of knowledge, which is the underſtanding of the Scriptures by faith, in doing of miracles, by healing 1 Cor. xii. them that are diſeaſed, by prophecy, which is the declaration of God's myſteries, by diſcerning of ſpirits, diverſities of tongues, interpretation of tongues, and ſo forth. All which gifts, as they proceed from one Spirit, and are ſeverally given to man according to the meaſurable diſtribution of the Holy Ghoſt; even ſo do they bring men, and not without good cauſe, into a wonderful admiration of God's divine power. Who will not marvel at that which is written in the Acts of the Apoſtles, to hear their bold confeſſion be- Acts xv. fore the council at Jeruſalem; and to conſider that they went away with joy and gladneſs, rejoicing that they were counted worthy to ſuffer rebukes and checks for the name and faith of Chriſt Jeſus? This was the mighty work of the Holy Ghoſt, who, becauſe he giveth patience and joyfulneſs of heart in temptation and affliction, hath therefore worthily obtained this name in holy Scripture, to be called a Comforter. Who will not alſo marvel to read the learned and heavenly ſermons of Peter and the other Diſciples, conſidering that they were never brought up in ſchool of learning, but called even from their nets, to ſupply the rooms of Apoſtles? This was likewiſe the John xiv. mighty work of the Holy Ghoſt, who, becauſe he doth inſtruct the hearts of the ſimple in the true knowledge of God and his holy word, is moſt juſtly termed by this name and title, to be the Spirit of truth. Euſebius in Lib. xi. his Eccleſiaſtical Hiſtory telleth a ſtrange ſtory of a certain cap. 3. learned and ſubtile philoſopher, who being an extreme adverſary to Chriſt and his doctrine, could by no kind of learning be converted to the faith, but was able to withſtand all the arguments that could be brought againſt him, with little or no labour. At length there ſtarted up a poor ſimple man, of ſmall wit and leſs knowledge, one that was reputed among the learned as an idiot; and he on God's name would needs take in hand to diſpute with

this proud philoſopher, The biſhops and other learned men ſtanding by were marvellouſly abaſhed at the matter, thinking that by his doings they ſhould be all confounded and put to open ſhame. He notwithſtanding goeth on, and beginning in the name of the Lord Jeſus, brought the philoſopher to ſuch point in the end, contrary to all men's expectation, that he could not chooſe but acknowledge the power of God in his words, and to give place to the truth. Was not this a miraculous work, that one ſilly ſoul, of no learning, ſhould do that which many biſhops of great knowledge and underſtanding were never able to bring to paſs? So true is the ſaying of Bede: "Where the Holy Ghoſt doth inſtruct and teach, there is no delay at all in learning." Much more might here be ſpoken of the manifold gifts and graces of the Holy Ghoſt, moſt excellent and wonderful in our eyes: but to make a long diſcourſe through all, the ſhortneſs of time will not ſerve. And ſeeing ye have heard the chiefeſt, ye may eaſily conceive and judge of the reſt. Now were it expedient to diſcuſs this queſtion; whether all they which boaſt and brag that they have the Holy Ghoſt, do truly challenge this unto themſelves, or no? Which doubt, becauſe it is neceſſary and profitable, ſhall, God willing, be diſſolved in the next part of this Homily. In the mean ſeaſon, let us (as we are moſt bound) give hearty thanks to God the Father, and his Son Jeſus Chriſt, for ſending down this Comforter into the world, humbly beſeeching him ſo to work in our hearts by the power of this Holy Spirit, that we being regenerate and newly born again in all goodneſs, righteouſneſs, ſobriety, and truth, may in the end be made partakers of everlaſting life in his heavenly kingdom, through Jeſus Chriſt our Lord and Saviour. *Amen.*

Hom. ix. ſup. Lucam.

The Second Part of the Homily concerning the HOLY GHOST, *diſſolving this doubt; whether all men rightly challenge to themſelves the* HOLY GHOST, *or no.*

John xiv. xv.

OUR Saviour Chriſt departing out of the world unto his Father, promiſed his Diſciples to ſend down another Comforter, that ſhould continue with them for ever, and direct them into all truth. Which thing to be faithfully

faithfully and truly performed; the Scriptures do ſufficiently bear witneſs. Neither muſt we think that this Comforter was either promiſed, or elſe given, only to the Apoſtles, but alſo to the univerſal church of Chriſt, diſperſed through the whole world. For unleſs the Holy Ghoſt had been always preſent, governing and preſerving the church from the beginning, it could never have ſuſtained ſo many and great brunts of affliction and perſecution, with ſo little damage and harm as it hath. And the words of Chriſt are moſt plain in this behalf, ſaying, that *the Spirit of truth ſhould abide with them for ever, that he would be with them always* (he meaneth by grace, virtue, and power) *even to the world's end.* John xiv. Matth. xxviii.

Alſo in the prayer that he made to his Father a little before his death, he maketh interceſſion, not only for himſelf and his Apoſtles, but indifferently for all them that ſhould believe in him through their words, that is to wit, for his whole church. Again, St. Paul ſaith, *If any man have not the Spirit of Chriſt, the ſame is not his.* Alſo in the words following: *We have received the Spirit of adoption, whereby we cry, Abba, Father.* Hereby then it is evident and plain to all men, that the Holy Ghoſt was given, not only to the Apoſtles, but alſo to the whole body of Chriſt's congregation, although not in like form and majeſty as he came down at the feaſt of Pentecoſt. But now herein ſtandeth the controverſy; whether all men do juſtly arrogate to themſelves the Holy Ghoſt, or no? The biſhops of Rome have for a long time made a ſore challenge thereunto, reaſoning with themſelves after this ſort. "The Holy Ghoſt," ſay they, "was promiſed to the church, and never forſaketh the church. But we are the chief heads and the principal part of the church, therefore we have the Holy Ghoſt for ever: and whatſoever things we decree are undoubted verities, and oracles of the Holy Ghoſt." That ye may perceive the weakneſs of this argument, it is needful to teach you, firſt, what the true church of Chriſt is, and then to confer the church of Rome therewith, to diſcern how well they agree together. The true church is an univerſal congregation or fellowſhip of God's faithful and elect people, built upon the foundation of the Apoſtles and Prophets, Jeſus Chriſt himſelf being the head corner-ſtone. And it hath always three notes or marks, whereby it is known: pure and ſound doctrine, the ſacraments miniſtered according to Chriſt's holy inſtitution, and the right uſe of eccleſiaſtical diſcipline. This deſcription of the church is agreeable both to the Scriptures of God, John xvii. Rom. viii. Ibidem. Epheſ. ii.

God, and alſo to the doctrine of the ancient Fathers, ſo that none may juſtly find fault therewith. Now if you will compare this with the church of Rome, not as it was in the beginning, but as it is at preſent, and hath been for the ſpace of nine hundred years and odd; you ſhall well perceive the ſtate thereof to be ſo far wide from the nature of the true church, that nothing can be more. For neither are they built upon the foundation of the Apoſtles and Prophets, retaining the ſound and pure doctrine of Chriſt Jeſus; neither yet do they order either the ſacraments, or elſe the eccleſiaſtical keys, in ſuch ſort as he did firſt inſtitute and ordain them: but have ſo intermingled their own traditions and inventions, by chopping and changing, by adding and plucking away, that now they may ſeem to be converted into a new guiſe. Chriſt commended to his church a ſacrament of his body and blood: they have changed it into a ſacrifice for the quick and the dead. Chriſt did miniſter to his Apoſtles, and the Apoſtles to other men indifferently under both kinds: they have robbed the lay-people of the cup, ſaying, that for them one kind is ſufficient. Chriſt ordained no other element to be uſed in baptiſm, but only water, whereunto when
Auguſtine. the word is joined, it is made, as St. Auguſtine ſaith, a full and perfect ſacrament. They being wiſer in their own conceit than Chriſt, think it is not well nor orderly done, unleſs they uſe conjuration, unleſs they hallow the water, unleſs there be oil, ſalt, ſpittle, tapers, and ſuch other dumb ceremonies, ſerving to no uſe, contrary to the
1 Cor. xiv. plain rule of St. Paul, who willeth all things to be done in the church unto edification. Chriſt ordained the authority of the keys to excommunicate notorious ſinners, and to abſolve them which are truly penitent: they abuſe this power at their own pleaſure, as well in curſing the godly with bell, book, and candle, as alſo in abſolving the reprobate, which are known to be unworthy of any Chriſtian ſociety: whereof they that luſt to ſee examples, let them ſearch their lives. To be ſhort, look what our Saviour Chriſt pronounced of the Scribes and Phariſees in the Goſpel: the ſame may be boldly and with ſafe conſcience pronounced of the biſhops of Rome; namely, that they have forſaken, and daily do forſake, the commandments of God, to erect and ſet up their own conſtitutions. Which thing being true, as all they which have any light of God's word muſt needs confeſs, we may well conclude, according to the rule of Auguſtine, that the Biſhops of Rome and their adherents are not the true church of Chriſt,

Chriſt, much leſs then to be taken as chief heads and rulers of the ſame. Whoſoever, ſaith he, do diſſent from the Scriptures concerning the head, although they be found in all places where the church is appointed, yet are they not in the church: a plain place, concluding directly againſt the church of Rome. Where is now the Holy Ghoſt, which they ſo ſtoutly do claim to themſelves? Where is now the Spirit of Truth, that will not ſuffer them in any wiſe to err? If it be poſſible to be there, where the true church is not, then is it at Rome: otherwiſe it is but a vain brag, and nothing elſe. St. Paul, as ye have heard before, ſaith, *If any man have not the Spirit of Chriſt, the ſame is not his.* And by turning the words, it may be as truly ſaid, *If any man be not of Chriſt, the ſame hath not his Spirit.* Now to diſcern who are truly his, and who not, we have this rule given us; that *his ſheep do always hear his voice.* And St. John ſaith, *He that is of God heareth God's word.* Whereof it followeth, that the Popes, in not hearing Chriſt's voice, as they ought to do, but preferring their own decrees before the expreſs word of God, do plainly argue to the world that they are not of Chriſt, nor yet poſſeſſed with his Spirit. But here they will allege for themſelves, that there are divers neceſſary points not expreſſed in holy Scripture, which were left to the revelation of the Holy Ghoſt; who being given to the church, according to Chriſt's promiſe, hath taught many things from time to time, which the Apoſtles could not then bear. To this we may eaſily anſwer by the plain words of Chriſt, teaching us that the proper office of the Holy Ghoſt is, not to inſtitute and bring in new ordinances, contrary to his doctrine before taught; but to expound and declare thoſe things which he had before taught, ſo that they might be well and truly underſtood. *When the Holy Ghoſt,* ſaith he, *ſhall come, he ſhall lead you into all truth.* What truth doth he mean? Any other than he himſelf had before expreſſed in his word? No. For he ſaith, *He ſhall take of mine, and ſhew unto you.* Again, he ſhall bring you in remembrance of all things that I have told you. It is not then the duty and part of any Chriſtian, under pretence of the Holy Ghoſt, to bring in his own dreams and fantaſies into the church: but he muſt diligently provide that his doctrine and decrees be agreeable to Chriſt's holy Teſtament; otherwiſe, in making the Holy Ghoſt the author thereof, he doth blaſpheme and belie the Holy Ghoſt to his own condemnation.

Auguſt. contra Petilian. Donatiſt. Ep. cap. 4.

John x.

John viii.

John xvi.

John xvi.

John xvi.

Now

Now to leave their doctrine, and to come to other points. What ſhall we think or judge of the Pope's intolerable pride? The Scripture ſaith, that *God reſiſteth the proud, and ſheweth grace to the humble.* Alſo it pronounceth them bleſſed *which are poor in ſpirit*, promiſing that they which humble themſelves ſhall be exalted. And Chriſt our Saviour willeth all his to learn of him, *becauſe he is humble and meek.* As for pride, St. Gregory ſaith, it is the root of all miſchief. And St. Auguſtine's judgment is this, that it maketh men devils. Can any man then, which either hath, or ſhall read the Popes' lives, juſtly ſay that they had the Holy Ghoſt within them? Firſt, as touching that they will be termed univerſal Biſhops and Heads of all Chriſtian churches through the world; we have the judgment of Gregory expreſsly againſt them; who, writing to Mauritius the emperor, condemneth John, biſhop of Conſtantinople, in that behalf, calling him the Prince of pride, Lucifer's Succeſſor, and the Forerunner of Antichriſt. St. Bernard alſo agreeing thereunto, ſaith, What greater pride can there be, than that one man ſhould prefer his own judgment before the whole congregation, as though he only had the Spirit of God? And Chryſoſtom pronounceth a terrible ſentence againſt them, affirming plainly, that whoſoever ſeeketh to be chief in earth ſhall find confuſion in heaven; and that he which ſtriveth for the ſupremacy ſhall not be reputed among the ſervants of Chriſt. Again he ſaith, To deſire a good work, it is good; but to covet the chief degree of honour, it is mere vanity. Do not theſe places ſufficiently convince their outrageous pride, in uſurping to themſelves a ſuperiority above all other, as well miniſters and biſhops, as kings alſo and emperors? But as the lion is known by his claws, ſo let us learn to know theſe men by their deeds. What ſhall we ſay of him that made the noble King Dandalus to be tied by the neck with a chain, and to lie flat down before his table, there to gnaw bones like a dog? Shall we think that he had God's holy Spirit within him, and not rather the ſpirit of the Devil? Such a tyrant was Pope Clement the ſixth. What ſhall we ſay of him that proudly and contemptuouſly trod Frederic the emperor under his feet, applying that verſe of the Pſalm unto himſelf, *Thou ſhalt go upon the lion and the adder, the young lion and the dragon thou ſhalt tread under thy foot?* Shall we ſay that he had God's holy Spirit within him, and not rather the ſpirit of the Devil? Such a tyrant was Pope Alexander the

Matth. v.

Matth. xi.

Lib. iii. Epiſt. 76. 78.

Serm. 3. de Reſur. Dom.

Dialogorum lib. iii.

Chryſoſt. ſup. Mat.

Sabel. Ennead. 9. lib. vii.

Pſalm xci.

the third. What ſhall we ſay of him that armed and animated the ſon againſt the father, cauſing him to be taken, and to be cruelly famiſhed to death, contrary to the law both of God, and alſo of nature? Shall we ſay that he had God's holy Spirit within him, and not rather the ſpirit of the Devil? Such a tyrant was Pope Paſcal the ſecond. What ſhall we ſay of him that came into his popedom like a fox, that reigned like a lion, and died like a dog? Shall we ſay that he had God's holy Spirit within him, and not rather the ſpirit of the Devil? Such a tyrant was Pope Boniface the eighth. What ſhall we ſay of him that made Henry the emperor, with his wife and his young child, to ſtand at the gates of the city in the rough winter, bare footed and bare legged, only clothed in linſey woolſey, eating nothing from morning to night, and that for the ſpace of three days? Shall we ſay that he had God's holy Spirit within him, and not rather the ſpirit of the Devil? Such a tyrant was Pope Hildebrand, moſt worthy to be called a firebrand, if we ſhall term him as he hath beſt deſerved. Many other examples might here be alleged; as of Pope Joan the harlot, that was delivered of a child in the high ſtreet, going ſolemnly in proceſſion; of Pope Julius the IId, that wilfully caſt St. Peter's keys into the river Tiberis; of Pope Urban the VIth, that cauſed five cardinals to be put in ſacks, and cruelly drowned; of Pope Sergius the IIId, that perſecuted the dead body of Formoſus his predeceſſor, when it had been buried eight years; of Pope John the XIVth of that name, who having his enemy delivered into his hands, cauſed him firſt to be ſtripped ſtark naked, his beard to be ſhaven, and to be hanged up a whole day by the hair, then to be ſet upon an aſs, with his face backward toward the tail, to be carried round about the city in deſpite, to be miſerably beaten with rods, laſt of all, to be thruſt out of his country, and to be baniſhed for ever. But to conclude, and make an end, ye ſhall briefly take this ſhort leſſon; whereſoever ye find the ſpirit of arrogance and pride, the ſpirit of envy, hatred, contention, cruelty, murder, extortion, witchcraft, necromancy, &c. aſſure yourſelves that there is the ſpirit of the Devil, and not of God, albeit they pretend outwardly to the world never ſo much holineſs. For as the Goſpel teacheth us, the Spirit of Jeſus is a good Spirit, an holy Spirit, a ſweet Spirit, a lowly Spirit, a merciful Spirit, full of charity and love, full of forgiveneſs and pity, not rendering evil for evil, extremity for extremity, but overcoming evil with good, and remitting all offence even from

from the heart. According to which rule, if any man live uprightly, of him it may be ſafely pronounced, that he hath the Holy Ghoſt within him: if not, then it is a plain token that he doth uſurp the name of the Holy Ghoſt in vain. Therefore, dearly beloved, according to
1 John iv. the good counſel of St. John, *Believe not every ſpirit, but firſt try them whether they be of God or no. Many ſhall*
Matt. xxiv. *come in my name*, ſaith Chriſt, *and ſhall transform themſelves into angels of light, deceiving (if it be poſſible) the very elect.* They ſhall come unto you in ſheep's clothing, being inwardly cruel and ravening wolves. They ſhall have an outward ſhew of great holineſs and innocency of life, ſo that ye ſhall hardly or not at all diſcern them. But the
Matth. vii. rule that ye muſt follow is this, *To judge them by their fruits.* Which if they be wicked and naught, then it is unpoſſible that the tree of whom they proceed ſhould be good. Such were all the Popes and Prelates of Rome for the moſt part, as doth well appear in the ſtory of their lives, and therefore they are worthily accounted among the number of falſe Prophets, and falſe Chriſts, which deceived the
Luke xxi. world a long while. The Lord of heaven and earth defend us from their tyranny and pride, that they never enter into his vineyard again, to the diſturbance of his ſilly poor flock; but that they may be utterly confounded and put to flight in all parts of the world: and he of his great mercy ſo work in all men's hearts, by the mighty power of the Holy Ghoſt, that the comfortable Goſpel of his Son Chriſt may be truly preached, truly received, and truly followed in all places, to the beating down of ſin, death, the Pope, the Devil, and all the kingdom of Antichriſt, that like ſcattered and diſperſed ſheep, being at length gathered into one fold, we may in the end reſt all together in the boſom of Abraham, Iſaac, and Jacob, there to be partakers of eternal and everlaſting life, through the merits and death of Jeſus Chriſt our Saviour. *Amen.*

AN

AN

HOMILY

FOR THE

Days of Rogation Week.

That all good things come from God.

I AM purpoſed this day, good devout Chriſtian people, to declare unto you the moſt deſerved praiſe and commendation of Almighty God, not only in conſideration of the marvellous creation of this world, or for the conſervation and governance thereof, wherein his great power and wiſdom might excellently appear to move us to honour and dread him; but moſt eſpecially in conſideration of his liberal and large goodneſs, which he daily beſtoweth on us his reaſonable creatures, for whoſe ſake he made the whole univerſal world, with all the commodities and goods therein; which his ſingular goodneſs well and diligently remembered on our part ſhould move us, as duty is, again with hearty affection to love him, and with word and deed to praiſe him and ſerve him all the days of our life. And to this matter, being ſo worthy to entreat of, and ſo profitable for you to hear, I truſt I ſhall not need with much circumſtance of words to ſtir you to give your attendance to hear what ſhall be ſaid. Only I would wiſh your affection inflamed in ſecret wiſe within yourſelf, to raiſe up ſome motion of thankſgiving to the goodneſs of Almighty God, in every ſuch point as ſhall be opened by my declaration particularly unto you. For elſe what ſhall it avail us to hear and know the great goodneſs of God toward us, to know that whatſoever is good

good proceedeth from him, as from the principal fountain and the only author; or to know that whatſoever is ſent from him muſt needs be good and wholeſome; if the hearing of ſuch matter moveth us no further but to know it only? What availed it the wiſe men of the world to have knowledge of the power and divinity of God, by the ſecret inſpiration of him, where they did not honour and glorify him in their knowledge as God? What praiſe was it to them, by the conſideration of the creation of the world, to behold his goodneſs, and yet were not thankful to him again for his creatures? What other thing deſerved this blindneſs, and forgetfulneſs of them at God's hands, but utter forſaking of him? And ſo forſaken of God, they could not but fall into extreme ignorance and error. And although they much eſteemed themſelves in their wits and knowledge, and gloried in their wiſdom; yet vaniſhed they away blindly, in their thoughts became fools, and periſhed in their folly. There can be none other end of ſuch as draw nigh to God by knowledge, and yet depart from him in unthankfulneſs, but utter deſtruction. This experience ſaw David
Pſal. lxxiii. in his days. For in his Pſalm he ſaith, *Behold, they which withdraw themſelves from thee ſhall periſh, for thou haſt deſtroyed them all that are ſtrayed from thee.*

This experience was perceived to be true of that holy
Jer. xvii. Prophet Jeremiah: *O Lord*, ſaith he, *whatſoever they be that forſake thee ſhall be confounded; they that depart from thee ſhall be written in the earth, and ſoon forgotten.* It profiteth not, good people, to hear the goodneſs of God declared unto us, if our hearts be not inflamed thereby to honour and thank him. It profited not the Jews, which were God's elect people, to hear much of God, ſeeing that he was not received in their hearts by faith, nor thanked for his benefits beſtowed upon them: their unthankfulneſs was the cauſe of their deſtruction. Let us eſchew the manner of theſe before rehearſed, and follow rather the example of that holy Apoſtle St. Paul, who when in a deep meditation he did behold the marvellous proceedings of Almighty God, and conſidered his infinite goodneſs in the ordering of his creatures, he burſt out
Rom. xi. into this concluſion: *Surely*, ſaith he, *of him, by him, and in him, be all things.* And this once pronounced, he ſtuck not ſtill at this point, but forthwith thereupon joined to theſe words: *To him be glory and praiſe for ever. Amen.*

Upon the ground of which words of St. Paul, good audience, I purpoſe to build my exhortation of this day unto

unto you. Wherein I ſhall do my endeavour, firſt, to prove unto you that all good things come down unto us from above, from the Father of light. Secondly, that Jeſus Chriſt, his Son and our Saviour, is the mean, by whom we receive his liberal goodneſs. Thirdly, that in the power and virtue of the Holy Ghoſt, we be made meet and able to receive his gifts and graces. Which things diſtinctly and adviſedly conſidered in our minds, muſt needs compel us in moſt low reverence, after our bounden duty, always to render him thanks again, in ſome teſtification of our good hearts for his deſerts unto us. And that the entreating of this matter in hand may be to the glory of Almighty God, let us in one faith and charity call upon the Father of mercy, from whom cometh every good gift and every perfect gift, by the mediation of his well-beloved Son our Saviour, that we may be aſſiſted with the preſence of his holy Spirit, and profitably on both parts, to demean ourſelves in ſpeaking and hearing, to the ſalvation of our ſouls.

In the beginning of my ſpeaking unto you, good Chriſtian people, ſuppoſe not that I do take upon me to declare unto you the excellent power, or the incomparable wiſdom of Almighty God, as though I would have you believe that it might be expreſſed unto you by words; nay, it may not be thought, that that thing may be comprehended by man's words, that is incomprehenſible. And too much arrogancy it were for duſt and aſhes to think that he can worthily declare his Maker. It paſſeth far the dark underſtanding and wiſdom of a mortal man, to ſpeak ſufficiently of that divine Majeſty, which the angels cannot underſtand. We ſhall therefore lay apart to ſpeak of that profound and unſearchable nature of Almighty God, rather acknowledging our weakneſs, than raſhly to attempt what is above all man's capacity to compaſs. It ſhall better ſuffice us in low humility to reverence and dread his Majeſty, which we cannot compriſe, than by overmuch curious ſearching to be overcharged with the glory. We ſhall rather turn our whole contemplation to anſwer a while his goodneſs towards us, wherein we ſhall be much more profitably occupied, and more may we be bold to ſearch. To conſider the great power he is of, can but make us dread and fear. To conſider his high wiſdom, might utterly diſcomfort our frailty to have any thing to do with him: but in conſideration of his ineſtimable goodneſs, we take good heart again to truſt well unto him. By his goodneſs we be

assured to take him for our refuge, our hope and comfort, our merciful Father, in all the course of our lives. His power and wisdom compelleth us to take him for God Omnipotent, Invisible, having rule in heaven and earth, having all things in his subjection, and will have none in council with him, nor any to ask the reason of his doing. *For he may do what liketh him, and none can resist him. For he worketh all things in his secret judgment to his own pleasure, yea, even the wicked to damnation,* saith Solomon. By the reason of his nature, he is called in Scripture consuming fire, he is called a terrible and fearful God. Of this behalf, therefore, we may have no familiarity, no access unto him; but his goodness again tempereth the rigour of his high power, and maketh us bold, and putteth us in hope that he will be conversant with us, and easy unto us.

Dan. xi.

Prov. xvi.

Heb. xi.

It is his goodness that moveth him to say in Scripture, *It is my delight to be with the children of men.* It is his goodness that moveth him to call us unto him, to offer us his friendship and presence. It is his goodness that patiently suffereth our straying from him, and suffereth us long, to win us to repentance. It is of his goodness that we be created reasonable creatures, where else he might have made us brute beasts. It was his mercy to have us born among the number of Christian people, and thereby in a much more nighness to salvation, where we might have been born (if his goodness had not been) among the Paynims, clean void from God, and the hope of everlasting life. And what other thing doth his loving and gentle voice, spoken in his word, where he calleth us to his presence and friendship, but declare his goodness only, without regard of our worthiness? And what other thing doth stir him to call us to him, when we be strayed from him, to suffer us patiently, to win us to repentance, but only his singular goodness, no whit of our deserving? Let them all come together that be now glorified in heaven, and let us hear what answer they will make in these points before rehearsed, whether their first creation was of God's goodness, or of themselves. Forsooth, David would make answer for them all, and say, *Know ye for surety, even the Lord is God; he hath made us, and not we ourselves.* If they were asked again, who should be thanked for their regeneration, for their justification, and for their salvation? whether their deserts, or God's goodness only? although in this point every one confess sufficiently the truth of this matter in his own person;

Prov. viii.

Psalm c.

ſon; yet let David anſwer by the mouth of them all at this time, who cannot chooſe but ſay, *Not to us, O Lord, not to us, but to thy name give all the thanks, for thy loving mercy, and for thy truth ſake.* If we ſhould aſk again, from whence came their glorious works and deeds, which they wrought in their lives, wherewith God was ſo highly pleaſed and worſhipped by them? let ſome other witneſs be brought in, to teſtify this matter, that in the mouth of two or three may the truth be known.

Verily, that holy prophet Iſaiah beareth record, and ſaith, *O Lord, it is thou of thy goodneſs that haſt wrought all our works in us, not we ourſelves.* And to uphold the truth of this matter, againſt all juſticiaries and hypocrites, which rob Almighty God of his honour, and aſcribe it to themſelves, St. Paul bringeth in his belief: *We be not,* ſaith he, *ſufficient of ourſelves, as of ourſelves, once to think any thing: but all our ableneſs is of God's goodneſs. For he it is, in whom we have all our being, our living, and moving.* If ye will know furthermore where they had their gifts and ſacrifices, which they offered continually in their lives to Almighty God, they cannot but agree with David, where he ſaith, *Of thy liberal hand, O Lord, we have received that we gave unto thee.* If this holy company therefore confeſs ſo conſtantly, that all the goods and graces, wherewith they were endued in ſoul, came of the goodneſs of God only; what more can be ſaid to prove that all that is good cometh from Almighty God? Is it meet to think that all ſpiritual goodneſs cometh from God above only; and that other good things, either of nature or of fortune, (as we call them,) come of any other cauſe? Doth God of his goodneſs adorn the ſoul with all the powers thereof, as it is; and come the gifts of the body, wherewith it is endued, from any other? If he doth the more, cannot he do the leſs? "To juſtify a ſinner, to new create him from a wicked perſon to a righteous man, is a greater act," ſaith St. Auguſtine, "than to make ſuch a new heaven and earth as is already made." We muſt needs agree, that whatſoever good thing is in us, of grace, of nature, or of fortune, is of God only, as the only Author and Worker.

Iſa. xxvi. 1 Cor. iii. Acts xvii. 1 Chron. xxix.

And yet it is not to be thought that God hath created all this whole univerſal world as it is, and, thus once made, hath given it up to be ruled and uſed after our own wits and device, and ſo taketh no more charge thereof. As we ſee the ſhipwright, after he hath brought his ſhip to a perfect end, then delivereth it to the mariners, and

taketh no more care thereof. Nay, God hath not ſo created the world, that he is careleſs of it: but he ſtill preſerveth it by his goodneſs, he ſtill ſtayeth it in his creation. For elſe without his ſpecial goodneſs it could not ſtand long in his condition. And therefore St. Paul
Heb. ii. iii. faith, that he preſerveth all things, and beareth them up ſtill in his Word, leſt they ſhould fall without him to their nothing again, whereof they were made. If his eſpecial goodneſs were not every where preſent, every creature ſhould be out of order, and no creature ſhould have his property, wherein he was firſt created. He is therefore inviſible every where, and in every creature, and filleth both heaven and earth with his preſence: in the fire, to give heat; in the water, to give moiſture; in the earth, to give fruit; in the heart, to give his ſtrength; yea, in our bread and drink is he, to give us nouriſhment, where without him the bread and drink cannot give ſuſtenance, nor the herb health, as the Wiſe
Wiſd. xvi. Man plainly confeſſeth it, ſaying, *It is not the increaſe of fruits that feedeth men; but it is thy word, O Lord, which preſerveth them that truſt in thee.* And Moſes agreeth to
Deut. viii. the ſame, when he ſaith, *Man's life reſteth not in bread only, but in every word which proceedeth out of God's mouth. It is neither the herb nor the plaſter, that giveth health of themſelves;*
Wiſd. xvi. *but thy word, O Lord,* ſaith the Wiſe Man, *which healeth all things.* It is not therefore the power of the creatures which worketh their effects, but the goodneſs of God which worketh in them. In his Word truly do all things conſiſt. By that ſame Word that heaven and earth were made, by the ſame are they upholden, main-
2 Pet. iii. tained, and kept in order, ſaith St. Peter, and ſhall be till Almighty God ſhall withdraw his power from them, and ſpeak their diſſolution. If it were not thus, that the goodneſs of God were effectually in his creatures to rule them, how could it be that the main ſea, ſo raging and labouring to overflow the earth, could be kept within his bounds and banks, as it is? That holy man Job evidently ſpied the goodneſs of God in this point, and confeſſed, that if he had not a ſpecial goodneſs to the preſervation of the earth, it could not but ſhortly be overflowed of the ſea. How could it be that the elements, ſo divers and contrary as they be among themſelves, ſhould yet agree and abide together in a concord, without deſtruction one of another, to ſerve our uſe, if it came not only of God's goodneſs ſo to temper them? How could the fire not burn and conſume all things, if it were let looſe to go whither

whither it would, and not ſtaid in its ſphere by the goodneſs of God, meaſurably to heat theſe inferior creatures to their riping? Conſider the huge ſubſtance of the earth, ſo heavy and great as it is: how could it ſo ſtand ſtably in the ſpace as it doth, if God's goodneſs reſerved it not ſo for us to travel on? *It is thou, O Lord,* ſaith David, *which haſt founded the earth in his ſtability; and during thy word it ſhall never reel or fall down.* Conſider the great ſtrong beaſts and fiſhes, far paſſing the ſtrength of man; how fierce ſoever they be and ſtrong, yet by the goodneſs of God they prevail not againſt us, but are under our ſubjection, and ſerve our uſe. Of whom came the invention thus to ſubdue them, and make them fit for our commodities? Was it by man's brain? Nay, rather this invention came by the goodneſs of God, which inſpired man's underſtanding to have his purpoſe of every creature. *Who was it,* ſaith Job, *that put will and wiſdom in man's head, but God only, of his goodneſs?* And as the ſame ſaith again, *I perceive that every man hath a mind; but it is the inſpiration of the Almighty that giveth underſtanding.* It could not be, verily, good Chriſtian people, that man of his own wit upholden ſhould invent ſo many and divers devices in all crafts and ſciences, except the goodneſs of Almighty God had been preſent with men, and had ſtirred their wits and ſtudies of purpoſe to know the natures and diſpoſitions of all his creatures, to ſerve us ſufficiently in our needs and neceſſities: yea, not only to ſerve our neceſſities, but to ſerve our pleaſures and delight, more than neceſſity requireth. So liberal is God's goodneſs to us, to provoke us to thank him, if any hearts we have. The Wiſe Man, in his contemplation by himſelf, could not but grant this thing to be true, which I reaſon unto you. *In his hands,* ſaith he, *be we, and our words, and all our wiſdom, and all our ſciences and works of knowledge:* for it is he that gave me the true inſtruction of his creatures, both to know the diſpoſition of the world, and the virtues of the elements, the beginning and end of times, the change and diverſities of them, the courſe of the year, the order of the ſtars, the natures of beaſts, and the powers of them, the powers of the winds, and thoughts of men, the differences of planets, the virtue of roots, and whatſoever is hid and ſecret in nature, I learned it. The Artificer of all theſe taught me this wiſdom. And further he ſaith, *Who can ſearch out the things that be in heaven? For it is hard for us to ſearch ſuch things as be on earth, and in daily ſight before us. For our wits and*

Pſalm civ.

Job xxxviii.

Wiſd. vii.

Wiſd. ix.

thoughts, ſaith he, *be imperfect, and our policies uncertain. No man can therefore ſearch out the meaning in theſe things, except thou giveſt wiſdom, and ſendeſt thy Spirit from above.* If the Wiſe Man thus confeſſeth all things to be of God, why ſhould not we acknowledge it? and by the knowledge of it conſider our duty to God ward, and give him thanks for his goodneſs? I perceive that I am far here overcharged with the plenty and copy of matter, that might be brought in for the proof of this cauſe. If I ſhould enter to ſhew how the goodneſs of Almighty God appeared every where in the creatures of the world, how marvellous they be in their creation, how beautiful in their order, how neceſſary they be to our uſe; all with one voice muſt needs grant their Author to be none other but Almighty God, his goodneſs muſt they needs extol and magnify every where: to whom be all honour and glory for evermore.

The Second Part of the Homily for Rogation Week.

IN the former part of this Homily, good Chriſtian people, I have declared to your contemplation the great goodneſs of Almighty God, in the creation of this world, with all the furniture thereof, for the uſe and comfort of man, whereby we might the rather be moved to acknowledge our duty again to his Majeſty. And I truſt it hath wrought not only belief in you, but alſo it hath moved you to render your thanks ſecretly in your hearts to Almighty God for his loving kindneſs. But yet peradventure ſome will ſay, that they can agree to this, that all that is good pertaining to the ſoul, or whatſoever is created with us in body, ſhould come from God, as from the Author of all goodneſs, and from none other. But of ſuch things as be without them both, I mean ſuch good things which we call goods of fortune, as riches, authority, promotion, and honour; ſome men may think, that they ſhould come of our induſtry and diligence, of our labour and travail, rather than ſupernaturally. Now then conſider, good people, if any author there be of ſuch things concurrent with man's labour and endeavour, were it meet to aſcribe them to any other than to God? as the Paynim philoſophers and poets did err, which took Fortune, and made her a goddeſs, to be honoured for ſuch things. God forbid, good Chriſtian people, that this imagina-

imagination ſhould earneſtly be received of us that be worſhippers of the true God, whoſe works and proceedings be expreſſed manifeſtly in his Word. Theſe be the opinions and ſayings of Infidels, not of true Chriſtians. For they indeed (as Job maketh mention) believe and ſay, that God *hath his reſidence and reſting place in the clouds, and conſidereth nothing of our matters.* Epicures they be that imagine that he walketh about the coaſts of the heavens, and hath no reſpect of theſe inferior things, but that all theſe things ſhould proceed either by chance and at adventure, or elſe by diſpoſition of fortune, and God to have no ſtroke in them. What other thing is this to ſay, than as the fool ſuppoſeth in his heart, there is no God? Whom we ſhall none otherwiſe reprove, than with God's own words by the mouth of David: *Hear, my people,* ſaith he, *for I am thy God, thy very God. All the beaſts of the wood are mine; ſheep and oxen that wander in the mountains. I have the knowledge of all the fowls of the air; the beauty of the field is my handy-work; mine is the whole circuit of the world, and all the plenty that is in it.* And again by the Prophet Jeremiah, *Thinkeſt thou that I am a God of the place nigh me, ſaith the Lord, and not a God far off? Can a man hide himſelf in ſo ſecret a corner, that I ſhall not ſee him? Do not I fulfil and repleniſh both heaven and earth? ſaith the Lord.* Which of theſe two ſhould be moſt believed? Fortune, whom they paint to be blind of both eyes, ever unſtable and unconſtant in her wheel, in whoſe hands they ſay theſe things be? or God, in whoſe hand and power theſe things be indeed, who for his truth and conſtancy was yet never reproved? For his ſight looketh through heaven and earth, and ſeeth all things preſently with his eyes. Nothing is too dark or hidden from his knowledge, not the privy thoughts of men's minds. Truth it is, that of God is all riches, all power, all authority, all health, wealth, and proſperity; of the which we ſhould have no part without his liberal diſtribution, and except it came from him above. David firſt teſtifieth of riches and poſſeſſions: *If thou giveſt good luck, they ſhall gather; and if thou openeſt thy hand, they ſhall be full of goodneſs: but if thou turneſt thy face, they ſhall be troubled.* And Solomon ſaith, *It is the bleſſing of the Lord that maketh rich men.* To this agreeth that holy woman Ann, where ſhe ſaith in her ſong, *It is the Lord that maketh the poor, and maketh the rich; it is he that promoteth and pulleth down; he can raiſe a needy man from his miſery, and from the dunghill; he can lift up a poor perſonage to ſit with princes,*

Job xxii.

Pſal. xiv.

Pſal. l.

Jer. xxiii.

Pſal. civ.

Prov. x.

1 Sam. ii.

princes, and have the ſeat of glory; for all the coaſts of the earth be his. Now if any man will aſk, what ſhall it avail us to know that every good gift, as of nature and fortune, (ſo called,) and every perfect gift, as of grace, concerning the ſoul, to be of God, and that it is his gift only? Forſooth for many cauſes it is convenient for us to know it: for ſo ſhall we know, if we confeſs the truth, who ought juſtly to be thanked for them. Our pride ſhall be thereby abated, perceiving nought to come of ourſelves but ſin and vice: if any goodneſs be in us, to refer all laud and praiſe for the ſame to Almighty God. It ſhall make us not advance ourſelves before our neighbour, not deſpiſe him for that he hath fewer gifts, ſeeing God giveth his gifts where he will. It ſhall make us, by the conſideration of our gifts, not to extol ourſelves before our neighJer. ix. bours. *It ſhall make the wiſe man not to glory in his wiſdom, nor the ſtrong man in his ſtrength, nor the rich to glory in his riches, but in the living God, which is the author of all theſe;* leſt if we ſhould do ſo, we might be rebuked with 1 Cor. iv. the words of St. Paul, *What haſt thou, that thou haſt not received? And if thou haſt received it, why glorieſt thou in thyſelf, as though thou hadſt not received it?* To confeſs that all good things come from Almighty God, is a great point of wiſdom, my friends: for ſo confeſſing, we know whither to reſort for to have them, if we want; as James i. St. James biddeth us, ſaying, *If any man wanteth the gift of wiſdom, let him aſk it of God, that gives it; and it ſhall be given him.* As the Wiſe Man, in the want of ſuch a like gift, made his recourſe to God for it, as he teſtifieth in Wiſd. x. his book: After I knew, ſaith he, that otherwiſe I could not be chaſte, except God granted it, (and this was, as he there writeth, high wiſdom, to know whoſe gift it was,) I made haſte to the Lord, and earneſtly beſought him, even from the roots of my heart, to have it. I would to God, my friends, that in our wants and neceſſities we would go to God, as St. James biddeth, and as the Wiſe Man teacheth us that he did. I would we believed ſteadfaſtly that God only gives them: if we did, we ſhould not ſeek our want and neceſſity of the Devil and his miniſters ſo oft as we do, as daily experience declareth it. For if we ſtand in neceſſity of corporal health, whither go the common people, but to charms, witchcrafts, and other deluſions of the Devil? If we knew that God were the author of this gift, we would only uſe his means appointed, and bide his leiſure, till he thought it good for us to have it given: if the merchant and worldly occupier

pier knew that God is the giver of riches, he would content himſelf with ſo much as by juſt means, approved of God, he could get to his living, and would be no richer than truth would ſuffer him; he would never procure his gain, and aſk his goods at the Devil's hand. God forbid, ye will ſay, that any man ſhould take his riches of the Devil. Verily, ſo many as increaſe themſelves by uſury, by extortion, by perjury, by ſtealth, by deceits and craft, they have their goods of the Devil's gift. And all they that give themſelves to ſuch means, and have renounced the true means that God hath appointed, have forſaken him, and are become worſhippers of the Devil, to have their lucres and advantages. They be ſuch as kneel down to the Devil at his bidding, and worſhip him: for he promiſeth them for ſo doing, that he will give them the world, and the goods therein. They cannot otherwiſe better ſerve the Devil, than to do his pleaſure and commandment: and his motion and will it is, to have us forſake the truth, and betake us to falſehood, to lies, and perjuries. They therefore which believe perfectly in their heart that God is to be honoured, and requeſted for the gift of all things neceſſary, would uſe no other means to relieve their neceſſities, but truth and verity, and would ſerve God to have competency of all things neceſſary. The man in his need would not relieve his want by ſtealth. The woman would not relieve her neceſſity and poverty by giving her body to other in adultery for gain. If God be the author indeed of life, health, riches, and welfare, let us make our recourſe to him, as the Author, and we ſhall have it, ſaith St. James. Yea, it is high wiſdom, by the Wiſe Man therefore, to know whoſe gift it is, for many other ſkills it is wiſdom to know and believe that all goods and graces be of God, as the Author. Which thing well conſidered muſt needs make us think that we ſhall make account for that which God giveth us to poſſeſs, and therefore ſhall make us to be more diligent well to ſpend them to God's glory, and to the profit of our neighbour, that we may make a good account at the laſt, and be praiſed for good ſtewards, that we may hear theſe words of our Judge; *Well done, good ſervant and faithful; thou haſt been faithful in little, I will make thee ruler over much; go into thy Maſter's joy.* Beſides, to believe certainly God to be the Author of all the gifts that we have, ſhall make us to be in ſilence and patience, when they be taken again from us. For as God of his mercy doth grant us them to uſe, ſo Matt. xxv.

other-

otherwhiles he doth juſtly take them again from us, to prove our patience, to exerciſe our faith, and by the means of the taking away of a few, to beſtow the more warily thoſe that remain, to teach us to uſe them the more to his glory, after he giveth them to us again. Many there be that with mouth can ſay that they believe that God is the Author of every good gift that they have: but in the time of temptation they go back from this belief. They ſay it in word, but deny it in deed. Conſider the cuſtom of the world, and ſee whether it be not true. Behold the rich man, that is endued with ſubſtance; if by any adverſity his goods be taken from him, how fumeth and fretteth he! how murmureth he and deſpaireth! He that hath the gift of good reputation, if his name be any thing touched by the detractor, how unquiet is he! how buſy to revenge his deſpite! If a man hath the gift of wiſdom, and fortune to be taken of ſome evil willer for a fool, and is ſo reported, how much doth it grieve him to be ſo eſteemed! Think ye that theſe believe conſtantly that God is the Author of theſe gifts? If they believe it verily, why ſhould they not patiently ſuffer God to take away his gifts again, which he gave them freely, and lent for a time? But ye will ſay, I could be content to reſign to God ſuch gifts, if he took them again from me: but now are they taken from me by evil chances and falſe ſhrews, by naughty wretches; how ſhould I take this thing patiently? To this may be anſwered, that Almighty God is of his nature inviſible, and cometh to no man viſible after the manner of man, to take away his gifts that he lent. But in this point whatſoever God doth, he bringeth it about by his inſtruments ordained thereto. He hath good angels, he hath evil angels; he hath good men, and he hath evil men; he hath hail and rain, he hath wind and thunder, he hath heat and cold. Innumerable inſtruments hath he, and meſſengers, by whom again he aſketh ſuch gifts as he committeth to our truſt, as the Wiſe Man confeſſeth, The creature muſt needs wait to ſerve his Maker, to be fierce againſt unjuſt men to their puniſhment. For as the ſame author ſaith, He armeth the creature to revenge his enemies, and otherwhiles, to the probation of our faith, ſtirreth he up ſuch ſtorms. And therefore by what mean and inſtrument ſoever God takes from us his gifts, we muſt patiently take God's judgment in worth, and acknowledge him to be the Taker and Giver, as Job ſaith, *The Lord gave, and the Lord took*, when yet his enemies drove his cattle

Wiſd. xvi.

Job i.

cattle away, and when the Devil ſlew his children, and afflicted his body with grievous ſickneſs. Such meekneſs was in that holy King and Prophet David; when he was reviled of Shimei in the preſence of all his hoſt, he took it patiently, and reviled not again, but as confeſſing God to be the Author of his innocency and good name, and offering it to be at his pleaſure: Let him alone, (ſaith he to one of his ſervants, that would have revenged ſuch deſpite,) for God hath commanded him to curſe David, and peradventure God intendeth thereby to render me ſome good turn for this curſe of him to-day. And though the miniſter otherwhiles doth evil in his act, proceeding of malice; yet foraſmuch as God turneth his evil act to a proof of our patience, we ſhould rather ſubmit ourſelves in patience, than to have indignation at God's rod, which peradventure, when he hath corrected us to our nurture, he will caſt it into the fire, as it deſerveth. Let us in like manner truly acknowledge all our gifts and prerogatives to be ſo God's gifts, that we ſhall be ready to reſign them up at his will and pleaſure again. Let us throughout our whole lives confeſs all good things to come from God, of what name or nature ſoever they be, not of theſe corruptible things only, whereof I have now laſt ſpoken, but much more of all ſpiritual graces behoveable for our ſoul, without whoſe goodneſs no man is called to faith, or ſtaid therein, as I ſhall hereafter in the next part of this Homily declare to you. In the mean ſeaſon, forget not what hath already been ſpoken to you, forget not to be conformable in your judgments to the truth of his doctrine, and forget not to practiſe the ſame in the whole ſtate of your life, whereby ye ſhall obtain the bleſſing promiſed by our Saviour Chriſt: Bleſſed be they which hear the word of God, and fulfil it in life. Which bleſſing he grant to us all, who reigneth over all, one God in Trinity, the Father, the Son, and the Holy Ghoſt; to whom be all honour and glory for ever. *Amen.*

2 Sam. xvi.

The Third Part of the Homily for Rogation Week.

I PROMISED to you to declare that all ſpiritual gifts and graces come ſpecially from God. Let us conſider the truth of this matter, and hear what is teſtified firſt of the gift of faith, the firſt entry into the Chriſtian life, without the which no man can pleaſe God. For St. Paul confeſſeth it plainly to be God's gift, ſaying, *Faith is the gift of*

Epheſ. ii.

1 Pet. i. *of God.* And again St. Peter ſaith, *It is of God's power that ye be kept through faith to ſalvation.* It is of the goodneſs of God that we faulter not in our hope unto him. It is verily God's work in us, the charity wherewith we love our brethren. If after our fall we repent, it is by him that we repent, which reacheth forth his merciful hand to raiſe us up. If we have any will to riſe, it is he that preventeth our will, and diſpoſeth us thereto. If after contrition we feel our conſciences at peace with God through remiſſion of our ſin, and ſo be reconciled again to his favour, and hope to be his children and inheritors of everlaſting life; who worketh theſe great miracles in us? Our worthineſs, our deſervings and endeavours, our wits, and virtue? Nay verily, St. Paul will not ſuffer fleſh and clay to preſume to ſuch arrogancy, and therefore ſaith, *All is of God, which hath reconciled us to himſelf by Jeſus Chriſt. For God was in Chriſt when he reconciled the world unto himſelf.* God, the Father of all mercy, wrought this high benefit unto us, not by his own perſon, but by a mean, by no leſs a mean than his only beloved Son, whom he ſpared not from any pain and travail that might do us good. For upon him he put our ſins, and upon him he made our ranſom; him he made the mean betwixt us and himſelf, whoſe mediation was ſo acceptable to God the Father, through his abſolute and perfect obedience, that he took his act for a full ſatisfaction of all our diſobedience and rebellion, whoſe righteouſneſs he took to weigh againſt our ſins, whoſe redemption he would have ſtand againſt our damnation. In this point, what have we to muſe within ourſelves, good friends? I think no leſs than that which St. Paul ſaid in remem-
Rom. vii. brance of this wonderful goodneſs of God, *Thanks be to Almighty God, through Chriſt Jeſus our Lord: for it is he,*
Epheſ. i. *for whoſe ſake we received this high gift of grace. For as by him* (being the everlaſting wiſdom) *he wrought all the world and that is contained therein;* ſo by him only and wholly would he have all things reſtored again in heaven and in earth. By this our heavenly Mediator therefore do we know the favour and mercy of God the Father; by
Heb. i. him know we his will and pleaſure towards us; for *he is the brightneſs of his Father's glory, and a very clear image and pattern of his ſubſtance.* It is he, whom the Father in
Matt. iii. heaven delighteth to have for his well-beloved Son, whom he authorized to be our Teacher, whom he charged
Epheſ. i. us to hear, ſaying, *Hear him.* It is he, by whom the Father of heaven doth bleſs us with all ſpiritual and heavenly

venly gifts; for whoſe ſake and favour (writeth St. John) we have received grace and favour. To this our Saviour and Mediator hath God the Father given the power of heaven and earth, and the whole juriſdiction and authority, to diſtribute his goods and gifts committed to him: for ſo writeth the Apoſtle, *To every one of us is grace given, according to the meaſure of Chriſt's giving.* And thereupon to execute his authority committed, after that he had brought Sin and the Devil to captivity, to be no more hurtful to his members, he aſcended up to his Father again, and from thence ſent liberal gifts to his well-beloved ſervants, and hath ſtill the power till the world's end, to diſtribute his Father's gifts continually in his church, to the eſtabliſhment and comfort thereof. And by him hath Almighty God decreed to diſſolve the world, to call all before him, to judge both the quick and the dead, and finally by him ſhall he condemn the wicked to eternal fire in hell, and give the good eternal life, and ſet them aſſuredly in preſence with him in heaven for ever more. Thus ye ſee how all is of God, by his Son Chriſt, our Lord and Saviour. Remember, I ſay once again, your duty of thanks, let them be never to want, ſtill join yourſelf to continue in thankſgiving; ye can offer to God no better ſacrifice: for he ſaith himſelf, *It is the ſacrifice of praiſe and thanks that ſhall honour me.* Which thing was well perceived of that holy Prophet David, when he ſo earneſtly ſpake to himſelf thus: *O my ſoul, bleſs thou the Lord; and all that is within me, bleſs his holy name.* I ſay once again, *O my ſoul, bleſs thou the Lord, and never forget his manifold rewards.* God give us grace, good people, to know theſe things, and to feel them in our hearts. This knowledge and feeling is not in ourſelves; by ourſelves it is not poſſible to come by it; and great pity it were that we ſhould loſe ſo profitable knowledge. Let us therefore meekly call upon that bountiful Spirit, the Holy Ghoſt, which proceedeth from our Father of mercy, and from our Mediator Chriſt, that he would aſſiſt us, and inſpire us with his preſence, that in him we may be able to hear the goodneſs of God declared unto us to our ſalvation. For without his lively and ſecret inſpiration we cannot once ſo much as ſpeak the name of our Mediator, as St. Paul plainly teſtifieth: *No man can once name our Lord Jeſus Chriſt, but in the Holy Ghoſt.* Much leſs ſhould we be able to believe and know theſe great myſteries that be opened to us by Chriſt. St. Paul ſaith, that *no man can know what is of God, but the Spirit of God. As for us,*

John i.

Epheſ. iv.

Pſal. l.

Pſal. ciii.

1 Cor. xii.

1 Cor. ii.

ſaith

ſaith he, *we have received not the ſpirit of the world, but the Spirit which is of God;* for this purpoſe; *that in that holy Spirit we might know the things that be given us by Chriſt.* The Wiſe Man ſaith, that in the power and virtue of the Holy Ghoſt reſteth all wiſdom and all ability to know God, and to pleaſe him. For he writeth thus; *We know that it is not in man's power to guide his goings. No man can know thy pleaſure, except thou giveſt wiſdom, and ſendeſt thy holy Spirit from above. Send him down therefore,* prayeth he to God, *from the holy heavens, and from the throne of thy Majeſty, that he may be with me, and labour with me, that ſo I may know what is acceptable before thee.* Let us with ſo good heart pray as he did, and we ſhall not fail but to have his aſſiſtance. For he is ſoon ſeen of them that love him, he will be found of them that ſeek him: for very liberal and gentle is the Spirit of wiſdom. In his power ſhall we have ſufficient ability to know our duty to God, in him ſhall we be comforted and encouraged to walk in our duty, in him ſhall we be meet veſſels to receive the grace of Almighty God: for it is he that purgeth and purifieth the mind by his ſecret working. And he only is preſent every where by his inviſible power, and containeth all things in his dominion. He lighteneth the heart to conceive worthy thoughts to Almighty God, he fitteth in the tongue of man to ſtir him to ſpeak his honour; no language is hid from him, for he hath the knowledge of all ſpeech, he only miniſtereth ſpiritual ſtrength to the powers of our ſoul and body. To hold the way which God hath prepared for us to walk rightly in our journey, we muſt acknowledge that it is in the power of his Spirit, which helpeth our infirmity. That we may boldly come in prayer, and call upon Almighty God as our Father, it is by this holy Spirit, which maketh interceſſion for us with continual ſighs. If any gift we have, wherewith we may work to the glory of God, and profit of our neighbour, all is wrought by his own and ſelf-ſame Spirit, which maketh his diſtributions peculiarly to every man as he will. If any wiſdom we have, it is not of ourſelves, we cannot glory therein, as begun of ourſelves; but we ought to glory in God, from whom it came to us, as the Prophet Jeremiah writeth, *Let him that rejoiceth, rejoice in this, that he underſtandeth and knoweth me; for I am the Lord, which ſhew mercy, judgment, and righteouſneſs in the earth; for in theſe things I delight, ſaith the Lord.* This wiſdom cannot be attained, but by the direction of the Spirit of God, and therefore it is called ſpiritual

Wiſd. ix.

Gal. iv.

Rom. viii.

1 Cor. xii.

Jer. ix.

ſpiritual wiſdom. And no where can we more certainly ſearch for the knowledge of this will of God, (by the which we muſt direct all our works and deeds,) but in the holy Scriptures, *for they be they that teſtify of him,* ſaith our Saviour Chriſt. It may be called knowledge and learning, that is other where gotten out of the Word: but the Wiſe Man plainly teſtifieth, that *they all be but vain, which have not in them the wiſdom of God.* We ſee to what vanity the old philoſophers came, who were deſtitute of this ſcience, gotten and ſearched for in his Word. We ſee what vanity, the ſchool doctrine is mixed with, for that in this Word they ſought not the will of God, but rather the will of reaſon, the trade of cuſtom, the path of the fathers, the practice of the church: let us therefore read and revolve the holy Scripture both day and night, for *bleſſed is he that hath his whole meditation therein. It is that which giveth light to our feet to walk by.* It is that which giveth wiſdom to the ſimple and ignorant. In it may we find eternal life.

John v. Wiſd. xiii. Pſalm i. Pſalm cxix. Pſalm xix.

In the holy Scriptures find we Chriſt, in Chriſt find we God: for he it is that is the expreſs image of the Father. He that ſeeth Chriſt, ſeeth the Father. And contrariwiſe, as St. Jerome ſaith, the ignorance of Scripture, is the ignorance of Chriſt. Not to know Chriſt, is to be in darkneſs, in the midſt of our worldly and carnal light of reaſon and philoſophy. To be without Chriſt, is to be in fooliſhneſs: for he is the only wiſdom of the Father, in whom it pleaſed him that all fulneſs and perfection ſhould dwell. With whom whoſoever is endued in heart by faith, and rooted faſt in charity, hath laid a ſure foundation to build on, whereby he may be able to comprehend with all ſaints what is the breadth, and length, and depth, and to know the love of Chriſt. This univerſal and abſolute knowledge is that wiſdom which St. Paul wiſheth theſe Epheſians to have, as under heaven the greateſt treaſure that can be obtained. For of this wiſdom the Wiſe Man writeth thus of his experience: *All good things came to me together with her, and innumerable riches through her hands.* And addeth moreover in that ſame place, *She is the mother of all theſe things: for ſhe is an infinite treaſure unto men, which whoſo uſe, become partakers of the love of God.* I might with many words move ſome of this audience to ſearch for this wiſdom, to ſequeſter their reaſon, to follow God's commandment, to caſt from them the wits of their brains, to favour this wiſdom, to renounce the wiſdom

Heb. i. John xiv. John v. Coloſſ. i. Epheſ. iii. Wiſd. vii.

and

and policy of this fond world, to taſte and ſavour of that whereunto the favour and will of God hath called them, and willeth us finally to enjoy by his favour, if we would give ear. But I will haſte to the third part of my text, wherein is expreſſed further in Sapience, how God giveth his elect an underſtanding of the motions of the heavens, of the alterations and circumſtances of time. Which as it followeth in words more plentiful in the text which I have laſt cited unto you, ſo it muſt needs follow in them that be endued with this ſpiritual wiſdom. For as they can ſearch where to find this wiſdom, and know of whom to aſk it; ſo know they again that in time it is found, and can therefore attemper themſelves to the occaſion of the time, to ſuffer no time to paſs away, wherein they may labour for this wiſdom. And, to increaſe therein, they know how God of his infinite mercy and lenity giveth all men here time and place of repentance. And they ſee how
Job xxiv. the wicked, as Job writeth, abuſe the ſame to their pride, and therefore do the godly take the better hold of the time, to redeem it out of ſuch uſe as it is ſpoiled in by the wicked. They which have this wiſdom of God can gather by the diligent and earneſt ſtudy of the worldlings of this preſent life, how they wait their times, and apply themſelves to every occaſion of time to get riches, and to increaſe their lands and patrimony. They ſee the time paſs away, and therefore take hold on it, in ſuch wiſe, that otherwhiles they will with loſs of their ſleep and eaſe, with ſuffering many pains, catch the offer of their time, knowing that that which is once paſt cannot be returned again; repentance may follow, but remedy is none. Why ſhould not they then, that be ſpiritually wiſe in their generation, wait their time, to increaſe as faſt in their ſtate, to win and gain everlaſtingly? They reaſon what a brute forgetfulneſs it were in man, endued with reaſon, to be ignorant of their times and tides, when they ſee the turtle-dove, the ſtork, and the ſwallow to wait
Jer. viii. their times; as Jeremy ſaith: *The ſtork in the air knoweth her appointed times; the turtle, and the crane, and the ſwallow obſerve the time of their coming: but my people*
Epheſ. v. *knoweth not the judgment of the Lord.* St. Paul willeth us *to redeem the time, becauſe the days are evil.* It is not the counſel of St. Paul only, but of all other that ever gave precepts of wiſdom.

There is no precept more ſeriouſly given and commanded, than to know the time. Yea, Chriſtian men, for that they hear how grievouſly God complaineth, and threateneth

threateneth in the Scriptures them which will not know the time of his viſitations, are learned thereby the rather earneſtly to apply themſelves thereunto. After our Saviour Chriſt had propheſied with weeping tears of the deſtruction of Jeruſalem, at the laſt he putteth the cauſe: *For that thou haſt not known the time of thy viſitation.* O England, ponder the time of God's merciful viſitation, which is ſhewed thee from day to day, and yet wilt not regard it, neither wilt thou with his puniſhment be driven to thy duty, nor with his benefits be provoked to thanks! If thou kneweſt what may fall upon thee for thy unthankfulneſs, thou wouldeſt provide for thy peace. Brethren, howſoever the world in generality is forgetful of God, let us particularly attend to our time, and win the time with diligence, and apply ourſelves to that light and grace that is offered us; let us, if God's favour and judgments, which he worketh in our time, cannot ſtir us to call home to ourſelves to do that belonging to our ſalvation, at the leaſt way, let the malice of the Devil, the naughtineſs of the world, which we ſee exerciſed in theſe perilous and laſt times, wherein we ſee our days ſo dangerouſly ſet, provoke us to watch diligently to our vocation, to walk and go forward therein. Luke xix.

Let the miſery and ſhort tranſitory joys ſpied in the caſualty of our days move us while we have them in our hands, and ſeriouſly ſtir us to be wiſe, and to expend the gracious good will of God to us ward, which all the day long ſtretcheth out his hands, as the Prophet ſaith, unto us, for the moſt part his merciful hands, ſometime his heavy hands, that we being learned thereby, may eſcape the danger that muſt needs fall on the unjuſt, who lead their days in felicity and pleaſure, without the knowing of God's will toward them, but ſuddenly they go down into hell. Let us be found watchers, found in the peace of the Lord, that at the laſt day we may be found without ſpot, and blameleſs: yea, let us endeavour ourſelves, good Chriſtian people, diligently to keep the preſence of his holy Spirit. Let us renounce all uncleanneſs, for he is the Spirit of purity. Let us avoid all hypocriſy, for this holy Spirit will flee from that which is feigned. Caſt we off all malice and all evil will, for this Spirit will never enter into an evil-willing ſoul. Let us caſt away all the whole lump of ſin that ſtandeth about us, for he will never dwell in that body that is ſubdued to ſin. We cannot be ſeen thankful to Almighty God, and work ſuch deſpite to the Spirit of grace, by whom we be ſanctified. If we do Iſa. lxv. Wiſd. i. Heb. xii. Heb. x.

our endeavour, we ſhall not need to fear. We ſhall be able to overcome all our enemies that fight againſt us. Only let us apply ourſelves to accept that grace that is offered us. Of Almighty God we have comfort by his goodneſs, of our Saviour Chriſt's mediation we may be ſure. And this holy Spirit will ſuggeſt unto us that ſhall be wholeſome, and confirm us in all things. Therefore it cannot be but true that St. Paul affirmeth: of him, by him, and in him be all things; and in him (after this tranſitory life well paſſed) ſhall we have all things. For
1 Cor. xv. St. Paul ſaith, *When the Son of God ſhall ſubdue all things unto him, then ſhall God be all in all.* If ye will know how God ſhall be all in all, verily after this ſenſe may ye underſtand it: in this world ye ſee that we be fain to borrow many things to our neceſſity, of many creatures: there is no one thing that ſufficeth all our neceſſities. If we be an hungered, we luſt for bread. If we be athirſt, we ſeek to be refreſhed with ale or wine. If we be cold, we ſeek for cloth. If we be ſick, we ſeek to the phyſician. If we be in heavineſs, we ſeek for comfort of our friends, or of company: ſo that there is no one creature by itſelf that can content all our wants and deſires. But in the world to come, in that everlaſting felicity, we ſhall no more beg and ſeek our particular comforts and commodities of divers creatures; but we ſhall poſſeſs all that we can aſk and deſire, in God, and God ſhall be to us all things. He ſhall be to us both father and mother; he ſhall be bread and drink, cloth, phyſician, comfort; he ſhall be all things to us, and that of much more bleſſed faſhion, and more ſufficient contentation, than ever theſe creatures were unto us, with much more delectation than ever
1 Cor. ii. man's reaſon is able to conceive. *The eye of man is not able to behold, nor his ear can hear, nor it can be compaſſed in the heart of man, what joy it is that God hath prepared for them that love him.*

Let us all conclude then with one voice with the words
Epheſ. iii. of St. Paul: *To him which is able to do abundantly beyond our deſires and thoughts, according to the power working in us, be glory and praiſe in his church, by Chriſt Jeſus for ever, world without end.* Amen.

AN

AN

EXHORTATION,

To be ſpoken to ſuch Pariſhes where they uſe their Perambulation in Rogation Week; for the Overſight of the Bounds and Limits of their Town.

ALTHOUGH we be now aſſembled together, good Chriſtian people, moſt principally to laud and thank Almighty God for his great benefits, by beholding the fields repleniſhed with all manner of fruit, to the maintenance of our corporal neceſſities, for our food and ſuſtenance; and partly alſo to make our humble ſuits in prayers to his fatherly Providence, to conſerve the ſame fruits in ſending us ſeaſonable weather, whereby we may gather in the ſaid fruits, to that end for which his merciful goodneſs hath provided them: yet have we occaſion ſecondarily given us in our walks on theſe days, to conſider the old ancient bounds and limits belonging to our own townſhip, and to other our neighbours bordering about us, to the intent that we ſhould be content with our own, and not contentiouſly ſtrive for others, to the breach of charity, by any encroaching one upon another, or claiming one of the other: further than that in ancient right and cuſtom our forefathers have peaceably laid out unto us for our commodity and comfort. Surely a great overſight it were in us, which be Chriſtian men in one profeſſion of faith, daily looking for that heavenly inheritance which is bought for every one of us by the blood-ſhedding of our Saviour Jeſus Chriſt, to ſtrive and fall to variance for the earthly bounds of our towns, to the diſquiet of our life betwixt ourſelves, to the waſting of our goods by vain expences and coſts in the law. We ought to remember that our habitation is but tranſitory and ſhort in this mortal life. The more ſhame it were to fall out into immortal hatred among ourſelves, for ſo brittle

poſſeſſions, and ſo to loſe our eternal inheritance in heaven. It may ſtand well with charity for a Chriſtian man quietly to maintain his right and juſt title. And it is the part of every good townſman, to preſerve as much as lieth in him the liberties, franchiſes, bounds, and limits of his town and country: but yet to ſtrive for our very rights and duties with the breach of love and charity, which is the only livery of a Chriſtian man, or with the hurt of godly peace and quiet, by the which we be knit together in one general fellowſhip of Chriſt's family, in one common houſehold of God, that is utterly forbidden. That doth God abhor and deteſt, which provoketh Almighty God's wrath otherwhile to deprive us quite of our commodities and liberties, becauſe we do ſo abuſe them, for matters of ſtrife, diſcord, and diſſenſion.

1 Cor. vi. St. Paul blamed the Corinthians for ſuch contentious ſuing among themſelves, to the ſlander of their profeſſion before the enemies of Chriſt's religion, ſaying thus unto them: Now there is utterly a fault among you, becauſe ye go to law one with another. Why rather ſuffer ye not wrong? Why rather ſuffer ye not harm? If St. Paul blameth the Chriſtian men, whereof ſome of them for their own right went contentiouſly ſo to law, commending thereby the profeſſion of patience in a Chriſtian man:

Matth. v. if Chriſt our Saviour would have us rather to ſuffer wrong, and to turn our left cheek to him which hath ſmitten the right, to ſuffer one wrong after another, rather than by breach of charity to defend our own: in what ſtate be they before God, who do the wrong! What curſes do they fall into, who by falſe witneſs defraud either their neighbour or townſhip of his due right and juſt poſſeſſion; which will not let to take an oath by the holy name of God, the author of all truth,

1 Cor. vi. to ſet out a falſehood and a wrong! *Know ye not*, ſaith St. Paul, *that the unrighteous ſhall not inherit the kingdom of God?* What ſhall we then win to increaſe a little the bounds and poſſeſſions of the earth, and loſe the poſſeſſions of the inheritance everlaſting? Let us therefore take ſuch heed in maintaining of our bounds and poſſeſſions, that we commit not wrong by encroaching upon other. Let us beware of ſudden verdict in things of doubt. Let us well adviſe ourſelves to avouch that certainly, whereof either we have no good knowledge or remembrance, or to claim that we have no juſt title to. Thou ſhalt not (command-

Deut. xix. eth Almighty God in his Law) remove thy neighbour's mark, which they of old time have ſet in thine inheritance.

Thou

Thou ſhalt not, ſaith Solomon, remove the ancient bounds which thy fathers have laid. And, leſt we ſhould eſteem it to be but a light offence ſo to do, we ſhall underſtand, that it is reckoned among the curſes of God pronounced upon ſinners. Accurſed be he, ſaith Almighty God by Moſes, who removeth his neighbour's doles and marks, and all the people ſhall ſay, anſwering *Amen* thereto, as ratifying that curſe upon whom it doth light. They do much provoke the wrath of God upon themſelves, which uſe to grind up the doles and marks, which of ancient time were laid for the diviſion of meers and balks in the fields, to bring the owners to their right. They do wickedly, which do turn up the ancient terries of the fields, that old men beforetime with great pains did tread out, whereby the Lord's records (which be the tenants' evidences) be perverted and tranſlated ſometimes to the diſheriting of the right owner, to the oppreſſion of the poor fatherleſs, or the poor widow. Theſe covetous men know not what inconveniences they be the authors of. Sometime by ſuch craft and deceit be committed great diſorders and riots in the challenge of their lands, yea, ſometimes murders and bloodſhed, whereof thou art guilty, whoſoever thou be that giveſt the occaſion thereof. This covetous practiſing therefore with thy neighbour's lands and goods is hateful to Almighty God. *Let no man ſubtilly compaſs or defraud his neighbour,* biddeth St. Paul, *in any manner of cauſe. For God,* ſaith he, *is a revenger of all ſuch.* God is the God of all equity and righteouſneſs, and therefore forbiddeth all ſuch deceit and ſubtilty in his law, by theſe words: *Ye ſhall not deal unjuſtly in judgment, in line, in weight, or meaſure. Ye ſhall have juſt balances, true weights, and true meaſures.* *Falſe balances,* ſaith Solomon, *are an abomination unto the Lord.* Remember what St. Paul ſaith, *God is the revenger of all wrong and injuſtice,* as we ſee by daily experience, however it thriveth ungraciouſly which is gotten by falſehood and craft. We be taught by experience, how Almighty God never ſuffereth the third heir to enjoy his father's wrong poſſeſſions, yea, many a time they are taken from himſelf in his own life-time. God is not bound to defend ſuch poſſeſſions as are gotten by the Devil and his counſel. God will defend all ſuch men's goods and poſſeſſions, which by him are obtained and poſſeſſed, and will defend them againſt the violent oppreſſor. So witneſſeth Solomon, *The Lord will deſtroy the houſe of the proud man: but he will ſtabliſh the borders of the widow.*

Deut. xxvii.

Prov. xxii.

1 Theſſ. iv.

Levit. xix.

Prov. xx.

Prov. xv.

Pſ. xxxvii. *No doubt of it,* ſaith David, *better is a little truly gotten to the righteous man, than the innumerable riches of the wrongful man.* Let us flee therefore, good people, all wrong practices in getting, maintaining, and defending our poſſeſſions, lands, and livelihoods, our bounds and liberties, remembering that ſuch poſſeſſions be all under God's revengeance. But what do we ſpeak of houſe and land? Nay, it is ſaid in the Scripture, that God in his ire doth root up whole kingdoms for wrongs and oppreſſions, and doth tranſlate kingdoms from one nation to another, for unrighteous dealing, for wrongs and riches gotten by de-
Daniel iv. ceit. This is the practice of the holy One, ſaith Daniel, to the intent that living men may know, that the Moſt High hath power over the kingdoms of men, and giveth them to whomſoever he will. Furthermore, what is the cauſe of penury and ſcarceneſs, of dearth and famine? Is it any other thing but a token of God's ire, revenging our wrongs and injuries done one to another? *Ye have*
Haggai i. *ſown much,* (upbraideth God by his Prophet Haggai,) *and yet bring in little; ye eat, but ye be not ſatisfied; ye drink, but ye be not filled; ye clothe yourſelves, but ye be not warm; and he that earneth his wages, putteth it into a bottomleſs purſe: ye looked for much increaſe, but lo, it came to little; and when ye brought it home, (into your barns,) I did blow it away, ſaith the Lord.* O conſider therefore the ire of God againſt gleaners, gatherers, and encroachers upon other men's lands and poſſeſſions! It is lamentable to ſee in ſome places, how greedy men uſe to plough and grate upon their neighbour's land that lieth next them: how covetous men now-a-days plough up ſo nigh the common balks and walks, which good men beforetime made the greater and broader, partly for the commodious walk of his neighbour, partly for the better ſhack in harveſt-time, to the more comfort of his poor neighbour's cattle. It is a ſhame to behold the inſatiableneſs of ſome covetous perſons in their doings: that where their anceſtors left of their land a broad and ſufficient bier-balk, to carry the corpſe to the Chriſtian ſepulture, how men pinch at ſuch bier-balks, which by long uſe and cuſtom ought to be inviolably kept for that purpoſe: and now they either quite ear them up, and turn the dead body to be borne farther about in the high-ſtreets; or elſe, if they leave any ſuch meer, it is too ſtrait for two to walk on.*

Theſe ſtrange encroachments, good neighbours, ſhould be looked upon. Theſe ſhould be conſidered in theſe days of our perambulations; and afterward the parties admoniſhed,

admoniſhed; and charitably reformed, who be the doers of ſuch private gaining, to the ſlander of the townſhip, and the hindrance of the poor. Your highways ſhould be conſidered in your walks, to underſtand where to beſtow your days works, according to the good ſtatutes provided for the ſame. It is a good deed of mercy, to amend the dangerous and noiſome ways, whereby thy poor neighbour, ſitting on his ſilly weak beaſt, foundereth not in the deep thereof, and ſo the market the worſe ſerved, for diſcouraging of poor victuallers to reſort thither for the ſame cauſe. If now therefore ye will have your prayers heard before Almighty God, for the increaſe of your corn and cattle, and for the defence thereof from unſeaſonable miſts and blaſts, from hail and other ſuch tempeſts, love equity and righteouſneſs, enſue mercy and charity, which God moſt requireth at our hands. Which Almighty God reſpected chiefly in making his civil laws for his people the Iſraelites, in charging the owners not to gather up their corn too nigh at harveſt ſeaſon, nor the grapes and olives in gathering time, but to leave behind ſome ears of corn for the poor gleaners. By this he meant to induce them to pity the poor, to relieve the needy, to ſhew mercy and kindneſs. It cannot be loſt, which for his ſake is diſtributed to the poor. For he which miniſtereth ſeed to the ſower, and bread to the hungry, which ſendeth down the early and the latter rain upon your fields, ſo to fill up the barns with corn, and the wine-preſſes with wine and oil; he, I ſay, who recompenſeth all kind of benefits in the reſurrection of the juſt, he will aſſuredly recompenſe all merciful deeds ſhewed to the needy, howſoever unable the poor is upon whom it is beſtowed. O, ſaith Solomon, *let not mercy and truth forſake thee. Bind them about thy neck*, ſaith he, *and write them on the table of thy heart; ſo ſhalt thou find favour at God's hand.*

Levit. xix. Deut. xxiv. 1 Cor. ix.

Joel ii.

Prov. iii.

Thus honour thou the Lord with thy riches, and with the firſt-fruits of thine increaſe; ſo ſhall thy barns be filled with abundance, and thy preſſes ſhall burſt with new wine: nay, God hath promiſed to open the windows of heaven upon the liberal righteous man, that he ſhall want nothing. He will repreſs the devouring caterpillar, which would devour your fruits. He will give you peace and quiet to gather in your proviſion, that ye may ſit every man under his own vine quietly, without fear of the foreign enemies to invade you. He will give you not only food to feed on, but ſtomachs and good appetites

to take comfort of your fruits, whereby in all things ye may have ſufficiency. Finally, he will bleſs you with all manner of abundance in this tranſitory life, and endue you with all manner of benediction in the next world, in the kingdom of heaven, through the merits of our Lord and Saviour: to whom, with the Father and the Holy Ghoſt, be all honour everlaſting. *Amen.*

AN

AN

HOMILY

OF

The State of Matrimony.

THE word of Almighty God doth teſtify and declare whence the original beginning of matrimony cometh, and why it is ordained. It is inſtituted of God, to the intent that man and woman ſhould live lawfully in a perpetual friendly fellowſhip, to bring forth fruit, and to avoid fornication. By which means a good conſcience might be preſerved on both parties, in bridling the corrupt inclinations of the fleſh within the limits of honeſty; for God hath ſtraitly forbidden all whoredom and uncleanneſs, and hath from time to time taken grievous puniſhment of this inordinate luſt, as all ſtories and ages have declared. Furthermore, it is alſo ordained, that the church of God and his kingdom might by this kind of life be conſerved and enlarged, not only in that God giveth children by his bleſſing, but alſo in that they be brought up by the parents godly, in the knowledge of God's word, that thus the knowledge of God and true religion might be delivered by ſucceſſion from one to another, that finally many might enjoy that everlaſting immortality. Wherefore, foraſmuch as matrimony ſerveth as well to avoid ſin and offence, as to increaſe the kingdom of God; you, as all other which enter that ſtate, muſt acknowledge this benefit of God, with pure and thankful minds, for that he hath ſo ruled your hearts, that ye follow not the example of the wicked world, who ſet their delight in filthineſs of ſin, but both of you ſtand in the fear of God, and abhor all filthineſs. For that is ſurely the ſingular gift of God, where the common example of the world declareth how the Devil hath their hearts bound and entangled in divers ſnares, ſo that they in their wifeleſs ſtate run into open abominations, without any grudge of their conſcience. Which ſort of men that live ſo deſperately

rately and filthily, what damnation tarrieth for them! St.
1 Cor. vi. Paul deſcribeth it to them, ſaying, *Neither whoremongers, neither adulterers, ſhall inherit the kingdom of God.* This horrible judgment of God ye be eſcaped through his mercy, if ſo be that ye live inſeparately, according to God's ordinance. But yet I would not have you careleſs without watching. For the Devil will aſſay to attempt all things to interrupt and hinder your hearts and godly purpoſe, if ye will give him any entry. For he will either labour to break this godly knot once begun betwixt you, or elſe at the leaſt he will labour to encumber it with divers griefs and diſpleaſures.

And this is his principal craft, to work diſſenſion of hearts of the one from the other; that whereas now there is pleaſant and ſweet love betwixt you, he will in the ſtead thereof bring in moſt bitter and unpleaſant diſcord. And ſurely that ſame adverſary of ours doth, as it were from above, aſſault man's nature and condition. For this folly is ever from our tender age grown up with us, to have a deſire to rule, to think highly of ourſelves, ſo that none thinketh it meet to give place to another. That wicked vice of ſtubborn will and ſelf-love is more meet to break and to diſſever the love of heart, than to preſerve concord. Wherefore married perſons muſt apply their minds in moſt earneſt wiſe to concord, and muſt crave continually of God the help of his Holy Spirit, ſo to rule their hearts and to knit their minds together, that they be not diſſevered by any diviſion or diſcord. This neceſſity of prayer muſt be oft in the practice and uſing of married perſons, that ofttimes the one ſhould pray for the other, leſt hate and debate do ariſe betwixt them. And becauſe few do conſider this thing, but more few do perform it, (I ſay, to pray diligently,) we ſee how wonderfully the Devil deludeth and ſcorneth this ſtate, how few matrimonies there be without chidings, brawlings, tauntings, repentings, bitter curſings, and fightings. Which things whoſoever doth commit, they do not conſider that it is the inſtigation of the ghoſtly enemy, who taketh great delight therein; for elſe they would with all earneſt endeavour ſtrive againſt theſe miſchiefs, not only with prayer, but alſo with all poſſible diligence. Yea, they would not give place to the provocation of wrath, which ſtirreth them either to ſuch rough and ſharp words, or ſtripes, which is ſurely compaſſed by the Devil, whoſe temptation, if it be followed, muſt needs begin and weave the web of all miſeries and ſorrows. For this is moſt certainly

certainly true, that of ſuch beginnings muſt needs enſue the breach of true concord in heart, whereby all love muſt needs ſhortly be baniſhed. Then can it not be but a miſerable thing to behold, that yet they are of neceſſity compelled to live together, which yet cannot be in quiet together. And this is moſt cuſtomably every where to be ſeen. But what is the cauſe thereof? Forſooth, becauſe they will not conſider the crafty trains of the Devil, and therefore give not themſelves to pray to God, that he would vouchſafe to repreſs his power. Moreover, they do not conſider how they promote the purpoſe of the Devil, in that they follow the wrath of their hearts, while they threat one another, while they in their folly turn all upſide down, while they will never give over their right, as they eſteem it; yea, while many times they will not give over the wrong part indeed. Learn thou therefore, if thou deſireſt to be void of all theſe miſeries, if thou deſireſt to live peaceably and comfortably in wedlock, how to make thy earneſt prayer to God, that he would govern both your hearts by his Holy Spirit, to reſtrain the Devil's power, whereby your concord may remain perpetually. But to this prayer muſt be joined a ſingular diligence, whereof St. Peter giveth this precept, ſaying, *You huſbands, deal with your wives according to knowledge, giving honour to the wife, as unto the weaker veſſel, and as unto them that are heirs alſo of the grace of life, that your prayers be not hindered.* This precept doth particularly pertain to the huſband: for he ought to be the leader and author of love, in cheriſhing and increaſing concord; which then ſhall take place, if he will uſe moderation, and not tyranny, and if he yield ſomething to the woman. For the woman is a weak creature, not endued with like ſtrength and conſtancy of mind; therefore they be the ſooner diſquieted, and they be the more prone to all weak affections and diſpoſitions of mind, more than men be; and lighter they be, and more vain in their fantaſies and opinions. Theſe things muſt be conſidered of the man, that he be not too ſtiff, ſo that he ought to wink at ſome things, and muſt gently expound all things, and to forbear. Howbeit, the common ſort of men do judge that ſuch moderation ſhould not beconie a man; for they ſay, that it is a token of a womaniſh cowardneſs, and therefore they think that it is a man's part to fume in anger, to fight with fiſt and ſtaff. Howbeit, howſoever they imagine, undoubtedly St. Peter doth better judge what ſhould be ſeeming to a man, and what he

ſhould

ſhould moſt reaſonably perform. For he ſaith, *Reaſoning ſhould be uſed, and not fighting.* Yea, he ſaith more, *that the woman ought to have a certain honour attributed to her;* that is to ſay, ſhe muſt be ſpared and borne with, the rather for that ſhe is the weaker veſſel, of a frail heart, inconſtant, and with a word ſoon ſtirred to wrath. And therefore, conſidering theſe her frailties, ſhe is to be the rather ſpared. By this means thou ſhalt not only nouriſh concord, but ſhalt have her heart in thy power and will. For honeſt natures will ſooner be retained to do their duties, rather by gentle words than by ſtripes. But he which will do all things with extremity and ſeverity, and doth uſe always rigour in words and ſtripes, what will that avail in the concluſion? Verily nothing, but that he thereby ſetteth forward the Devil's work, he baniſheth away concord, charity, and ſweet amity, and bringeth in diſſenſion, hatred, and irkſomeneſs, the greateſt griefs that can be in the mutual love and fellowſhip of man's life. Beyond all this, it bringeth another evil therewith, for it is the deſtruction and interruption of prayer: for in the time that the mind is occupied with diſſenſion and diſcord, there can be no true prayer uſed. For the Lord's Prayer hath not only a reſpect to particular perſons, but to the whole univerſal; in the which we openly pronounce, that we will forgive them which have offended againſt us, even as we aſk forgiveneſs of our ſins of God. Which thing how can it be done rightly, when their hearts be at diſſenſion? How can they pray each for other, when they be at hate betwixt themſelves? Now, if the aid of prayer be taken away, by what means can they ſuſtain themſelves in any comfort? For they cannot otherwiſe either reſiſt the Devil, or yet have their hearts ſtaid in ſtable comfort in all perils and neceſſities, but by prayer. Thus all diſcommodities, as well worldly as ghoſtly, follow this froward teſtineſs, and cumbrous fierceneſs in manners, which be more meet for brute beaſts than for reaſonable creatures. St. Peter doth not allow theſe things; but the Devil deſireth them gladly. Wherefore take the more heed. And yet a man may be a man, although he doth not uſe ſuch extremity, yea, although he ſhould diſſemble ſome things in his wife's manners. And this is the part of a Chriſtian man, which both pleaſeth God, and ſerveth alſo in good uſe to the comfort of their marriage ſtate. Now as concerning the Wife's duty. What ſhall become her? ſhall ſhe abuſe the gentleneſs and humanity of her huſband, and, at her pleaſure,

ſure, turn all things upſide down? No, ſurely; for that is far repugnant againſt God's commandment; for thus doth St. Peter preach to them, *Ye wives, be ye in ſubjection to obey your own huſbands.* To obey is another thing than to control or command, which yet they may do to their children, and to their family: but as for their huſbands, them muſt they obey, and ceaſe from commanding, and perform ſubjection. For this ſurely doth nouriſh concord very much, when the wife is ready at hand at her huſband's commandment, when ſhe will apply herſelf to his will, when ſhe endeavoureth herſelf to ſeek his contentation, and to do him pleaſure, when ſhe will eſchew all things that might offend him: for thus will moſt truly be verified the ſaying of the Poet, *A good wife by obeying her huſband ſhall bear the rule, ſo that he ſhall have a delight and a gladneſs the ſooner at all times to return home to her.* But, on the contrary part, *when the wives be ſtubborn, froward, and malapert, their huſbands are compelled thereby to abhor and flee from their own houſes, even as they ſhould have battle with their enemies.* Howbeit, it can ſcantly be, but that ſome offences ſhall ſometime chance betwixt them: for no man doth live without fault, ſpecially, for that the woman is the more frail party. Therefore let them beware that they ſtand not in their faults and wilfulneſs; but rather let them acknowledge their follies, and ſay, My huſband, ſo it is, that by my anger I was compelled to do this or that: forgive it me, and hereafter I will take better heed. Thus ought women the more readily to do, the more they be ready to offend. And they ſhall not do this only to avoid ſtrife and debate; but rather in the reſpect of the commandment of God, as St. Paul expreſſeth it in this form of words; *Let women be ſubject to their huſbands, as to the Lord: for the huſband is the head of the woman, as Chriſt is the head of the church.* Here you underſtand, that God hath commanded that ye ſhould acknowledge the authority of the huſband, and refer to him the honour of obedience. And St. Peter ſaith in that place before rehearſed, that holy matrons did in former time deck themſelves, not with gold and ſilver, but in putting their whole hope in God, and in obeying their huſbands; as Sarah obeyed Abraham, calling him Lord; *whoſe daughters ye be,* ſaith he, *if ye follow her example.* This ſentence is very meet for women to print in their remembrance. Truth it is, that they muſt ſpecially feel the griefs and pains of their matrimony, in that they relinquiſh the liberty of their own rule, in the

1 Pet. iii.

Ephes. v.

1 Pet. iii.

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pain of their travailing, in the bringing up of their children. In which offices they be in great perils, and be grieved with great afflictions, which they might be without, if they lived out of matrimony. But St. Peter saith, that *this is the chief ornament of holy matrons, in that they ſet their hope and truſt in God*; that is to ſay, in that they refuſed not from marriage for the buſineſs thereof, for the griefs and perils thereof; but committed all ſuch adventures to God, in moſt ſure truſt of help, after that they have called upon his aid. O woman, do thou the like, and ſo ſhalt thou be moſt excellently beautified before God and all his angels and ſaints, and thou needeſt not to ſeek further for doing any better works. For, obey thy huſband, take regard of his requeſts, and give heed unto him to perceive what he requireth of thee, and ſo ſhalt thou honour God, and live peaceably in thy houſe. And beyond all this, God ſhall follow thee with his benediction, that all things ſhall well proſper, both to thee and to thy huſband, as the Pſalm ſaith, *Bleſſed is the man which feareth God, and walketh in his ways; thou ſhalt have the fruit of thine own hands; happy ſhalt thou be, and well it ſhall go with thee. Thy wife ſhall be as a vine, plentifully ſpreading about thy houſe. Thy children ſhall be as the young ſprings of the olives about thy table. Lo, thus ſhall that man be bleſſed,* ſaith David, *that feareth the Lord.* This let the wife have ever in mind, the rather admoniſhed thereto by the apparel of her head, whereby is ſignified, that ſhe is under covert and obedience of her huſband. And as that apparel is of nature ſo appointed, to declare her ſubjection; ſo biddeth St. Paul, that all other of her raiment ſhould expreſs both ſhamefacedneſs and ſobriety. For if it be not lawful for the woman to have her head bare, but to bear thereon the ſign of her power, whereſoever ſhe goeth; more is it required that ſhe declare the thing that is meant thereby. And therefore thoſe ancient women of the old world called their huſbands Lords, and ſhewed them reverence in obeying them. But peradventure ſhe will ſay, that thoſe men loved their wives indeed. I know that well enough, and bear it well in mind. But when I do admoniſh you of your duties, then call not to conſideration what their duties be. For when we ourſelves do teach our children to obey us as their parents; or when we reform our ſervants, and tell them that they ſhould obey their maſters, not only at the eye, but as to the Lord; if they ſhould tell us again our duties, we ſhould not think it well done. For when we be

be admoniſhed of our duties and faults, we ought not then to ſeek what other men's duties be. For though a man had a companion in his fault, yet ſhould he not thereby be without his fault. But this muſt be only looked on, by what means thou mayeſt make thyſelf without blame. For Adam did lay the blame upon the woman, and ſhe turned it unto the ſerpent: but yet neither of them was thus excuſed. And therefore bring not ſuch excuſes to me at this time, but apply all thy diligence to hear thine obedience to thine huſband. For when I take in hand to admoniſh thy huſband to love thee, and to cheriſh thee; yet will I not ceaſe to ſet out the law that is appointed for the woman, as well as I would require of the man what is written for his law. Go thou therefore about ſuch things as becometh thee only, and ſhew thyſelf tractable to thy huſband. Or rather, if thou wilt obey thy huſband for God's precept, then allege ſuch things as be in his duty to do; but perform thou diligently thoſe things which the Law-maker hath charged thee to do: for thus it is moſt reaſonable to obey God, if thou wilt not ſuffer thyſelf to tranſgreſs his law. He that loveth his friend ſeemeth to do no great thing: but he that honoureth him that is hurtful and hateful to him, this man is worthy much commendation: even ſo think you, if thou canſt ſuffer an extreme huſband, thou ſhalt have a great reward therefore: but if thou loveſt him only becauſe he is gentle and courteous, what reward will God give thee therefore? Yet I ſpeak not theſe things, that I would wiſh the huſbands to be ſharp towards their wives: but I exhort the women, that they would patiently bear the ſharpneſs of their huſbands. For when either parties do their beſt to perform their duties the one to the other, then followeth thereon great profit to their neighbours for their example's ſake. For when the woman is ready to ſuffer a ſharp huſband, and the man will not extremely entreat his ſtubborn and troubleſome wife, then be all things in quiet, as in a moſt ſure haven. Even thus was it done in old time, that every one did their own duty and office, and was not buſy to require the duty of their neighbours. Conſider, I pray thee, that Abraham took to him his brother's ſon: his wife did not blame him therefore. He commanded him to go with him a long journey: ſhe did not gainſay it, but obeyed his precept.

Again, after all thoſe great miſeries, labours, and pains of that journey, when Abraham was made as lord over all,

all, yet did he give place to Lot of his ſuperiority: which matter Sarah took ſo little to grief, that ſhe never once ſuffered her tongue to ſpeak ſuch words as the common manner of women is wont to do in theſe days, when they ſee their huſbands in ſuch rooms, to be made underlings, and to be put under their youngers: then they upbraid them with cumbrous talk, and call them fools, daſtards, and cowards for ſo doing. But Sarah was ſo far from ſpeaking any ſuch thing, that it came never into her mind and thought ſo to ſay, but allowed the wiſdom and will of her huſband. Yea, beſides all this, after the ſaid Lot had thus his will, and left to his uncle the leſs portion of land, he chanced to fall into extreme peril: which chance when it came to the knowledge of this ſaid Patriarch, he incontinently put all his men in harneſs, and prepared himſelf with all his family and friends, againſt the hoſt of the Perſians. In which caſe, Sarah did not counſel him to the contrary, nor did ſay, as then might have been ſaid, My huſband, whither goeſt thou ſo unadviſedly? Why runneſt thou thus on head? Why doſt thou offer thyſelf to ſo great perils, and art thus ready to jeopard thine own life, and to peril the lives of all thine, for ſuch a man as hath done thee ſuch wrong? At the leaſt way, if thou regardeſt not thyſelf, yet have compaſſion on me, which for thy love have forſaken my kindred and my country, and have the want both of my friends and kinſfolk, and am thus come into ſo far countries with thee; have pity on me, and make me not here a widow, to caſt me into ſuch cares and troubles. Thus might ſhe have ſaid: but Sarah neither ſaid nor thought ſuch words, but ſhe kept herſelf in ſilence in all things. Furthermore, all that time when ſhe was barren, and took no pains as other women did, by bringing forth fruit in his houſe, what did he? He complained not to his wife, but to Almighty God. And conſider how either of them did their duties as became them: for neither did he deſpiſe Sarah becauſe ſhe was barren, nor never did caſt it in her teeth. Conſider again how Abraham expelled the handmaid out of the houſe, when ſhe required it: ſo that by this I may truly prove, that the one was pleaſed and contented with the other in all things: but yet ſet not your eyes only on this matter; but look further what was done before this, that Hagar uſed her miſtreſs deſpitefully, and that Abraham himſelf was ſomewhat provoked againſt her; which muſt needs be an intolerable matter and a painful, to a freehearted woman and a chaſte. Let not there-

therefore the woman be too buſy to call for the duty of her huſband, where ſhe ſhould be ready to perform her own; for that is not worthy any great commendation. And even ſo again, let not the man only conſider what belongeth to the woman, and to ſtand too earneſtly gazing thereon; for that is not his part or duty. But, as I have ſaid, let either party be ready and willing to perform that which belongeth ſpecially to themſelves. For if we be bound to hold out our left cheek to ſtrangers, which will ſmite us on the right cheek; how much more ought we to ſuffer an extreme and unkind huſband! But yet I mean not that a man ſhould beat his wife; God forbid that; for that is the greateſt ſhame that can be, not ſo much to her that is beaten, as to him that doth the deed. But if by ſuch fortune thou chanceſt upon ſuch an huſband, take it not too heavily; but ſuppoſe thou that thereby is laid up no ſmall reward hereafter, and in this life time no ſmall commendation to thee, if thou canſt be quiet. But yet to you that be men, thus I ſpeak; let there be none ſo grievous fault to compel you to beat your wives. But what ſay I? your wives! No, it is not to be borne with, that an honeſt man ſhould lay hands on his maid-ſervant to beat her. Wherefore, if it be a great ſhame for a man to beat his bond-ſervant, much more rebuke it is to lay violent hands upon his free-woman. And this thing may be well underſtood by the laws which the Paynims have made, which do diſcharge her any longer to dwell with ſuch an huſband, as unworthy to have any further company with her that doth ſmite her. For it is an extreme point, thus ſo vilely to entreat her like a ſlave, that is fellow to thee of thy life, and ſo joined unto thee beforetime in the neceſſary matters of thy living. And therefore a man may well liken ſuch a man (if he may be called a man, rather than a wild beaſt) to a killer of his father or his mother. And whereas we be commanded to forſake our father and mother for our wives' ſake, and yet thereby do work them none injury, but do fulfil the law of God; how can it not appear then to be a point of extreme madneſs, to entreat her deſpitefully, for whoſe ſake God hath commanded thee to leave parents? Yea, who can ſuffer ſuch deſpite? Who can worthily expreſs the inconvenience, that is, to ſee what weepings and wailings be made in the open ſtreets, when neighbours run together to the houſe of ſo unruly an huſband, as to a Bedlam-man, who goeth about to overturn all that he hath at home? Who would not think

that it were better for ſuch a man to wiſh the ground to open and ſwallow him in, than once ever after to be ſeen in the market? But peradventure thou wilt object, that the woman provoketh thee to this point. But conſider thou again, that the woman is a frail veſſel, and thou art therefore made the ruler and head over her, to bear the weakneſs of her in this her ſubjection. And therefore ſtudy thou to declare the honeſt commendation of thine authority; which thou canſt no way better do, than to forbear to urge her in her weakneſs and ſubjection. For even as the king appeareth ſo much the more noble, the more excellent and noble he maketh his officers and lieutenants, whom if he ſhould diſhonour, and deſpiſe the authority of their dignity, he ſhould deprive himſelf of a great part of his own honour: even ſo, if thou doſt deſpiſe her that is ſet in the next room beſide thee, thou doſt much derogate and decay the excellency and virtue of thine own authority. Recount all theſe things in thy mind, and be gentle and quiet. Underſtand that God hath given thee children with her, and art made a father, and by ſuch reaſon appeaſe thyſelf. Doſt thou not ſee the huſbandmen, what diligence they uſe to till that ground which once they have taken to farm, though it be never ſo full of faults? As for an example, though it be dry, though it bringeth forth weeds, though the ſoil cannot bear too much wet; yet he tilleth it, and ſo winneth fruit thereof: even in like manner, if thou wouldſt uſe like diligence to inſtruct and order the mind of thy ſpouſe, if thou wouldſt diligently apply thyſelf to weed out by little and little the noiſome weeds of uncomely manners out of her mind, with wholeſome precepts, it could not be, but in time thou ſhouldſt find the pleaſant fruit thereof to both your comforts. Therefore that this thing chance not ſo, perform this thing that I do here counſel thee: whenſoever any diſpleaſant matter riſeth at home, if thy wife hath done aught amiſs, comfort her, and increaſe not the heavineſs. For though thou ſhouldeſt be grieved with never ſo many things, yet ſhalt thou find nothing more grievous than to want the benevolence of thy wife at home. What offence ſoever thou canſt name, yet ſhalt thou find none more intolerable than to be at debate with thy wife. And for this cauſe moſt of all oughteſt thou to have this love in reverence. And if reaſon moveth thee to bear any burden at any other men's hands, much more at thy wife's. For if ſhe be poor, upbraid her not; if ſhe be ſimple, taunt her not,

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but be the more courteous: for ſhe is thy body, and made one fleſh with thee. But thou peradventure wilt ſay, that ſhe is a wrathful woman, a drunkard, and beaſtly, without wit and reaſon. For this cauſe bewail her the more. Chafe not in anger, but pray unto Almighty God. Let her be admoniſhed and helped with good counſel, and do thou thy beſt endeavour, that ſhe may be delivered of all theſe affections. But if thou ſhouldeſt beat her, thou ſhalt increaſe her evil affections: for frowardneſs and ſharpneſs is not amended with frowardneſs, but with ſoftneſs and gentleneſs. Furthermore, conſider what reward thou ſhalt have at God's hand: for where thou mighteſt beat her, and yet, for the reſpect of the fear of God, thou wilt abſtain and bear patiently her great offences, the rather in reſpect of that law, which forbiddeth that a man ſhould caſt out his wife, what fault ſoever ſhe be cumbered with, thou ſhalt have a very great reward; and before the receipt of that reward, thou ſhalt feel many commodities. For by this means ſhe ſhall be made the more obedient, and thou for her ſake ſhalt be made the more meek. It is written in a ſtory of a certain ſtrange philoſopher, which had a curſed wife, a froward, and a drunkard; when he was aſked for what conſideration he did ſo bear her evil manners, he made anſwer, "By this means," ſaid he, "I have at home a ſchoolmaſter, and an example how I ſhould behave myſelf abroad: for I ſhall," ſaith he, "be the more quiet with others, being thus daily exerciſed and taught in the forbearing of her." Surely it is a ſhame that Paynims ſhould be wiſer than we; we, I ſay, that be commanded to reſemble angels, or rather God himſelf, through meekneſs. And for the love of virtue, this ſaid philoſopher Socrates would not expel his wife out of his houſe. Yea, ſome ſay that he did therefore marry his wife, to learn this virtue by that occaſion. Wherefore, ſeeing many men be far behind the wiſdom of this man, my counſel is, that firſt, and before all things, a man do his beſt endeavour to get him a good wife, endued with all honeſty and virtue: but if it ſo chance that he is deceived, that he hath choſen ſuch a wife as is neither good nor tolerable, then let the huſband follow this philoſopher, and let him inſtruct his wife in every condition, and never lay theſe matters to fight. For the merchantman, except he firſt be at compoſition with his factor to uſe his interfairs quietly, he will neither ſtir his ſhip to ſail, nor yet will lay hands upon his merchandiſe: even

even ſo, let us do all things, that we may have the fellowſhip of our wives, which is the factor of all our doings at home, in great quiet and reſt. And by theſe means all things ſhall proſper quietly, and ſo ſhall we paſs through the dangers of the troublous ſea of this world. For this ſtate of life will be more honourable and comfortable than our houſes, than ſervants, than money, than lands and poſſeſſions, than all things that can be told. As all theſe, with ſedition and diſcord, can never work us any comfort; ſo ſhall all things turn to our commodity and pleaſure, if we draw this yoke in one concord of heart and mind. Whereupon do your beſt endeavour, that after this ſort ye uſe your matrimony, and ſo ſhall ye be armed on every ſide. Ye have eſcaped the ſnares of the Devil, and the unlawful luſts of the fleſh; ye have the quietneſs of conſcience by this inſtitution of matrimony ordained by God: therefore uſe oft prayer to him, that he would be preſent by you, that he would continue concord and charity betwixt you. Do the beſt ye can of your parts, to cuſtom yourſelves to ſoftneſs and meekneſs, and bear well in worth ſuch oversights as chance; and thus ſhall your converſation be moſt pleaſant and comfortable. And although (which can no otherwiſe be) ſome adverſities ſhall follow, and otherwhiles now one diſcommodity, now another ſhall appear; yet in this common trouble and adverſity, lift up both your hands unto heaven, call upon the help and aſſiſtance of God, the author of your marriage, and ſurely the promiſe of relief is at hand. For Chriſt affirmeth in his Goſpel, *Where two or three be gathered together in my name, and be agreed, what matter ſoever they pray for, it ſhall be granted them of my heavenly Father.* Why therefore ſhouldeſt thou be afraid of the danger, where thou haſt ſo ready a promiſe, and ſo nigh an help? Furthermore, you muſt underſtand how neceſſary it is for Chriſtian folk to bear Chriſt's croſs: for elſe we ſhall never feel how comfortable God's help is unto us. Therefore give thanks to God for his great benefit, in that ye have taken upon you this ſtate of wedlock; and pray you inſtantly, that Almighty God may luckily defend and maintain you therein, that neither ye be overcome with any temptations, nor with any adverſity. But, before all things, take good heed that ye give no occaſion to the Devil to let and hinder your prayers by diſcord and diſſenſion: for there is no ſtronger defence and ſtay

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in all our life, than is prayer; in the which we may call for the help of God, and obtain it; whereby we may win his bleſſing, his grace, his defence, and protection, ſo to continue therein to a better life to come: which grant us, he that died for us all, to whom be all honour and praiſe for ever and ever. *Amen.*

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AGAINST

IDLENESS.

FORASMUCH as man, being not born to eaſe and reſt, but to labour and travail, is by corruption of nature through ſin ſo far degenerated and grown out of kind, that he taketh idleneſs to be no evil at all, but rather a commendable thing, ſeemly for thoſe that be wealthy; and therefore is greedily embraced of moſt part of men, as agreeable to their ſenſual affection, and all labour and travail is diligently avoided, as a thing painful and repugnant to the pleaſure of the fleſh; it is neceſſary to be declared unto you, that by the ordinance of God, which he hath ſet in the nature of man, every one ought, in his lawful vocation and calling, to give himſelf to labour; and that idleneſs, being repugnant to the ſame ordinance, is a grievous ſin, and alſo, for the great inconveniences and miſchiefs which ſpring thereof, an intolerable evil: to the intent that, when ye underſtand the ſame, ye may diligently flee from it, and on the other part earneſtly apply yourſelves, every man in his vocation, to honeſt labour and buſineſs, which as it is enjoined unto man by God's appointment, ſo it wanteth not his manifold bleſſings and ſundry benefits.

Almighty God, after that he had created man, put him into Paradiſe, that he might dreſs and keep it: but when he had tranſgreſſed God's commandment, eating the fruit of the tree which was forbidden him, Almighty God
Geneſis iii. forthwith did caſt him out of Paradiſe into this woful vale of miſery, enjoining him to labour the ground that he was taken out of, and to eat his bread in the ſweat of his face all the days of his life. It is the appointment and will of God, that every man, during the time of this mortal and tranſitory life, ſhould give himſelf to ſome honeſt

honeſt and godly exerciſe and labour, and every one to do his own buſineſs, and to walk uprightly in his own calling. *Man*, ſaith Job, *is born to labour*. And we are commanded by Jeſus Sirach, not to hate painful works, neither huſbandry, or other ſuch myſteries of travail, which the Higheſt hath created. The Wiſe Man alſo exhorteth us *to drink the waters of our own ciſtern, and of the rivers that run out of the midſt of our own well;* meaning thereby that we ſhould live of our own labours, and not devour the labours of other. St. Paul hearing that among the Theſſalonians there were certain that lived diſſolutely and out of order, that is to ſay, which did not work, but were buſybodies; not getting their own living with their own travail, but eating other men's bread of free coſt; did command the ſaid Theſſalonians, not only to withdraw themſelves, and abſtain from the familiar company of ſuch inordinate perſons, but alſo that, if there were any ſuch among them that would not labour, the ſame ſhould not eat, nor have any living at other men's hands. Which doctrine of St. Paul, no doubt, is grounded upon the general ordinance of God, which is, that every man ſhould labour; and therefore it is to be obeyed of all men, and no man can juſtly exempt himſelf from the ſame. But when it is ſaid, all men ſhould labour, it is not ſo ſtraitly meant, that all men ſhould uſe handy labour: but as there be divers ſorts of labours, ſome of the mind, and ſome of the body, and ſome of both; ſo every one (except by reaſon of age, debility of body, or want of health, he be unapt to labour at all) ought both for the getting of his own living honeſtly, and for to profit others, in ſome kind of labour to exerciſe himſelf, according as the vocation, whereunto God hath called him, ſhall require. So that whoſoever doth good to the commonweal and ſociety of men with his induſtry and labour, whether it be by governing the commonweal publicly, or by bearing public office or miniſtry, or by doing any common neceſſary affairs of his country, or by giving counſel, or by teaching and inſtructing others, or by what other means ſoever he be occupied, ſo that a profit and benefit redound thereof unto others, the ſame perſon is not to be accounted idle, though he work no bodily labour; nor is to be denied his living, if he attend his vocation, though he work not with his hands.

Job v. Eccluſ. vii. Prov. v. 2 Theſſ. iii.

Bodily labour is not required of them, which by reaſon of their vocation and office are occupied in the labour of the mind, to the profit and help of others. St. Paul exhorteth

1 Tim. v. Timothy to eſchew and refuſe idle widows, *which go about from houſe to houſe, becauſe they are not only idle, but pratlers alſo, and buſy-bodies, ſpeaking things which are not comely.* The Prophet Ezekiel, declaring what the ſins of the city of Sodom were, reckoneth idleneſs to be one of the princi-
Ezek. xvi. pal. *The ſins,* ſaith he, *of Sodom were theſe; pride, fulneſs of meat, abundance, and idleneſs:* theſe things had Sodom and her daughters, meaning the cities ſubject to her. The horrible and ſtrange kind of deſtruction of that city, and all the country about the ſame, which was fire and brimſtone raining from heaven, moſt manifeſtly declareth what a grievous ſin idleneſs is, and ought to admoniſh us to flee from the ſame, and embrace honeſt and godly labour. But if we give ourſelves to idleneſs and ſloth, to lurking and loitering, to wilful wandering, and waſteful ſpending, never ſettling ourſelves to honeſt labour, but living like drone bees by the labours of other men, then do we break the Lord's commandment, we go aſtray from our vocation, and incur the danger of God's wrath and heavy diſpleaſure, to our endleſs deſtruction, except by repentance we turn again unfeignedly unto God. The inconveniences and miſchiefs that come of idleneſs, as well to man's body as to his ſoul, are more than can in ſhort time be well rehearſed. Some we ſhall declare and open unto you, that by conſidering them ye may the better
Prov. x. with yourſelves gather the reſt. *An idle hand,* ſaith Solomon, *maketh poor, but a quick labouring hand maketh rich.*
Prov. xi. xxviii. Again, *He that tilleth his land ſhall have plenteouſneſs of bread; but he that floweth in idleneſs is a very fool, and ſhall*
Prov. xx. *have poverty enough.* Again, *A ſlothful body will not go to plough for cold of the winter; therefore ſhall he go a begging in ſummer, and have nothing.*

But what ſhall we need to ſtand much about the proving of this, that poverty followeth idleneſs? We have too much experience thereof (the thing is the more to be lamented) in this realm. For a great part of the beggary that is among the poor can be imputed to nothing ſo much as to idleneſs, and to the negligence of parents, which do not bring up their children either in good learning, honeſt labour, or ſome commendable occupation or trade, whereby, when they come to age, they might get their living. Daily experience alſo teacheth, that nothing is more an enemy or pernicious to the health of man's body, than is idleneſs; too much eaſe and ſleep, and want of exerciſe. But theſe and ſuch-like incommodities, albeit they be great and noiſome, yet becauſe they concern chiefly

chiefly the body and external goods, they are not to be compared with the miſchiefs and inconveniences, which through idleneſs happen to the ſoul, whereof we will recite ſome. Idleneſs is never alone, but hath always a long tail of other vices hanging on, which corrupt and infect the whole man after ſuch ſort, that he is made at length nothing elſe but a lump of ſin. *Idleneſs*, ſaith Jeſus Sirach, *bringeth much evil and miſchief.* St. Bernard calleth it the Mother of all evils, and Stepdame of all virtues; adding moreover, that it doth prepare, and as it were tread the way to hell-fire. Where idleneſs is once received, there the Devil is always ready to ſet in his foot, and to plant all kind of wickedneſs and ſin, to the everlaſting deſtruction of man's ſoul. Which thing to be moſt true, we are plainly taught in the thirteenth of Matthew, where it is ſaid, that *the enemy came while men were aſleep, and ſowed naughty tares among the good wheat.* In very deed, the beſt time that the Devil can have to work his feat is when men be aſleep, that is to ſay, idle; then is he moſt buſy in his work, then doth he ſooneſt catch men in the ſnare of perdition, then doth he fill them with all iniquity, to bring them, without God's ſpecial favour, unto utter deſtruction. Hereof we have two notable examples moſt lively ſet before our eyes. The one in King David, who tarrying at home idly, as the Scripture ſaith, at ſuch times as other kings go forth to battle, was quickly ſeduced of Satan to forſake the Lord his God, and to commit two grievous and abominable ſins in his ſight, adultery and murder.

Ecclus. xxxiii.

Matth. xiii.

2 Sam. xi.

2 Sam. xii.

The plagues that enſued theſe offences were horrible and grievous, as it may eaſily appear to them that will read the ſtory. Another example of Samſon, who, ſo long as he warred with the Philiſtines, enemies to the people of God, could never be taken or overcome; but after that he gave himſelf to eaſe and idleneſs, he not only committed fornication with the ſtrumpet Dalila, but alſo was taken of his enemies, and had his eyes miſerably put out, was put in priſon, and compelled to grind in a mill, and at length was made the laughing-ſtock of his enemies. If theſe two, who were ſo excellent men, ſo well beloved of God, ſo endued with ſingular and divine gifts, the one namely of prophecy, and the other of ſtrength, and ſuch men as never could by vexation, labour, or trouble, be overcome, were overthrown and fell into grievous ſins, by giving themſelves for a ſhort time to eaſe and idleneſs, and ſo conſequently incurred miſerable plagues

Judges xvi.

at

at the hands of God; what ſin, what miſchief, what inconvenience and plague is not to be feared of them, which all their life long give themſelves wholly to idleneſs and eaſe? Let us not deceive ourſelves, thinking little hurt to come of doing nothing; for it is a true ſaying, When one doth nothing, he learneth to do evil. Let us therefore always be doing of ſome honeſt work, that the Devil may find us occupied. He himſelf is ever occupied, never idle, but walketh continually ſeeking to devour us. Let us reſiſt him with our diligent watching, in labour, and in well-doing. For he that diligently exerciſeth himſelf in honeſt buſineſs is not eaſily catched in the Devil's ſnare. When man through idleneſs, or for default of ſome honeſt occupation or trade to live upon, is brought to poverty and want of things neceſſary, we ſee how eaſily ſuch a man is induced for his gain to lie, to practiſe how he may deceive his neighbour, to forſwear himſelf, to bear falſe witneſs, and oftentimes to ſteal and murder, or to uſe ſome other ungodly mean to live withal; whereby not only his good name, honeſt reputation, and a good conſcience, yea, his life is utterly loſt, but alſo the great diſpleaſure and wrath of God, with divers and ſundry grievous plagues, are procured. Lo here the end of the idle and ſluggiſh bodies, whoſe hands cannot away with honeſt labour: loſs of name, fame, reputation, and life, here in this world, and, without the great mercy of God, the purchaſing of everlaſting deſtruction in the world to come. Have not all men then good cauſe to beware and take heed of idleneſs, ſeeing they that embrace and follow it have commonly of their pleaſant idleneſs, ſharp and ſour diſpleaſures? Doubtleſs, good and godly men, weighing the great and manifold harms that come by idleneſs to a commonweal, have from time to time provided with all diligence, that ſharp and ſevere laws might be made for the correction and amendment of this evil. The
Herodotus. Egyptians had a law, that every man ſhould weekly bring his name to the chief rulers of the province, and therewithal declare what trade of life he uſed, to the intent that idleneſs might be worthily puniſhed, and diligent labour duly rewarded. The Athenians did chaſtiſe ſluggiſh and ſlothful people no leſs than they did heinous and grievous offenders, conſidering, as the truth is, that idleneſs cauſeth much miſchief. The Areopagites called every man to a ſtrait account how he lived; and if they found any loiterers, that did not profit the commonweal by one means or other, they were driven out and baniſhed, as unprofitable

unprofitable members, that did only hurt and corrupt the body. And in this realm of England good and godly laws have been divers times made, that no idle vagabonds and loitering runagates ſhould be ſuffered to go from town to town, from place to place, without puniſhment, which neither ſerve God nor their prince, but devour the ſweet fruits of other men's labour, being common liars, drunkards, ſwearers, thieves, whoremaſters, and murderers, refuſing all honeſt labour, and give themſelves to nothing elſe but to invent and do miſchief, whereof they are more deſirous and greedy than is any lion of his prey. To remedy this inconvenience, let all parents and others, which have the care and governance of youth, ſo bring them up either in good learning, labour, or ſome honeſt occupation or trade, whereby they may be able in time to come not only to ſuſtain themſelves competently, but alſo to relieve and ſupply the neceſſity and want of others. And St. Paul ſaith, *Let him that hath ſtolen ſteal no more,* Epheſ. iv. *and he that hath deceived others, or uſed unlawful ways to get his living, leave off the ſame, and labour rather, working with his hands that thing which is good; that he may have that which is neceſſary for himſelf, and alſo be able to give unto others that ſtand in need of his help.* The prophet David thinketh him happy that liveth upon his labour, ſaying, *When thou eateſt the labours of thine hands, happy* Pſal. *art thou, and well is thee.* This happineſs or bleſſing con- cxxviii. ſiſteth in theſe and ſuch like points.

Firſt, *It is the gift of God,* as Solomon ſaith, *when one* Eccleſ. iii. *eateth and drinketh, and receiveth good of his labour.* Secondly, when one liveth of his own labour, ſo it be honeſt and good, he liveth of it with a good conſcience; and an upright conſcience is a treaſure ineſtimable. Thirdly, he eateth his bread not with brawling and chiding, but with peace and quietneſs, when he quietly laboureth for the ſame, according to St. Paul's admonition. Fourthly, he is no man's bondman for his meat ſake, nor needeth not for that to hang upon the good will of other men; but ſo liveth of his own, that he is able to give part to others. And, to conclude, the labouring man and his family, whilſt they are buſily occupied in their labour, be free from many temptations and occaſions of ſin, which they that live in idleneſs are ſubject unto. And here ought artificers and labouring men, who be at wages for their work and labour, to conſider their conſcience to God, and their duty to their neighbour, leſt they abuſe their time in idleneſs, ſo defrauding them which be at charge

charge both with great wages, and dear commons. They be worſe than idle men indeed, for that they ſeek to have wages for their loitering. It is leſs danger to God to be idle for no gain, than by idleneſs to win out of their neighbours' purſes wages for that which is not deſerved. It is true, that Almighty God is angry with ſuch as do defraud the hired man of his wages; the cry of that injury aſcendeth up to God's ear for vengeance. And as true it is, that the hired man, who uſeth deceit in his
1 Theſſ. iv. labour, is a thief before God. *Let no man,* ſaith St. Paul to the Theſſalonians, *ſubtilly beguile his brother, let him not defraud him in his buſineſs; for the Lord is a revenger of ſuch deceits.* Whereupon he that will have a good conſcience to God; that labouring man, I ſay, which dependeth wholly upon God's benediction, miniſtering all things ſufficient for his living, let him uſe his time in faithful labour, and when his labour by ſickneſs or other misfortune doth ceaſe, yet let him think for that in his health he ſerved God and his neighbour truly, he ſhall not want in time of neceſſity. God upon reſpect of his fidelity in health will recompenſe his indigence, to move the hearts of good men to relieve ſuch decayed men in ſickneſs. Where otherwiſe, whatſoever is gotten by idleneſs ſhall have no means to help in time of need.

Let the labouring man therefore eſchew for his part this vice of idleneſs and deceit, remembering that St. Paul exhorteth every man to lay away all deceit, diſſimulation, and lying, and to uſe truth and plainneſs to his neighbour,
Epheſ. iv. *becauſe,* ſaith he, *we be members together in one body, under one head, Chriſt our Saviour.* And here might be charged the ſerving-men of this realm, who ſpend their time in much idleneſs of life, nothing regarding the opportunity of their time, forgetting how ſervice is no heritage, how age will creep upon them: where wiſdom were they ſhould expend their idle time in ſome good buſineſs, whereby they might increaſe in knowledge, and ſo the more worthy to be ready for every man's ſervice. It is a great rebuke to them, that they ſtudy not either to write fair, to keep a book of account, to ſtudy the tongues, and ſo to get wiſdom and knowledge in ſuch books and works, as be now plentifully ſet out in print of all manner of languages. Let young men conſider the precious value of their time, and waſte it not in idleneſs, in jollity, in gaming, in banqueting, in ruffians' company. Youth is but vanity, and muſt be accounted for before God. How merry and glad ſoever thou be in thy youth, O young man,

man, ſaith the Preacher, how glad ſoever thy heart be in thy young days, how faſt and freely ſoever thou follow the ways of thine own heart, and the luſt of thine own eyes; yet be thou ſure that God ſhall bring thee into judgment for all theſe things. God of his mercy put it into the hearts and minds of all them that have the ſword of puniſhment in their hands, or have families under their governance, to labour to redreſs this great enormity, of all ſuch as live idly and unprofitably in the commonweal, to the great diſhonour of God, and the grievous plague of his ſilly people. To leave ſin unpuniſhed, and to neglect the good bringing up of youth, is nothing elſe but to kindle the Lord's wrath againſt us, and to heap plagues upon our own heads. As long as the adulterous people were ſuffered to live licentiouſly without reformation, ſo long did the plague continue and increaſe in Iſrael, as ye may ſee in the book of Numbers. Eccleſ. xl. Num. xxv.

But when due correction was done upon them, the Lord's anger was ſtraightway pacified, and the plague ceaſed. Let all officers therefore look ſtraitly to their charge. Let all maſters of houſeholds reform this abuſe in their families; let them uſe the authority that God hath given them; let them not maintain vagabonds and idle perſons, but deliver the realm and their houſeholds from ſuch noiſome loiterers, that idleneſs, the mother of all miſchief, being clean taken away, Almighty God may turn his dreadful anger away from us, and confirm the covenant of peace upon us for ever, through the merits of Jeſus Chriſt, our only Lord and Saviour: to whom, with the Father and the Holy Ghoſt, be all honour and glory, world without end. *Amen.*

AN

AN

HOMILY

OF

Repentance, and of true Reconciliation unto God.

THERE is nothing that the Holy Ghoſt doth ſo much labour in all the Scriptures to beat into men's heads, as repentance, amendment of life, and ſpeedy returning unto the Lord God of Hoſts. And no marvel why; for we do daily and hourly, by our wickedneſs and ſtubborn diſobedience, horribly fall away from God, thereby purchaſing unto ourſelves (if he ſhould deal with us according to his juſtice) eternal damnation. So that no doctrine is ſo neceſſary in the church of God, as is the doctrine of repentance and amendment of life. And verily the true preachers of the Goſpel of the kingdom of heaven, and of the glad and joyful tidings of ſalvation, have always in their godly ſermons and preachings unto the people, joined theſe two together; I mean repentance and forgiveneſs of ſins, even as our Saviour Jeſus Chriſt did appoint himſelf, ſaying, *So it behoved Chriſt to ſuffer, and to riſe again the third day; and that repentance and forgiveneſs of ſins ſhould be preached in his name among all nations.* And therefore the holy Apoſtle doth in the Acts ſpeak after this manner: *I have witneſſed both to the Jews and to the Gentiles, the repentance towards God, and faith towards our Lord Jeſus Chriſt.* Did not John Baptiſt, Zacharias's ſon, begin his miniſtry with the doctrine of repentance, ſaying, *Repent, for the kingdom of God is at hand?* The like doctrine did our Saviour Jeſus Chriſt preach himſelf, and commanded his Apoſtles to preach the ſame.

The doctrine of repentance is moſt neceſſary.

Luke xxiv.

Acts xx.

Matt. iii.

Matt. iv.

I might here allege very many places out of the Prophets, in the which this moſt wholeſome doctrine of repentance is very earneſtly urged, as moſt needful for all degrees and orders of men: but one ſhall be ſufficient at this preſent time.

Theſe

These are the words of Joel the Prophet: *Therefore also now the Lord saith, Return unto me with all your heart, with fasting, weeping, and mourning. Rend your hearts, and not your clothes, and return unto the Lord your God; for he is gracious and merciful, slow to anger, and of great compassion, and ready to pardon wickedness.* Whereby it is given us to understand, that we have here a perpetual rule appointed unto us, which ought to be observed and kept at all times, and that there is none other way, whereby the wrath of God may be pacified, and his anger assuaged, that the fierceness of his fury, and the plagues or destruction, which by his righteous judgment he had determined to bring upon us, may depart, be removed, and taken away. Where he saith, *But now therefore,* saith the Lord, *return unto me:* it is not without great importance, that the Prophet speaketh so. For he had before set forth at large unto them the horrible vengeance of God, which no man was able to abide, and therefore he doth move them to repentance, to obtain mercy; as if he should say, I will not have these things to be so taken, as though there were no hope of grace left. For although ye do by your sins deserve to be utterly destroyed, and God by his righteous judgments hath determined to bring no small destruction upon you, yet now that ye are in a manner on the very edge of the sword, if ye will speedily return unto him, he will most gently and most mercifully receive you into favour again. Whereby we are admonished, that repentance is never too late, so that it be true and earnest. For sith that God in the Scriptures will be called our Father, doubtless he doth follow the nature and property of gentle and merciful fathers, which seek nothing so much, as the returning again, and amendment of their children, as Christ doth abundantly teach in the parable of the Prodigal Son. Doth not the Lord himself say by the Prophet, *I will not the death of the wicked, but that he turn from his wicked ways, and live?* And in another place, *If we confess our sins, God is faithful and righteous to forgive us our sins, and to make us clean from all wickedness.* Which most comfortable promises are confirmed by many examples of the Scriptures. When the Jews did willingly receive and embrace the wholesome counsel of the Prophet Isaiah, God by and by did reach his helping hand unto them, and by his angel did in one night slay the most worthy and valiant soldiers of Sennacherib's camp. Whereunto may King Manasses be added, who after all manner

Joel ii.

A perpetual rule, which all must follow.

Luke xv.

Ezek. xviii.

Isaiah i.

1 John ii.

Is. xxxvii.

2 Chron. xxxiii.

manner of damnable wickedneſs, returned unto the Lord, and therefore was heard of him, and reſtored again into his kingdom. The ſame grace and favour did the ſinful woman Magdalen, Zaccheus, the poor thief, and many other feel. All which things ought to ſerve for our comfort againſt the temptations of our conſciences, whereby the Devil goeth about to ſhake, or rather to overthrow our faith. For every one of us ought to apply the ſame unto himſelf, and ſay, *Yet now return unto the Lord: neither let the remembrance of thy former life diſcourage thee; yea, the more wicked that it hath been, the more fervent and earneſt let thy repentance or returning be, and forthwith thou ſhalt feel the ears of the Lord wide open unto thy prayers.* But let us more narrowly look upon the commandment of the Lord touching this matter. *Turn unto me,* ſaith he by his Prophet Joel, *with all your hearts, with faſting, with weeping, and mourning. Rend your hearts, and not your garments, &c.* In which words he comprehendeth all manner of things that can be ſpoken of repentance, which is a turning again of the whole man unto God, from whom we be fallen away by ſin. But that the whole diſcourſe thereof may the better be borne away, we ſhall firſt conſider in order four principal points; that is, from what we muſt return, to whom we muſt return, by whom we may be able to convert, and the manner how to turn to God.

Luke vii. xix.

From whence we muſt return.

Firſt, from whence, or from what things, we muſt return. Truly, we muſt return from thoſe things, whereby we have been withdrawn, plucked, and led away from God. And theſe generally are our ſins, which, as the holy Prophet Iſaiah doth teſtify, do ſeparate God and us, and hide his face, that he will not hear us. But under the name of ſin, not only thoſe groſs words and deeds, which by the common judgment of men are counted to be filthy and unlawful, and ſo conſequently abominable ſins; but alſo the filthy luſts and inward concupiſcences of the fleſh, which, as St. Paul teſtifieth, do reſiſt the will and Spirit of God, and therefore ought earneſtly to be bridled and kept under. We muſt repent of the falſe and erroneous opinions that we have had of God, and the wicked ſuperſtition that doth breed of the ſame, the unlawful worſhipping and ſervice of God, and other like. All theſe things muſt they forſake, that will truly turn unto the Lord, and repent aright. For ſith that for ſuch things the wrath of God cometh upon the children of diſobedience, no end of puniſhment ought

Iſa. lix.

Gal. v.

Epheſ. v.

ought to be looked for, as long as we continue in ſuch things. Therefore they be here condemned, which will ſeem to be repentant ſinners, and yet will not forſake their idolatry and ſuperſtition. Secondly, we muſt ſee unto whom we ought to return. *Revertimini uſque ad me,* ſaith the Lord: that is, Return as far as unto me. *We muſt then return unto the Lord; yea, we muſt return unto him alone: for he alone is the truth, and the fountain of all goodneſs:* but we muſt labour that we do return as far as unto him, and that we do never ceaſe nor reſt till we have apprehended and taken hold upon him. Unto whom we ought to return.

But this muſt be done by faith. For ſith that God is a ſpirit, he can by no other means be apprehended and taken hold upon. Wherefore, firſt, they do greatly err, which do not turn unto God, but unto the creatures, or unto the inventions of men, or unto their own merits. Secondly, they that do begin to return unto the Lord, and do faint in the midway, before they come to the mark that is appointed unto them. Thirdly, becauſe we have of our own ſelves nothing to preſent us to God, and do no leſs flee from him after our fall, than our firſt parent Adam did, who, when he had ſinned, did ſeek to hide himſelf from the ſight of God, we have need of a Mediator for to bring and reconcile us unto him, who for our ſins is angry with us. The ſame is Jeſus Chriſt, who being true and natural God, equal and of one ſubſtance with the Father, did at the time appointed take upon him our frail nature, in the bleſſed Virgin's womb, and that of her undefiled ſubſtance, that ſo he might be a Mediator between God and us, and pacify his wrath. Of him doth the Father himſelf ſpeak from heaven, ſaying, *This is my well-beloved Son, in whom I am well pleaſed.* And he himſelf in his Goſpel doth cry out and ſay, *I am the way, the truth, and the life: no man cometh unto the Father, but by me. For he alone did with the ſacrifice of his body and blood make ſatisfaction unto the juſtice of God for our ſins.* The Apoſtles do teſtify that he was exalted for to give repentance and remiſſion of ſins unto Iſrael. Both which things he himſelf did command to be preached in his name. Therefore they are greatly deceived that preach repentance without Chriſt, and teach the ſimple and ignorant that it conſiſteth only in the works of men. They may indeed ſpeak many things of good works, and of amendment of life and manners: but without Chriſt they be all vain and unprofitable. They that think that they have done much of themſelves towards repentance, are ſo much

By whom we muſt return unto God.

Matth. iii.

John xiv.

John i.

1 Pet. i.

Acts v.

Luke xxiv.

John xv.

more the farther from God, becauſe they do ſeek thoſe things in their own works and merits, which ought only to be ſought in our Saviour Jeſus Chriſt, and in the merits of his death, paſſion, and bloodſhedding. Fourthly, this holy Prophet Joel doth lively expreſs the manner of this our returning or repentance, comprehending all the inward and outward things that may be here obſerved. Firſt, he will have us to return unto God with our whole heart, whereby he doth remove and put away all hypocriſy, leſt the ſame might juſtly be ſaid unto us: *This people draweth near unto me with their mouth, and worſhippeth me with their lips; but their heart is far off from me.*

The manner of our returning.

Iſaiah xxix. Matth. xv.

Secondly, he requireth a ſincere and pure love of godlineſs, and of the true worſhipping and ſervice of God, that is to ſay, that, forſaking all manner of things that are repugnant and contrary unto God's will, we do give our hearts unto him, and the whole ſtrength of our bodies and ſouls, according to that which is written in the Law: *Thou ſhalt love the Lord thy God with all thy heart, with all thy ſoul, and with all thy ſtrength.* Here therefore nothing is left unto us, that we may give unto the world, and unto the luſts of the fleſh. For ſith that the heart is the fountain of all our works, as many as do with their whole heart turn unto the Lord, do live unto him only. Neither do they yet repent truly, that, halting on both ſides, do other whiles obey God, but by and by do think, that, laying him aſide, it is lawful for them to ſerve the world and the fleſh. And becauſe that we are letted by the natural corruption of our own fleſh, and the wicked affections of the ſame, he doth bid us alſo to return with faſting: not thereby underſtanding a ſuperſtitious abſtinence and chooſing of meats, but a true diſcipline or taming of the fleſh, whereby the nouriſhments of filthy luſts, and of ſtubborn contumacy and pride, may be withdrawn and plucked away from it. Whereunto he doth add weeping and mourning, which do contain an outward profeſſion of repentance, which is very needful and neceſſary, that ſo we may partly ſet forth the righteouſneſs of God, when by ſuch means we do teſtify that we deſerved puniſhments at his hands, and partly ſtop the offence that was openly given unto the weak.

Deut. vi.

Halting on both ſides.

True faſt.

This did David ſee, who, being not content to have bewept and bewailed his ſins privately, would publicly in his Pſalms declare and ſet forth the righteouſneſs of God, in puniſhing ſin, and alſo ſtay them that might have abuſed his example to ſin the more boldly. Therefore they are

Pſalm xxv. xxxii. li. ciii. cxlii.

fartheſt

fartheſt from true repentance, that will not confeſs and acknowledge their ſins, nor yet bewail them, but rather do moſt ungodlily glory and rejoice in them. Now leſt any man ſhould think that repentance doth conſiſt in outward weeping and mourning only, he doth rehearſe that wherein the chief of the whole matter doth lie, when he ſaith, *Rend your hearts, and not your garments, and turn unto the Lord your God.* For the people of the Eaſt part of the world were wont to rend their garments, if any thing had happened unto them that ſeemed intolerable. This thing did hypocrites ſometimes counterfeit and follow, as though the whole repentance did ſtand in ſuch outward geſture. He teacheth them, that another manner of thing is required, that is, that they muſt be contrite in their hearts, that they muſt utterly deteſt and abhor ſins, and, being at defiance with them, return unto the Lord their God, from whom they went away before. For God hath no pleaſure in the outward ceremony, but requireth a contrite and humble heart, which he will never deſpiſe, as David doth teſtify. There is therefore none other uſe to theſe outward ceremonies, but as far forth as we are ſtirred up by them, and do ſerve to the glory of God, and to the edifying of others.

Hypocrites do counterfeit all manner of things.

Pſal. li.

Now doth he add unto this doctrine or exhortation certain goodly reaſons, which he doth ground upon the nature and property of God, and whereby he doth teach, that true repentance can never be unprofitable or unfruitful. For as in all other things men's hearts do quail and faint, if they once perceive that they travail in vain; even ſo moſt ſpecially in this matter muſt we take heed, and beware that we ſuffer not ourſelves to be perſuaded that all that we do is but labour loſt: for thereof either ſudden deſperation doth ariſe, or a licentious boldneſs to ſin, which at length bringeth unto deſperation. Leſt any ſuch thing then ſhould happen unto them, he doth certify them of the grace and goodneſs of God, who is always moſt ready to receive them into favour again, that turn ſpeedily unto him. Which thing he doth prove with the ſame titles wherewith God doth deſcribe and ſet forth himſelf unto Moſes, ſpeaking on this manner; *For he is gracious and merciful, ſlow to anger, of great kindneſs, and repenteth him of the evil;* that is, ſuch a one as is ſorry for your afflictions. Firſt, he calleth him gentle and gracious, as he who of his own nature is more prompt and ready to do good, than to puniſh. Whereunto this ſaying of Iſaiah the Prophet ſeemeth to pertain,

How repentance is not unprofitable.

Exod. xxxiv.

Iſa. lv. where he ſaith, *Let the wicked forſake his way, and the unrighteous his own imaginations, and return unto the Lord, and he will have pity on him; and to our God, for he is very ready to forgive.* Secondly, he doth attribute unto him mercy, or rather (according to the Hebrew word) the bowels of mercies, whereby be ſignified the natural affections of parents towards their children. Which thing Pſal. ciii. David doth ſet forth goodly, ſaying, *As a father hath compaſſion on his children, ſo hath the Lord compaſſion on them that fear him; for he knoweth whereof we be made, he remembereth that we are but duſt.* Thirdly, he ſaith, that *he is ſlow to anger*, that is to ſay, *long-ſuffering, and which is not lightly provoked to wrath.* Fourthly, that *he is of much kindneſs, for he is that bottomleſs well of all goodneſs, who rejoiceth to do good unto us: therefore did he create and make men, that he might have whom he ſhould do good unto, and make partakers of his heavenly riches.* Fifthly, *He repenteth of the evil*; that is to ſay, he doth call back again and revoke the puniſhment which he had threatened, *when he ſeeth men repent, turn, and amend.* Whereupon Againſt the Novatians. we do not without a juſt cauſe deteſt and abhor the damnable opinion of them, which do moſt wickedly go about to perſuade the ſimple and ignorant people, that if we chance, after we be once come to God, and grafted in his Son Jeſus Chriſt, to fall into ſome horrible ſin, repentance ſhall be unprofitable unto us, there is no more hope of reconciliation, or to be received again into the favour and mercy of God. And that they may give the better colour unto their peſtilent and pernicious error, they do commonly bring in the ſixth and tenth chapters of the Epiſtle to the Hebrews, and the ſecond chapter of the ſecond Epiſtle of Peter; not conſidering that in thoſe places the holy Apoſtles do not ſpeak of the daily falls that we, as Matt. xii. long as we carry about this body of ſin, are ſubject unto; Mark iii. but of the final falling away from Chriſt and his Goſpel, The ſin againſt the Holy Ghoſt. which is a ſin againſt the Holy Ghoſt, that ſhall never be forgiven, becauſe that they do utterly forſake the known truth, do hate Chriſt and his word, they do crucify and mock him, (but to their utter deſtruction,) and therefore fall into deſperation, and cannot repent. And that this is the true meaning of the holy Spirit of God, it appeareth by many other places of the Scriptures, which promiſe unto all true repentant ſinners, and to them that with their whole heart do turn unto the Lord their God, free pardon and remiſſion of their ſins. For the probation hereof, we read this: *O Iſrael*, ſaith the holy Prophet Jeremiah,

Jeremiah, *if thou return, return unto me, ſaith the Lord; and if thou put away thine abominations out of my ſight, then ſhalt thou not be removed.* Again, theſe are Iſaiah's words: *Let the wicked forſake his own ways, and the unrighteous his own imaginations, and turn again unto the Lord, and he will have mercy upon him; and to our God, for he is ready to forgive.* And in the Prophet Hoſea, the godly do exhort one another after this manner: *Come, and let us turn again unto the Lord; for he hath ſmitten us, and he will heal us; he hath wounded us, and he will bind us up again.* It is moſt evident and plain, that theſe things ought to be underſtood of them that were with the Lord before, and by their ſins and wickedneſſes were gone away from him. Jer. iv. Iſa. lv. Hoſea vi. Note.

For we do not turn again unto him with whom we were never before, but we come unto him. Now, unto all them that will return unfeignedly unto the Lord their God, the favour and mercy of God unto forgiveneſs of ſins is liberally offered. Whereby it followeth neceſſarily, that although we do, after we be once come to God, and grafted in his Son Jeſus Chriſt, fall into great ſins, (for there is no righteous man upon the earth that ſinneth not; and *if we ſay we have no ſin, we deceive ourſelves, and the truth is not in us;*) yet if we riſe again by repentance, and, with a full purpoſe of amendment of life, do flee unto the mercy of God, taking ſure hold thereupon, through faith in his Son Jeſus Chriſt, there is an aſſured and infallible hope of pardon and remiſſion of the ſame, and that we ſhall be received again into the favour of our heavenly Father. It is written of David, *I have found a man according to mine own heart;* or, *I have found David, the Son of Jeſſe, a man according to mine own heart, who will do all things that I will.* This is a great commendation of David. It is alſo moſt certain, that he did ſteadfaſtly believe the promiſe that was made him touching the Meſſias, who ſhould come of him touching the fleſh, and that by the ſame faith he was juſtified and grafted in our Saviour Jeſus Chriſt to come; and yet afterwards he fell horribly, committing moſt deteſtable adultery and damnable murder; and yet as ſoon as he cried, *Peccavi, I have ſinned unto the Lord,* his ſin being forgiven, he was received into favour again. Now will we come unto Peter, of whom no man can doubt but that he was grafted in our Saviour Jeſus Chriſt, long before his denial. Which thing may eaſily be proved by the anſwer which he did in his name, and in the name of his fellow Apoſtles, make unto our Saviour Jeſus Chriſt, when Eccleſ. vii. 1 John i. Acts xiii. 2 Sam. vii. 2 Sam. xi. 2 Sam. xii.

John vi. he ſaid unto them, *Will ye alſo go away? Maſter*, ſaith he, *to whom ſhall we go? Thou haſt the words of eternal life; and we believe and know that thou art that Chriſt, the Son of the living God.* Whereunto may be added the like confeſſion of Peter, where Chriſt doth give this moſt infallible teſtimony: *Thou art bleſſed, Simon, the ſon of Jonas; for neither fleſh nor blood hath revealed this unto thee, but my Father which is in heaven.* Theſe words are ſufficient to prove that Peter was already juſtified, through this his lively faith in the only begotten Son of God, whereof he made ſo notable and ſo ſolemn a confeſſion. But did not he afterwards moſt cowardly deny his Maſ-
Matt. xxvi. ter, although he had heard of him, *Whoſoever denieth me*
Matt. x. *before men, I will deny him before my Father?* Nevertheleſs, as ſoon as with weeping eyes and with a ſobbing heart he did acknowledge his offence, and with earneſt repentance did flee unto the mercy of God, taking ſure hold thereupon, through faith in him whom he had ſo ſhamefully denied, his ſin was forgiven him, and, for a certificate and aſſurance thereof, the room of his apoſtleſhip was not denied unto him. But now mark what
Acts ii. doth follow: After the ſame holy Apoſtle had on Whitſunday with the reſt of the Diſciples received the gift of the Holy Ghoſt moſt abundantly, he committed no ſmall offence in Antiochia, by bringing the conſciences of the
Gal. ii. faithful into doubt by his example, ſo that Paul was fain to rebuke him to his face, becauſe that he walked not uprightly, or went not the right way in the Goſpel. Shall we now ſay, that, after this grievous offence, he was utterly excluded and ſhut out from the grace and mercy of God, and that this his treſpaſs, whereby he was a ſtumbling-block unto many, was unpardonable? God defend we ſhould ſay ſo. But as theſe examples are not brought in, to the end that we ſhould thereby take a boldneſs to ſin, preſuming on the mercy and goodneſs of God, but to the end that if, through the frailneſs of our own fleſh and the temptation of the Devil, we fall into the like ſins, we ſhould in no wiſe deſpair of the mercy and goodneſs
What we muſt beware of. of God; even ſo muſt we beware and take heed, that we do in no wiſe think in our hearts, imagine, or believe, that we are able to repent aright, or to turn effectually unto the Lord by our own might and ſtrength. For this
John xv. muſt be verified in all men, *Without me ye can do nothing.*
2 Cor. iii. Again, *Of ourſelves we are not able as much as to think a*
Phil. ii. *good thought.* And in another place, *It is God that worketh in us both the will and the deed.* For this cauſe, although

though Jeremiah had ſaid before, *If thou return, O Iſrael,* Jer. iv. *return unto me, ſaith the Lord*; yet afterwards he ſaith, *Turn thou me, O Lord, and I ſhall be turned; for thou art* Jer. xxxi. *the Lord my God.* And therefore that holy writer and ancient father Ambroſe doth plainly affirm, that *the turning of the heart unto God is of God,* as the Lord himſelf doth teſtify by his Prophet, ſaying, *And I will give thee an heart to know me, that I am the Lord, and they ſhall be my people, and I will be their God; for they ſhall return unto me with their whole heart.* Theſe things being conſidered, let us earneſtly pray unto the living God our heavenly Father, that he will vouchſafe by his holy Spirit to work a true and unfeigned repentance in us, that, after the painful labours and travails of this life, we may live eternally with his Son Jeſus Chriſt: to whom be all praiſe and glory for ever and ever. *Amen.*

Ambroſ. de Vocat. Gent. lib. i. cap. 9.

The Second Part of the Homily of Repentance.

HITHERTO have ye heard, well-beloved, how needful and neceſſary the doctrine of repentance is, and how earneſtly it is throughout all the Scriptures of God urged and ſet forth, both by the ancient Prophets, by our Saviour Jeſus Chriſt, and his Apoſtles: and that foraſmuch as it is the converſion or turning again of the whole man unto God, from whom we go away by ſin, theſe four points ought to be obſerved; that is, from whence, or from what things we muſt return; unto whom this our returning muſt be made; by whoſe means it ought to be done, that it may be effectual; and laſt of all, after what ſort we ought to behave ourſelves in the ſame, that it may be profitable unto us, and attain unto the thing that we do ſeek by it. Ye have alſo learned, that as the opinion of them that deny the benefit of repentance unto thoſe, that, after they be come to God, and grafted in our Saviour Jeſus Chriſt, do through the frailneſs of their fleſh, and the temptation of the Devil, fall into ſome grievous and deteſtable ſin, is moſt peſtilent and pernicious; ſo we muſt beware, that we do in no wiſe think that we are able of our own ſelves, and of our own ſtrength, to return unto the Lord our God, from whom we are gone away by our wickedneſs and ſin. Now it ſhall be declared unto you, what be the true parts of repentance, and what things ought to move us to repent,

and to return unto the Lord our God with all ſpeed. Repentance (as it is ſaid before) is a true returning unto God, whereby men, forſaking utterly their idolatry and wickedneſs, do with a lively faith embrace, love, and worſhip the true living God only, and give themſelves to all manner of good works, which by God's Word they know to be acceptable unto him. Now there be four parts of repentance, which being ſet together may be likened to an eaſy and ſhort ladder, whereby we may climb from the bottomleſs pit of perdition, that we caſt ourſelves into by our daily offences and grievous ſins, up into the caſtle or tower of eternal and endleſs ſalvation.

There be four parts of repentance.

The firſt is the contrition of the heart: for we muſt be earneſtly ſorry for our ſins, and unfeignedly lament and bewail that we have by them ſo grievouſly offended our moſt bounteous and merciful God, who ſo tenderly loved us, that he gave his only begotten Son to die a moſt bitter death, and to ſhed his dear heart-blood for our redemption and deliverance. And verily this inward ſorrow and grief being conceived in the heart for the heinouſneſs of ſin, if it be earneſt and unfeigned, is as a ſacrifice to God, as the holy Prophet David doth teſtify, ſaying, *A ſacrifice to God is a troubled ſpirit; a contrite and broken heart, O Lord, thou wilt not deſpiſe.*

Pſal. li.

But that this may take place in us, we muſt be diligent to read and hear the Scriptures, and the Word of God, which moſt lively do paint out before our eyes our natural uncleanneſs, and the enormity of our ſinful life. For unleſs we have a thorough feeling of our ſins, how can it be that we ſhould earneſtly be ſorry for them? Before David did hear the word of the Lord by the mouth of the Prophet Nathan, what heavineſs, I pray you, was in him for the adultery and the murder that he had committed? ſo that it might be ſaid right well, that he ſlept in his own ſin. We read in the Acts of the Apoſtles, that when the people had heard the ſermon of Peter, they were compunct and pricked in their hearts. Which thing would never have been, if they had not heard that wholeſome ſermon of Peter. They therefore that have no mind at all neither to read nor yet to hear God's Word, there is but ſmall hope of them, that they will as much as once ſet their feet, or take hold upon the firſt ſtaff or ſtep of this ladder, but rather will ſink deeper and deeper into the bottomleſs pit of perdition. For if at any time, through the remorſe of their conſcience, which accuſeth them, they feel any inward grief, ſorrow, or heavi-

2 Sam. xii.

Acts ii.

neſs

neſs for their ſins; foraſmuch as they want the ſalve and comfort of God's Word, which they do deſpiſe, it will be unto them rather a mean to bring them to utter deſperation, than otherwiſe. The ſecond is, an unfeigned confeſſion and acknowledging of our ſins unto God, whom by them we have ſo grievouſly offended, that, if he ſhould deal with us according to his juſtice, we do deſerve a thouſand hells, if there could be ſo many. Yet if we will with a ſorrowful and contrite heart make an unfeigned confeſſion of them unto God, he will freely and frankly forgive them, and ſo put all our wickedneſs out of remembrance before the ſight of his Majeſty, that they ſhall no more be thought upon. Hereunto doth pertain the golden ſaying of the holy Prophet David, where he ſaith on this manner: *Then I acknowledged my ſin unto thee, neither did I hide mine iniquity: I ſaid, I will confeſs againſt myſelf my wickedneſs unto the Lord, and thou forgaveſt the ungodlineſs of my ſin.* Theſe are alſo the words of John the Evangeliſt: *If we confeſs our ſins, God is faithful and righteous to forgive us our ſins, and to make us clean from all our wickedneſs.* Which ought to be underſtood of the confeſſion that is made unto God. For theſe are St. Auguſtine's words: "That confeſſion which is made unto God is required by God's law;" whereof John the Apoſtle ſpeaketh, ſaying, *If we confeſs our ſins, God is faithful and righteous to forgive us our ſins, and to make us clean from all our wickedneſs.* For without this confeſſion, ſin is not forgiven. This is then the chiefeſt and moſt principal confeſſion that in the Scriptures and word of God we are bidden to make, and without the which we ſhall never obtain pardon and forgiveneſs of our ſins. Indeed, beſides this there is another kind of confeſſion, which is needful and neceſſary.

Ezek. xviii.

Pſal. xxxii.

1 John i.

In Epiſt. ad Julian. comitem 30.

And of the ſame doth St. James ſpeak after this manner, ſaying, *Acknowledge your faults one to another, and pray one for another, that ye may be ſaved.* As if he ſhould ſay, open that which grieveth you, that a remedy may be found. And this is commanded both for him that complaineth, and for him that heareth, that the one ſhould ſhew his grief to the other. The true meaning of it is, that the faithful ought to acknowledge their offences, whereby ſome hatred, rancour, grudge, or malice, have riſen or grown among them one to another, that a brotherly reconciliation may be had, without the which nothing that we do can be acceptable unto God, as our Saviour Jeſus Chriſt doth witneſs himſelf, ſaying, *When thou offereſt*

James v.

Matt. v.

offereſt thine offering at the altar, if thou remembereſt that thy brother hath ought againſt thee, leave there thine offering, and go and be reconciled; and when thou art reconciled, come and offer thine offering. It may alſo be thus taken, that we ought to confeſs our weakneſs and infirmities one to another, to the end that, knowing each other's frailneſs, we may the more earneſtly pray together unto Almighty God, our heavenly Father, that he will vouchſafe to pardon us our infirmities, for his Son Jeſus Chriſt's ſake, and not to impute them unto us, when he ſhall render to every man according to his works. And whereas the adverſaries go about to wreſt this place, for to maintain their auricular confeſſion withal, they are greatly deceived themſelves, and do ſhamefully deceive others: for if this text ought to be underſtood of auricular confeſſion, then the prieſts are as much bound to confeſs themſelves unto the lay-people, as the lay-people are bound to confeſs themſelves to them. And if to pray is to abſolve, then the laity by this place hath as great authority to abſolve the prieſts, as the prieſts have to abſolve the laity. This did Johannes Scotus, otherwiſe called Duns, well perceive, who upon this place writeth on this manner: "Neither doth it ſeem unto me that James did give this commandment, or that he did ſet it forth as being received of Chriſt. For firſt and foremoſt, whence had he authority to bind the whole church, ſith that he was only biſhop of the church of Jeruſalem? Except thou wilt ſay, that the ſame church was at the beginning the head church, and conſequently that he was the head biſhop, which thing the ſee of Rome will never grant." The underſtanding of it then is as in theſe words: *Confeſs your ſins one to another:* a perſuaſion to humility, whereby he willeth us to confeſs ourſelves generally unto our neighbours, that we are ſinners, according to this ſaying: *If we ſay we have no ſin, we deceive ourſelves, and the truth is not in us.* And where that they do allege this ſaying of our Saviour Jeſus Chriſt unto the leper, to prove auricular confeſſion to ſtand on God's word, *Go thy way, and ſhew thyſelf unto the prieſt;* do they not ſee that the leper was cleanſed from his leproſy, before he was by Chriſt ſent unto the prieſt, for to ſhew himſelf unto him? By the ſame reaſon we muſt be cleanſed from our ſpiritual leproſy, I mean our ſins muſt be forgiven us, before that we come to confeſſion. What need we then to tell forth our ſins into the ear of the prieſt, ſith that they be already taken away? Therefore holy Ambroſe, in his ſecond

Anſwer to the adverſaries, which maintain Auricular Confeſſion.

Johannes Scotus, lib. iv. Sen. Diſtinct. 17. Quæſt. i.

Matt. viii.

Ambroſe.

ſermon

ſermon upon the hundred and nineteenth Pſalm, doth ſay full well, *Go ſhew thyſelf unto the prieſt.* Who is the true prieſt, but he which is the Prieſt for ever, after the order of Melchiſedech? Whereby this holy Father doth underſtand, that, both the prieſthood and the law being changed, we ought to acknowledge none other prieſt for deliverance from our ſins, but our Saviour Jeſus Chriſt, who, being our Sovereign Biſhop, doth with the ſacrifice of his body and blood, offered once for ever upon the altar of the croſs, moſt effectually cleanſe the ſpiritual leproſy, and waſh away the ſins of all thoſe that with true confeſſion of the ſame do flee unto him. It is moſt evident and plain, that this auricular confeſſion hath not his warrant of God's word, elſe it had not been lawful for Nectarius, biſhop of Conſtantinople, upon a juſt occaſion to have put it down. For when any thing ordained of God is by the lewdneſs of men abuſed, the abuſe ought to be taken away, and the thing itſelf ſuffered to remain. Moreover, theſe are St. Auguſtine's words: What have I to do with men, that they ſhould hear my confeſſion, as though they were able to heal my diſeaſes? A curious ſort of men to know another man's life, and ſlothful to correct and amend their own. Why do they ſeek to hear of me what I am, which will not hear of thee what they are? And how can they tell, when they hear by me of myſelf, whether I tell the truth or not; ſith no mortal man knoweth what is in man, but the ſpirit of man which is in him? Auguſtine would not have written thus, if auricular confeſſion had been uſed in his time. Being therefore not led with the conſcience thereof, let us with fear and trembling, and with a true contrite heart, uſe that kind of confeſſion that God doth command in his word; and then doubtleſs, as he is faithful and righteous, he will forgive us our ſins, and make us clean from all wickedneſs. I do not ſay, but that, if any do find themſelves troubled in conſcience, they may repair to their learned curate or paſtor, or to ſome other godly learned man, and ſhew the trouble and doubt of their conſcience to them, that they may receive at their hand the comfortable ſalve of God's Word: but it is againſt the true Chriſtian liberty, that any man ſhould be bound to the numbering of his ſins, as it hath been uſed heretofore in the time of blindneſs and ignorance.

Nectarius. Sozomen. Eccleſ. Hiſt. lib. vii. cap. 16.

Lib. x. Confeſſionum, cap. 3.

The third part of repentance is faith, whereby we do apprehend and take hold upon the promiſes of God, touching the free pardon and forgiveneſs of our ſins: which

which promiſes are ſealed up unto us, with the death and bloodſhedding of his Son Jeſus Chriſt. For what ſhould avail and profit us to be ſorry for our ſins, to lament and bewail that we have offended our moſt bounteous and merciful Father, or to confeſs and acknowledge our offences and treſpaſſes, though it be done never ſo earneſtly, unleſs we do ſteadfaſtly believe, and be fully perſuaded, that God, for his Son Jeſus Chriſt's ſake, will forgive us all our ſins, and put them out of remembrance, and from his ſight? Therefore they that teach repentance without a lively faith in our Saviour Jeſus Chriſt, do teach none other but Judas's repentance, as all the ſchoolmen do, which do only allow theſe three parts of repentance; the contrition of the heart, the confeſſion of the mouth, and the ſatisfaction of the work. But all theſe things we find in Judas's repentance, which in outward appearance did far exceed and paſs the repentance of Peter. For firſt and foremoſt, we read in the Goſpel, that Judas was ſo ſorrowful and heavy, yea, that he was filled with ſuch anguiſh and vexation of mind, for that which he had done, that he could not abide to live any longer. Did not he alſo, before he hanged himſelf, make an open confeſſion of his fault, when he ſaid, *I have ſinned, betraying the innocent blood?* And verily this was a very bold confeſſion, which might have brought him to great trouble. For by it he did lay to the High Prieſts and Elders charge the ſhedding of innocent blood, and that they were moſt abominable murderers. He did alſo make a certain kind of ſatisfaction, when he did caſt their money unto them again. No ſuch thing do we read of Peter, although he had committed a very heinous ſin, and moſt grievous offence, in denying of his Maſter. We find that *he went out, and wept bitterly;* whereof Ambroſe ſpeaketh on this manner: Peter was ſorry and wept, becauſe he erred as a man. I do not find what he ſaid; I know that he wept. I read of his tears, but not of his ſatisfaction. But how chance that the one was received into favour again with God, and the other caſt away, but becauſe that the one did, by a lively faith in him whom he had denied, take hold upon the mercy of God; and the other wanted faith, whereby he did deſpair of the goodneſs and mercy of God? It is evident and plain then, that although we be never ſo earneſtly ſorry for our ſins, acknowledge and confeſs them; yet all theſe things ſhall be but means to bring us to utter deſperation, except we do ſteadfaſtly believe that God our heavenly father will, for his Son Jeſus Chriſt's

The repentance of the ſchoolmen.

Judas and his repentance. Mat. xxvii.

Peter and his repentance. De Pœnitentia. Diſtin. 1. cap. Petrus.

Chriſt's ſake, pardon and forgive us our offences and treſpaſſes, and utterly put them out of remembrance in his ſight. Therefore, as we ſaid before, they that teach repentance without Chriſt, and a lively faith in the mercy of God, do only teach Cain's or Judas's repentance. The fourth is, an amendment of life, or a new life, in bringing forth fruits worthy of repentance. For they that do truly repent muſt be clean altered and changed, they muſt become new creatures, they muſt be no more the ſame that they were before. And therefore thus ſaid John Baptiſt unto the Phariſees and Sadducees that came unto his baptiſm: *O generation of vipers, who hath forewarned you to flee from the anger to come? Bring forth therefore fruits worthy of repentance.* Whereby we do learn, that if we will have the wrath of God to be pacified, we muſt in no wiſe diſſemble, but turn unto him again with a true and ſound repentance, which may be known and declared by good fruits, as by moſt ſure and infallible ſigns thereof. Matt. iii.

They that do from the bottom of their hearts acknowledge their ſins, and are unfeignedly ſorry for their offences, will caſt off all hypocriſy, and put on true humility and lowlineſs of heart. They will not only receive the Phyſician of the ſoul, but alſo with a moſt fervent deſire long for him. They will not only abſtain from the ſins of their former life, and from all other filthy vices, but alſo flee, eſchew, and abhor all the occaſions of them. And as they did before give themſelves to uncleanneſs of life, ſo will they from henceforwards with all diligence give themſelves to innocency, pureneſs of life, and true godlineſs. We have the Ninevites for an example, which at the preaching of Jonas did not only proclaim a general faſt, and that they ſhould every one put on ſackcloth, but they all did turn from their evil ways, and from the wickedneſs that was in their hands. But above all other, the hiſtory of Zaccheus is moſt notable: for being come unto our Saviour Jeſus Chriſt, he did ſay, *Behold, Lord, the half of my goods I give to the poor; and if I have defrauded any man, or taken aught away by extortion or fraud, I do reſtore him fourfold.* Jonas iii. Luke xix.

Here we ſee that after his repentance he was no more the man that he was before, but was clean changed and alterod. It was ſo far off that he would continue and abide ſtill in his unſatiable covetouſneſs, or take aught away fraudulently from any man, that rather he was moſt willing and ready to give away his own, and to make ſatisfaction

tisfaction unto all them that he had done injury and wrong unto. Here may we right well add the ſinful woman, which, when ſhe came to our Saviour Jeſus Chriſt, did pour down ſuch abundance of tears out of thoſe wanton eyes of hers, wherewith ſhe had allured many unto folly, that ſhe did with them waſh his feet, wiping them with the hairs of her head, which ſhe was wont moſt gloriouſly to ſet out, making of them a net of the Devil. Hereby we do learn what is the ſatisfaction that God doth require of us, which is, that we ceaſe from evil, and do good; and, if we have done any man wrong, to endeavour ourſelves to make him true amends to the utmoſt of our power, following in this the example of Zaccheus, and of this ſinful woman, and alſo that goodly leſſon that John Baptiſt, Zacharias's ſon, did give unto them that came to aſk counſel of him. This was commonly the penance that Chriſt enjoined ſinners: *Go thy way, and ſin no more.* Which penance we ſhall never be able to fulfil, without the ſpecial grace of him that doth ſay, *Without me ye can do nothing.* It is therefore our parts, if at leaſt we be deſirous of the health and ſalvation of our own ſelves, moſt earneſtly to pray unto our heavenly Father, to aſſiſt us with his holy Spirit, that we may be able to hearken unto the voice of the true Shepherd, and with due obedience to follow the ſame.

Luke vii.

John v.

John xv.

Let us hearken to the voice of Almighty God, when he calleth us to repentance; let us not harden our hearts, as ſuch infidels do, who abuſe the time given them of God to repent, and turn it to continue their pride and contempt againſt God and man, which know not how much they heap God's wrath upon themſelves, for the hardneſs of their hearts, which cannot repent at the day of vengeance. Where we have offended the law of God, let us repent us of our ſtraying from ſo good a Lord. Let us confeſs our unworthineſs before him; but yet let us truſt in God's free mercy for Chriſt's ſake, for the pardon of the ſame. And from henceforth let us endeavour ourſelves to walk in a new life, as new-born babes, whereby we may glorify our Father which is in heaven, and thereby to bear in our conſciences a good teſtimony of our faith; ſo at the laſt to obtain the fruition of everlaſting life, through the merits of our Saviour: to whom be all praiſe and honour for ever. *Amen.*

The Third Part of the Homily of Repentance.

IN the Homily laſt ſpoken unto you, right well-beloved people in our Saviour Chriſt, ye heard of the true parts and tokens of repentance; that is, hearty contrition and ſorrowfulneſs of our hearts, unfeigned confeſſion in word of mouth for our unworthy living before God, a ſteadfaſt faith to the merits of our Saviour Chriſt for pardon, and a purpoſe of ourſelves by God's grace to renounce our former wicked life, and a full converſion to God in a new life to glorify his name, and to live orderly and charitably, to the comfort of our neighbour, in all righteouſneſs, and to live ſoberly and modeſtly to ourſelves, by uſing abſtinence and temperance in word and in deed, in mortifying our earthly members here upon earth. Now, for a further perſuaſion to move you to thoſe parts of repentance, I will declare unto you ſome cauſes, which ſhould the rather move you to repentance.

The cauſes that ſhould move us to repent.

Iſa. xxxi. Ezek. xxxiii. Hoſea xiv.

Firſt, the commandment of God, who in ſo many places of the holy and ſacred Scriptures doth bid us return unto him. *O ye children of Iſrael,* ſaith he, *turn again from your infidelity, wherein ye drowned yourſelves.* Again, *Turn you, turn you, from your evil ways: for why will ye die, O ye houſe of Iſrael?* And, in another place, thus doth he ſpeak by his holy Prophet Hoſea: *O Iſrael, return unto the Lord thy God; for thou haſt taken a great fall by thine iniquity.* Take unto you theſe words with you, when you turn unto the Lord, and ſay unto him, *Take away all iniquity, and receive us graciouſly; ſo will we offer the calves of our lips unto thee.* In all theſe places we have an expreſs commandment given unto us of God for to return unto him. Therefore we muſt take good heed unto ourſelves, leſt, whereas we have already by our manifold ſins and tranſgreſſions provoked and kindled the wrath of God againſt us, we do by breaking this his commandment double our offences, and ſo heap ſtill damnation upon our own heads by our daily offences and treſpaſſes, whereby we provoke the eyes of his Majeſty, we do well deſerve (if he ſhould deal with us according to his juſtice) to be put away for ever from the fruition of his glory. How much more then are we worthy of the endleſs torments of hell, if when we be ſo gently called again after our rebellion, and commanded to return, we will in no wiſe hearken unto the voice of our heavenly Father, but walk ſtill after the ſtubbornneſs of our own hearts!

Secondly,

Secondly, the moſt comfortable and ſweet promiſe, that the Lord our God did of his mere mercy and goodneſs join unto his commandment. For he doth not only ſay, Jer. iv. *Return unto me, O Iſrael;* but alſo, *if thou wilt return, and put away all thine abominations out of my ſight, thou ſhalt never be moved.* Theſe words alſo have we in the Prophet Ezek. xviii. Ezekiel, *At what time ſoever a ſinner doth repent him of his ſin from the bottom of his heart, I will put all his wickedneſs out of my remembrance, ſaith the Lord, ſo that they ſhall no more be thought upon.* Thus are we ſufficiently inſtructed, that God will, according to his promiſe, freely pardon, forgive, and forget all our ſins, ſo that we ſhall never be caſt in the teeth with them, if, obeying his commandment, and allured by his ſweet promiſes, we will unfeignedly return unto him.

Thirdly, the filthineſs of ſin, which is ſuch, that as long as we do abide in it, God cannot but deteſt and abhor us, neither can there be any hope that we ſhall enter into the heavenly Jeruſalem, except we be firſt made clean and purged from it. But this will never be, unleſs, forſaking our former life, we do with our whole heart return unto the Lord our God, and, with a full purpoſe of amendment of life, flee unto his mercy, taking ſure hold thereupon through faith in the blood of his Son Jeſus Similitude. Chriſt. If we ſhould ſuſpect any uncleanneſs to be in us, wherefore the earthly prince ſhould loath and abhor the ſight of us, what pains would we take to remove and put it away! How much more ought we, with all diligence and ſpeed that may be, to put away that unclean filthineſs, that doth ſeparate and make a diviſion betwixt us Iſa. lix. and our God, and that hideth his face from us, that he will not hear us! And verily herein doth appear how filthy a thing ſin is, ſith that it can by no other means be waſhed away, but by the blood of the only begotten Son of God. And ſhall we not from the bottom of our hearts deteſt and abhor, and with all earneſtneſs flee from it, ſith that it did coſt the dear heart-blood of the only begotten Son of God, our Saviour and Redeemer, to purge us from it? Plato doth in a certain place write, Plato. that, if virtue could be ſeen with bodily eyes, all men would wonderfully be inflamed and kindled with the love of it: even ſo, on the contrary, if we might with our bodily eyes behold the filthineſs of ſin, and the uncleanneſs thereof, we could in no wiſe abide it, but, as moſt preſent and deadly poiſon, hate and eſchew it. We have a common experience of the ſame in them, which when they have

have committed any heinous offence, or ſome filthy and abominable ſin, if it once come to light, or if they chance to have a thorough feeling of it, they be ſo aſhamed, their own conſcience putting before their eyes the filthineſs of their act, that they dare look no man in the face, much leſs that they ſhould be able to ſtand in the ſight of God.

Fourthly, the uncertainty and brittleneſs of our own lives, which is ſuch, that we cannot aſſure ourſelves that we ſhall live one hour, or one half quarter of it. Which by experience we do find daily to be true, in them that being now merry and luſty, and ſometimes feaſting and banquetting with their friends, do fall ſuddenly dead in the ſtreets, and other whiles under the board when they are yet at meat. Theſe daily examples, as they are moſt terrible and dreadful, ſo ought they to move us to ſeek for to be at one with our heavenly Judge, that we may with a good conſcience appear before him, whenſoever it ſhall pleaſe him for to call us, whether it be ſuddenly or otherwiſe, for we have no more charter of our life than they have. But as we are moſt certain that we ſhall die, ſo are we moſt uncertain when we ſhall die. For our life doth lie in the hand of God, who will take it away when it pleaſeth him. And verily when the higheſt ſumner of all, which is Death, ſhall come, he will not be ſaid nay; but we muſt forthwith be packing, to be preſent before the judgment-ſeat of God, as he doth find us; according as it is written, *Whereas the tree falleth, whether it be toward the ſouth, or toward the north, there it ſhall lie.* Whereunto agreeth the ſaying of the holy martyr of God, St. Cyprian, ſaying, "As God doth find thee when he doth call, ſo doth he judge thee." Let us therefore follow the counſel of the Wiſe Man, where he ſaith, *Make no tarrying to turn unto the Lord, and put not off from day to day. For ſuddenly ſhall the wrath of the Lord break forth, and in thy ſecurity ſhalt thou be deſtroyed, and ſhalt periſh in the time of vengeance.* Which words I deſire you to mark diligently, becauſe they do moſt lively put before our eyes the fondneſs of many men, who, abuſing the long-ſuffering and goodneſs of God, do never think on repentance or amendment of life. *Follow not,* ſaith he, *thine own mind and thy ſtrength, to walk in the ways of thy heart, neither ſay thou, Who will bring me under for my works? For God the revenger will revenge the wrong done by thee. And ſay not, I have ſinned, and what evil hath come unto me? For the Almighty is a patient rewarder; but he*

Death the Lord's ſumner.

Eccleſ. xi.

Contra Demetrianum.

Eccluſ. v.

he will not leave thee unpuniſhed. Becauſe thy ſins are forgiven thee, be not without fear to heap ſin upon ſin. Say not neither, The mercy of God is great, he will forgive my manifold ſins. For mercy and wrath come from him, and his indignation cometh upon unrepentant ſinners. As if he ſhould ſay, Art thou ſtrong and mighty? Art thou luſty and young? Haſt thou the wealth and riches of the world? Or when thou haſt ſinned, haſt thou received no puniſhment for it? Let none of all theſe things make thee to be the ſlower to repent, and to return with ſpeed unto the Lord: for in the day of puniſhment and of his ſudden vengeance, they ſhall not be able to help thee. And ſpecially when thou art either by the preaching of God's word, or by ſome inward motion of his holy Spirit, or elſe by ſome other means, called unto repentance, neglect not the good occaſion that is miniſtered unto thee, leſt, when thou wouldſt repent, thou haſt not the grace for to do it. For to repent is a good gift of God, which he will never grant unto them, who, living in carnal ſecurity, do make a mock of his threatenings, or ſeek to rule his ſpirit as they liſt, as though his working and gifts were tied unto their will.

Fifthly, the avoiding of the plagues of God, and the utter deſtruction that by his righteous judgment doth hang over the heads of them all that will in no wiſe re-
Jer. xxiv. turn unto the Lord: *I will,* ſaith the Lord, *give them for a terrible plague to all the kingdoms of the earth, and for a reproach, and for a proverb, and for a curſe in all places where I ſhall caſt them, and will ſend the ſword, the famine, and the peſtilence among them, till they be conſumed out of the land.* And wherefore is this? Becauſe they hardened their hearts, and would in no wiſe return from their evil ways, nor yet forſake the wickedneſs that was in their own hands, that the fierceneſs of the Lord's fury might
Rom. ii. depart from them. But yet this is nothing in compariſon of the intolerable and endleſs torments of hell-fire, which they ſhall be fain to ſuffer, who, after their hardneſs of heart, that cannot repent, do heap unto themſelves wrath againſt the day of anger, and of the declaration of the juſt judgment of God: whereas if we will repent, and be earneſtly ſorry for our ſins, and with a full purpoſe of amendment of life flee unto the mercy of our God, and taking ſure hold thereupon through faith in our Saviour Jeſus Chriſt, do bring forth fruits worthy of repentance, he will not only pour his manifold bleſſings upon us here in this world, but alſo at the laſt, after the painful

painful travails of this life, reward us with the inheritance of his children, which is the kingdom of heaven, purchaſed unto us with the death of his Son Jeſus Chriſt our Lord. To whom, with the Father and the Holy Ghoſt, be all praiſe, glory, and honour, world without end. *Amen.*

AN

HOMILY

AGAINST

Diſobedience and wilful Rebellion.

THE FIRST PART.

AS God the Creator and Lord of all things appointed his angels and heavenly creatures in all obedience to ſerve and to honour his Majeſty; ſo was it his will that man, his chief creature upon the earth, ſhould live under the obedience of his Creator and Lord: and for that cauſe, God, as ſoon as he had created man, gave unto him a certain precept and law, which he (being yet in the ſtate of innocency, and remaining in Paradiſe) ſhould obſerve as a pledge and token of his due and bounden obedience, with denunciation of death, if he did tranſgreſs and break the ſaid law and commandment. And as God would have man to be his obedient ſubject, ſo did he make all earthly creatures ſubject unto mar, who kept their due obedience unto man, ſo long as man remained in his obedience unto God: in the which obedience if man had continued ſtill, there had been no poverty, no diſeaſes, no ſickneſs, no death, nor other miſeries, wherewith mankind is now infinitely and moſt miſerably afflicted and oppreſſed. So here appeareth the original kingdom of God over angels and man, and univerſally over all things, and of man over earthly creatures which God had made ſubject unto him, and withal the felicity and bleſſed ſtate, which angels, man, and all creatures had remained in, had they continued in due obedience unto God their King. For as long as in this firſt kingdom the ſubjects continued in due obedience to God their King,

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so long did God embrace all his subjects with his love, favour, and grace, which to enjoy is perfect felicity; whereby it is evident, that obedience is the principal virtue of all virtues, and indeed the very root of all virtues, and the cause of all felicity. But as all felicity and blessedness should have continued with the continuance of obedience; so with the breach of obedience, and breaking in of rebellion, all vices and miseries did withal break in, and overwhelm the world. The first author of which rebellion, the root of all vices, and mother of all mischiefs, was Lucifer, first God's most excellent creature, and most bounden subject, who, by rebelling against the Majesty of God, of the brightest and most glorious angel, is become the blackest and most foul fiend and devil; and from the height of heaven is fallen into the pit and bottom of hell.

Matt. iv. 9. Matt. xxv. 41. John viii. 44. 2 Pet. ii. 4. Jude 6. Apoc. xii. 7.

Here you may see the first author and founder of rebellion, and the reward thereof; here you may see the grand captain and father of rebels; who persuading the following of his rebellion against God their Creator and Lord, unto our first parents Adam and Eve, brought them in high displeasure with God, wrought their exile and banishment out of Paradise, a place of pleasure and goodness, into this wretched earth and vale of misery; procured unto them sorrows of their minds, mischiefs, sickness, diseases, death of their bodies; and, which is far more horrible than all worldly and bodily mischiefs, he had wrought thereby their eternal and everlasting death and damnation, had not God by the obedience of his Son Jesus Christ repaired that, which man by disobedience and rebellion had destroyed, and so of his mercy had pardoned and forgiven him: of which all and singular the premises the holy Scriptures do bear record in sundry places.

Gen. iii. 1. &c. Wisd. ii. 24. Gen. iii. 8, 9, &c. 17, 23, 24. Rom. v. 12, 19, &c.

Thus do you see, that neither Heaven nor Paradise could suffer any rebellion in them, neither be places for any rebels to remain in. Thus became rebellion, as you see, both the first and the greatest, and the very root of all other sins, and the first and principal cause both of all worldly and bodily miseries, sorrows, diseases, sicknesses, and deaths, and, which is infinitely worse than all these, as is said, the very cause of death and damnation eternal also. After this breach of obedience to God, and rebellion against his Majesty, all mischiefs and miseries breaking in therewith, and overflowing the world, lest all things should come unto confusion and utter ruin, God forthwith, by laws given unto mankind, repaired again the

Gen. iii. 17.

rule and order of obedience thus by rebellion overthrown; and, beſides the obedience due unto his Majeſty, he not only ordained, that, in families and houſeholds, *the wife ſhould be obedient unto her huſband, the children unto their parents, the ſervants unto their maſters;* but alſo, when mankind increaſed, and ſpread itſelf more largely over the world, he by his holy word did conſtitute and ordain in cities and countries ſeveral and ſpecial governors and rulers, unto whom the reſidue of his people ſhould be obedient.

Gen. iii. 16.

As in reading of the holy Scriptures we ſhall find in very many and almoſt infinite places, as well of the Old Teſtament as of the New, that kings and princes, as well the evil as the good, do reign by God's ordinance, and that ſubjects are bounden to obey them; that God doth give princes wiſdom, great power, and authority; that God defendeth them againſt their enemies, and deſtroyeth their enemies horribly; that the anger and diſpleaſure of the prince is as the roaring of a lion, and the very meſſenger of death; and that the ſubject, that provoketh him to diſpleaſure, ſinneth againſt his own ſoul: with many other things, concerning both the authority of princes and the duty of ſubjects. But here let us rehearſe two ſpecial places out of the New Teſtament, which may ſtand in ſtead of all other. The firſt out of St. Paul's Epiſtle to the Romans, and the thirteenth chapter, where he writeth thus unto all ſubjects: *Let every ſoul be ſubject unto the higher powers, for there is no power but of God, and the powers that be are ordained of God. Whoſoever therefore reſiſteth the power reſiſteth the ordinance of God; and they that reſiſt ſhall receive to themſelves damnation. For princes are not to be feared for good works, but for evil. Wilt thou then be without fear of the power? Do well, ſo ſhalt thou have praiſe of the ſame; for he is the miniſter of God for thy wealth: but if thou do evil, fear: for he beareth not the ſword for nought, for he is the miniſter of God, to take vengeance upon him that doth evil. Wherefore ye muſt be ſubject, not becauſe of wrath only, but alſo for conſcience ſake: for for this cauſe ye pay alſo tribute, for they are God's miniſters, ſerving for the ſame purpoſe. Give to every man therefore his due; tribute to whom tribute belongeth; cuſtom to whom cuſtom is due; fear to whom fear belongeth; honour to whom ye owe honour.* Thus far are St. Paul's words. The ſecond place is in St. Peter's firſt Epiſtle, and the ſecond chapter, whoſe words are theſe: *Submit yourſelves unto all manner of ordinances of man for the Lord's*

Job xxxiv. 30. & xxxvi. 7. Eccl. viii. 2. & x. 16. 17, 20. Pſal. xviii. 50. xx. 6. & xxi. 1. Prov. viii. 15.

Rom. xiii. 1, &c.

1 Pet. ii. 13, &c.

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ſake; whether it be unto the king, as unto the chief head; either unto rulers, as unto them that are ſent of him for the puniſhment of evil-doers, but for the cheriſhing of them that do well. For ſo is the will of God, that with well doing ye may ſtop the mouths of ignorant and fooliſh men: as free, and not as having the liberty for a cloak of malicioufneſs, but even as the ſervants of God. Honour all men, love brotherly fellowſhip, fear God, honour the king. Servants, obey your maſters with fear, not only if they be good and courteous, but alſo though they be froward. Thus far out of St. Peter.

By theſe two places of the holy Scriptures, it is moſt evident that kings, queens, and other princes, (for he ſpeaketh of authority and power, be it in men or women,) are ordained of God, are to be obeyed and honoured of their ſubjects; that ſuch ſubjects as are diſobedient or rebellious againſt their princes, diſobey God, and procure their own damnation; that the government of princes is a great bleſſing of God, given for the commonwealth, ſpecially of the good and godly; for the comfort and cheriſhing of whom, God giveth and ſetteth up princes; and, on the contrary part, to the fear and for the puniſhment of the evil and wicked. Finally, that if ſervants ought to obey their maſters, not only being gentle, but ſuch as be froward; as well, and much more, ought ſubjects to be obedient, not only to their good and courteous, but alſo to their ſharp and rigorous princes. It cometh therefore neither of chance and fortune, (as they term it,) nor of the ambition of mortal men and women, climbing up of their own accord to dominion, that there be kings, queens, princes, and other governors over men being their ſubjects: but all kings, queens, and other governors are ſpecially appointed by the ordinance of God. And as God himſelf, being of an infinite majeſty, power, and wiſdom, ruleth and governeth all things in heaven and in earth, as the univerſal Monarch and only King and Emperor over all, as being only able to take and bear the charge of all; ſo hath he conſtituted, ordained, and ſet earthly princes over particular kingdoms and dominions in earth, both for the avoiding of all confuſion, which elſe would be in the world, if it ſhould be without governors, and for the great quiet and benefit of earthly men their ſubjects; and alſo that the princes themſelves in authority, power, wiſdom, providence, and righteouſneſs, in government of people and countries committed to their charge, ſhould reſemble his heavenly governance, as the majeſty of heavenly things may by

Pſal. x. 16. xlv. 6, &c. xlvii. 2.

the baſeneſs of earthly things be ſhadowed and reſembled.
Matt. xviii. 23. xxii. 2. And for that ſimilitude that is between the heavenly monarchy and earthly kingdoms well governed, our Saviour
Pſal. x. 16. xlv. 6. xlvii. 2. Chriſt in ſundry parables ſaith, that the kingdom of heaven is reſembled unto a man, a king: and as the name
Matt. xxii. 13. xxv. 34. of the King is very often attributed and given unto God in the holy Scriptures; ſo doth God himſelf in the ſame Scriptures ſometime vouchſafe to communicate his name
Pſal. lxxxii. with earthly princes, terming them Gods: doubtleſs for that ſimilitude of government which they have, or ſhould have, not unlike unto God their King: unto the which ſimilitude of heavenly government, the nearer and nearer that an earthly prince doth come in his regiment, the greater bleſſing of God's mercy is he unto that country and people, over whom he reigneth: and the further and further that an earthly prince doth ſwerve from the example of the heavenly government, the greater plague he is of God's wrath, and puniſhment by God's juſtice, unto that country and people, over whom God for their ſins hath placed ſuch a prince and governor. For it is indeed evident, both by the Scriptures and by daily experience, that the maintenance of all virtue and godlineſs, and conſequently of the wealth and proſperity of a kingdom and people, doth ſtand and reſt more in a wiſe and good prince on the one part, than in great multitudes of other men being ſubjects: and, on the contrary part, the overthrow of all virtue and godlineſs, and conſequently the decay and utter ruin of a realm and people doth grow and come more by an undiſcreet and evil governor, than by many thouſands of other men being ſubjects. Thus
Eccleſ. x. 17. ſay the holy Scriptures: *Well is thee, O thou land,* ſaith the Preacher, *whoſe king is come of nobles, and whoſe princes eat*
Prov. xvi. and xxix. Eccl. x. Iſa. xxxii. *in due ſeaſon, for neceſſity, and not for luſt.* Again, *A wiſe and righteous king maketh his realm and people wealthy: and a good, merciful, and gracious prince is as a ſhadow in heat, as a defence in ſtorms, as dew, as ſweet ſhowers, as freſh water ſprings in great droughts.*

Again, the Scriptures, of undiſcreet and evil princes,
Eccleſ. x. 16. ſpeak thus: *Woe be to thee, O thou land, whoſe king is but a child, and whoſe princes are early at their banquets.* Again,
Prov. xxviii. & xxix. *When the wicked do reign, then men go to ruin.* And again, *A fooliſh prince deſtroyeth the people, and a covetous king undoeth his ſubjects.* Thus ſpeak the Scriptures, thus experience teſtifieth of good and evil princes.

What ſhall ſubjects do then? Shall they obey valiant, ſtout, wiſe, and good princes, and contemn, diſobey, and rebel

rebel againſt children being their princes, or againſt undiſcreet and evil governors? God forbid: for firſt, what a perilous thing were it to commit unto the ſubjects the judgment, which prince is wiſe and godly, and his government good, and which is otherwiſe; as though the foot muſt judge of the head: an enterpriſe very heinous, and muſt needs breed rebellion. For who elſe be they that are moſt inclined to rebellion, but ſuch haughty ſpirits? From whom ſpringeth ſuch foul ruin of realms? Is not rebellion the greateſt of all miſchiefs? And who are moſt ready to the greateſt miſchiefs, but the worſt men? Rebels therefore, the worſt of all ſubjects, are moſt ready to rebellion, as being the worſt of all vices, and fartheſt from the duty of a good ſubject: as, on the contrary part, the beſt ſubjects are moſt firm and conſtant in obedience, as in the ſpecial and peculiar virtue of good ſubjects. What an unworthy matter were it then to make the naughtieſt ſubjects, and moſt inclined to rebellion and all evil, judges over their princes, over their government, and over their counſellors; to determine which of them be good or tolerable, and which be evil, and ſo intolerable, that they muſt needs be removed by rebels, being ever ready, as the naughtieſt ſubjects, ſooneſt to rebel againſt the beſt princes, ſpecially if they be young in age, women in ſex, or gentle and courteous in government; as truſting by their wicked boldneſs eaſily to overthrow their weakneſs and gentleneſs, or at the leaſt ſo to fear the minds of ſuch princes, that they may have impunity of their miſchievous doings!

But whereas indeed a rebel is worſe than the worſt prince, and rebellion worſe than the worſt government of the worſt prince that hitherto hath been; both rebels are unmeet miniſters, and rebellion an unfit and unwholeſome medicine to reform any ſmall lacks in a prince, or to cure any little griefs in government, ſuch lewd remedies being far worſe than any other maladies and diſorders that can be in the body of a commonwealth. But whatſoever the prince be, or his government, it is evident that for the moſt part thoſe princes, whom ſome ſubjects do think to be very godly, and under whoſe government they rejoice to live, ſome other ſubjects do take the ſame to be evil and ungodly, and do wiſh for a change. If therefore all ſubjects that miſlike of their prince ſhould rebel, no realm ſhould ever be without rebellion. It were more meet that rebels ſhould hear the advice of wiſe men, and give place unto their judgment, and follow the example of obedient ſubjects,

ſubjects, as reaſon is that they whoſe underſtanding is blinded with ſo evil an affection ſhould give place to them that be of ſound judgment, and that the worſt ſhould give place to the better; and ſo might realms continue in long obedience, peace, and quietneſs. But what if the prince be undiſcreet, and evil indeed, and it is alſo evident to all men's eyes, that he ſo is? I aſk again, what if it be long of the wickedneſs of the ſubjects, that the prince is undiſcreet and evil? ſhall the ſubjects both by their wickedneſs provoke God, for their deſerved puniſhment, to give them an undiſcreet or evil prince, and alſo rebel againſt him, and withal againſt God, who for the puniſhment of their ſins did give them ſuch a prince? Will you hear the Scriptures concerning this point? *God*, ſay the holy Scriptures, *maketh a wicked man to reign for the ſins of the people.* Again, *God giveth a prince in his anger*, (meaning an evil one,) *and taketh away a prince in his diſpleaſure*, meaning ſpecially when he taketh away a good prince for the ſins of the people: as in our memory he took away our good Joſias, King Edward, in his young and good years, for our wickedneſs. And contrarily the Scriptures do teach, that *God giveth wiſdom unto princes, and maketh a wiſe and good king to reign over that people whom he loveth, and who loveth him.* Again, *If the people obey God, both they and their king ſhall proſper and be ſafe, elſe both ſhall periſh*, ſaith God by the mouth of Samuel.

Hoſ. xiii. 11.

Prov. xvi.

1 Sam. xii.

Here you ſee that God placeth as well evil princes as good, and for what cauſe he doth both. If we therefore will have a good prince, either to be given us, or to continue, now we have ſuch a one; let us, by our obedience to God and to our prince, move God thereunto. If we will have an evil prince (when God ſhall ſend ſuch a one) taken away, and a good in his place, let us take away our wickedneſs, which provoketh God to place ſuch a one over us, and God will either diſplace him, or of an evil prince make him a good prince, ſo that we firſt will change our evil into good. For will you hear the Scriptures? *The heart of the prince is in God's hand; which way ſoever it ſhall pleaſe him, he turneth it.* Thus ſay the Scriptures: *Wherefore let us turn from our ſins unto the Lord with all our hearts, and he will turn the heart of the prince unto our quiet and wealth.* Elſe for ſubjects to deſerve through their ſins to have an evil prince, and then to rebel againſt him, were double and treble evil, by provoking God more to plague them. Nay, let us either deſerve

Prov. xxi. 1.

deſerve to have a good prince, or let us patiently ſuffer and obey ſuch as we deſerve. And whether the prince be good or evil, let us, according to the council of the holy Scriptures, pray for the prince, for his continuance and increaſe in goodneſs, if he be good, and for his amendment, if he be evil.

Will you hear the Scriptures concerning this moſt neceſſary point? *I exhort therefore*, ſaith St. Paul, *that, above all things, prayers, ſupplications, interceſſions, and giving of thanks, be had for all men; for kings, and all that are in authority; that we may live a quiet and peaceable life with all godlineſs: for that is good and acceptable in the ſight of God our Saviour, &c.* This is St. Paul's council. And who, I pray you, was prince over the moſt part of the Chriſtians, when God's holy Spirit by St. Paul's pen gave them this leſſon? Forſooth, Caligula, Claudius, or Nero; who were not only no Chriſtians, but Pagans, and alſo either fooliſh rulers, or moſt cruel tyrants. Will you yet hear the word of God to the Jews, when they were priſoners under Nabuchodonoſor king of Babylon, after he had ſlain their king, nobles, parents, children, and kinsfolks, burned their country, cities, yea, Jeruſalem itſelf, and the holy temple, and had carried the reſidue remaining alive captives with him unto Babylon? Will you hear yet what the Prophet Baruch ſaith unto God's people being in this captivity? *Pray you*, ſaith the Prophet, *for the life of Nabuchodonoſor, king of Babylon, and for the life of Balthaſar, his ſon; that their days may be as the days of heaven upon the earth, that God alſo may give us ſtrength, and lighten our eyes, that we may live under the defence of Nabuchodonoſor, king of Babylon, and under the protection of Balthaſar, his ſon; that we may long do them ſervice, and find favour in their ſight. Pray for us alſo unto the Lord our God, for we have ſinned againſt the Lord our God.* 1 Tim. ii. 1, &c. Baruc. i. 11.

Thus far the Prophet Baruch's words, which are ſpoken by him unto the people of God, of that king who was an Heathen, a tyrant, and a cruel oppreſſor of them, and had been a murderer of many thouſands of their nation, and a deſtroyer of their country, with a confeſſion that their ſins had deſerved ſuch a prince to reign over them. And ſhall the old Chriſtians, by St. Paul's exhortation, pray for Caligula, Claudius, or Nero? ſhall the Jews pray for Nabuchodonoſor, theſe emperors and kings being ſtrangers unto them, being Pagans and Infidels, being murderers, tyrants, and cruel oppreſſors of them, and deſtroyers of their country, countrymen, and kinſmen, the burners

burners of their villages, towns, cities, and temples? and ſhall not we pray for the long, proſperous, and godly reign of our natural prince; no ſtranger;—which is obſerved as a great bleſſing in the Scriptures;—of our Chriſtian, our moſt gracious Sovereign, no Heathen, nor Pagan prince? Shall we not pray for the health of our moſt merciful, moſt loving Sovereign, the preſerver of us and our country in ſo long peace, quietneſs, and ſecurity; no cruel perſon, no tyrant, no ſpoiler of our goods, no ſhedder of our bloods, no burner and deſtroyer of our towns, cities, and countries, as were thoſe, for whom yet, as ye have heard, Chriſtians being their ſubjects ought to pray? Let us not commit ſo great ingratitude againſt God and our Sovereign, as not continually to thank God for this government, and for his great and continual benefits and bleſſings poured upon us by ſuch government. Let us not commit ſo great a ſin againſt God, againſt ourſelves, and our country, as not to pray continually unto God for the long continuance of ſo gracious a ruler unto us, and our country. Elſe ſhall we be unworthy any longer to enjoy thoſe benefits and bleſſings of God, which hitherto we have had by him, and ſhall be moſt worthy to fall into all thoſe miſchiefs and miſeries, which we and our country have by God's grace through his government hitherto eſcaped.

What ſhall we ſay of thoſe ſubjects? May we call them by the name of ſubjects, who neither be thankful, nor make any prayer to God for ſo gracious a Sovereign? but alſo themſelves take armour wickedly, aſſemble companies and bands of rebels, to break the public peace ſo long continued; and to make, not war, but rebellion, to endanger the perſon of ſuch a gracious Sovereign, to hazard the eſtate of their conntry, (for whoſe defence they ſhould be ready to ſpend their lives,) and, being Engliſhmen, to rob, ſpoil, deſtroy, and burn in England Engliſhmen, to kill and murder their own neighbours and kinſfolk, their own countrymen, to do all evil and miſchief; yea, and more too than foreign enemies would or could do! What ſhall we ſay of theſe men, who uſe themſelves thus rebelliouſly againſt their gracious Sovereign? who, if God for their wickedneſs had given them an Heathen tyrant to reign over them, were by God's word bound to obey him, and to pray for him? What may be ſpoken of them? So far doth their unkindneſs, unnaturalneſs, wickedneſs, miſchievouſneſs in their doings, paſs and excel any thing, and all things that can be expreſſed or uttered

uttered by words. Only let us wiſh unto all ſuch moſt ſpeedy repentance, and with ſo grievous ſorrow of heart as ſuch ſo horrible ſins againſt the Majeſty of God do require, who in moſt extreme unthankfulneſs do riſe, not only againſt their gracious prince, againſt their natural country, but againſt all their countrymen, women, and children, againſt themſelves, their wives, children, and kinsfolks, and by ſo wicked an example againſt all Chriſtendom, and againſt whole mankind of all manner of people throughout the wide world—ſuch repentance, I ſay, ſuch ſorrow of heart, God grant unto all ſuch, whoſoever riſe of private and malicious purpoſe, as is meet for ſuch miſchiefs attempted, and wrought by them. And unto us, and all other ſubjects, God of his mercy grant, that we may be moſt unlike to all ſuch, and moſt like to good, natural, loving, and obedient ſubjects: nay, that we may be ſuch indeed, not only ſhewing all obedience ourſelves, but, as many of us as be able, to the uttermoſt of our power, ability, and underſtanding, to ſtay and repreſs all rebels, and rebellions againſt God, our gracious Prince, and natural country, at every occaſion that is offered unto us. And that which we all are able to do, unleſs we do it, we ſhall be moſt wicked, and moſt worthy to feel in the end ſuch extreme plagues, as God hath ever poured upon rebels.

Let us make continual prayers unto Almighty God, even from the bottom of our hearts, that he will give his grace, power, and ſtrength, unto our gracious King, to vanquiſh and ſubdue all, as well rebels at home as foreign enemies, that, all domeſtical rebellions being ſuppreſſed and pacified, and all outward invaſions repulſed and abandoned, we may not only be ſure, and long continue in all obedience unto our gracious Sovereign, and in that peaceable and quiet life which hitherto we have led under his Majeſty, with all ſecurity; but alſo that both our gracious King, and we his ſubjects, may all together in all obedience unto God the King of kings, and unto his holy laws, lead our lives ſo in this world, in all virtue and godlineſs, that in the world to come we may enjoy his everlaſting kingdom: which I beſeech God to grant, as well to our gracious Sovereign, as unto us all, for his Son our Saviour Jeſus Chriſt's ſake: to whom, with the Father and the Holy Ghoſt, one God and King immortal, be all glory, praiſe, and thankſgiving, world without end. *Amen.*

Thus have you heard the Firſt part of this Homily.

Now, good people, let us pray.

THE

THE PRAYER.

O MOST mighty God, the Lord of Hoſts, the Governor of all creatures, the only giver of all victories, who alone art able to ſtrengthen the weak againſt the mighty, and to vanquiſh infinite multitudes of thine enemies with the countenance of a few of thy ſervants calling upon thy name, and truſting in thee; defend, O Lord, thy ſervant and our governor under thee, our ſovereign Lord the King, and all thy people committed to his charge. O Lord, withſtand the cruelty of all thoſe which be common enemies as well to the truth of thy eternal word, as to their own natural prince and country, and manifeſtly to this crown and realm of England, which thou haſt of thy divine providence aſſigned in theſe our days to the government of thy ſervant, our ſovereign and gracious King. O moſt merciful Father, if it be thy holy will, make ſoft and tender the ſtony hearts of all thoſe that exalt themſelves againſt thy truth, and ſeek either to trouble the quiet of this realm of England, or to oppreſs the crown of the ſame; and convert them to the knowledge of thy Son, the only Saviour of the world, Jeſus Chriſt, that we and they may jointly glorify thy mercies. Lighten, we beſeech thee, their ignorant hearts to embrace the truth of thy word, or elſe ſo abate their cruelty, O moſt mighty Lord, that this our Chriſtian realm, with others that confeſs thy holy Goſpel, may obtain, by thine aid and ſtrength, ſurety from all enemies, without ſhedding of Chriſtian blood, whereby all they which be oppreſſed with their tyranny may be relieved, and they which be in fear of their cruelty may be comforted; and finally, that all Chriſtian realms, and eſpecially this realm of England, may by thy defence and protection continue in the truth of the Goſpel, and enjoy perfect peace, quietneſs, and ſecurity; and that we for theſe thy mercies, jointly all together with one conſonant heart and voice, may thankfully render to thee all laud and praiſe, that we, knit in one godly concord and unity amongſt ourſelves, may continually magnify thy glorious name, who with thy Son our Saviour Jeſus Chriſt, and the Holy Ghoſt, art one eternal, almighty, and moſt merciful God: to whom be all laud and praiſe, world without end. *Amen.*

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The Second Part of the Homily againſt Diſobedience and wilful Rebellion.

AS in the firſt part of this treaty of obedience of ſubjects to their princes, and againſt diſobedience and rebellion, I have alleged divers ſentences out of the holy Scriptures for proof; ſo ſhall it be good for the better declaration and confirmation of the ſaid wholeſome doctrine, to allege one example or two out of the ſame holy Scriptures, of the obedience of ſubjects, not only unto their good and gracious governors, but alſo unto their evil and unkind princes. As King Saul was not of the beſt, but rather of the worſt ſort of princes, as being out of God's favour for his diſobedience againſt God in ſparing, in a wrong pity, the King Agag, whom Almighty God commanded to be ſlain, according to the juſtice of God againſt his ſworn enemy; and although Saul of a devotion meant to ſacrifice ſuch things as he ſpared of the Amalekites to the honour and ſervice of God; yet Saul was reproved for his wrong mercy and devotion, and was told, that obedience would have more pleaſed him than ſuch lenity; which ſinful humanity, ſaith holy Chryſoſtom, is more cruel before God, than any murder or ſhedding of blood, when it is commanded of God. But yet how evil ſoever Saul the king was, and out of God's favour; yet was he obeyed of his ſubject David, the very beſt of all ſubjects, and moſt valiant in the ſervice of his prince and country in the wars, the moſt obedient and loving in peace, and always moſt true and faithful to his ſovereign and lord, and fartheſt off from all manner of rebellion. For the which his moſt painful, true, and faithful ſervice, King Saul yet rewarded him not only with great unkindneſs, but alſo ſought his deſtruction and death by all means poſſible; ſo that David was fain to ſave his life, not by rebellion or any reſiſtance, but by flight and hiding himſelf from the King's ſight. Which notwithſtanding, when King Saul upon a time came alone into the cave where David was, ſo that David might eaſily have ſlain him, yet would he neither hurt him himſelf, neither ſuffer any of his men to lay hands upon him. Another time alſo David entering by night with one Abiſai, a valiant and fierce man, into the tent where King Saul did lie aſleep, where alſo he might yet more eaſily have ſlain him; yet would he neither hurt him himſelf, nor ſuffer Abiſai, who was willing

willing and ready to ſlay King Saul, once to touch him. Thus did David deal with Saul his prince, notwithſtanding that King Saul continually ſought his death and deſtruction. It ſhall not be amiſs unto theſe deeds of David to add his words, and to ſhew you what he ſpake unto ſuch as encouraged him to take his opportunity and advantage to ſlay King Saul, as his mortal enemy, when he might. *The Lord keep me,* ſaith David, *from doing that thing, and from laying hands upon my Lord, God's anointed. For who can lay his hand upon the Lord's anointed, and be guiltleſs? As truly as the Lord liveth, except that the Lord do ſmite him, or his days ſhall come to die, or that he go down to war, and be ſlain in battle: The Lord be merciful unto me, that I lay not my hand upon the Lord's anointed.*

1 Sam. xxiv. 7, &c. 1 Sam. xxvi. 9, 10, &c.

Theſe be David's words, ſpoken at ſundry times to divers his ſervants provoking him to ſlay King Saul, when opportunity ſerved him thereunto. Neither is it to be omitted and left out, how when an Amalekite had ſlain King Saul, even at Saul's own bidding and commandment, (for he would live no longer now, for that he had loſt the field againſt his enemies the Philiſtines,) the ſaid Amalekite making great haſte to bring firſt word and news thereof unto David, as joyous unto him for the death of his mortal enemy, bringing withal the crown that was upon King Saul's head, and the bracelet that was about his arm, both as a proof of the truth of his news, and alſo as fit and pleaſant preſents unto David, being by God appointed to be King Saul's ſucceſſor in the kingdom; yet was that faithful and godly David ſo far from rejoicing at theſe news, that he rent his clothes, wept, and mourned, and faſted: and ſo far off from thankſgiving to the meſſenger, either for his deed in killing the king, though his deadly enemy, or for his meſſage and news, or for his preſents that he brought, that he ſaid unto him, *How happened it that thou waſt not afraid to lay thy hands upon the Lord's anointed, to ſlay him?* Whereupon, immediately he commanded one of his ſervants to kill the meſſenger, and ſaid, *Thy blood be upon thine own head, for thine own mouth hath witneſſed againſt thyſelf, in confeſſing that thou haſt ſlain the Lord's anointed.*

2 Sam. i. 2, &c. 2 Sam. i. 11, 12. 2 Sam. i. 14, 15.

This example, dearly beloved, is notable, and the circumſtances thereof are well to be conſidered, for the better inſtruction of all ſubjects in their bounden duty of obedience, and perpetual fearing of them from attempting of any rebellion, or hurt againſt their prince. On the one part, David was not only a good and true ſubject,

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but alſo ſuch a ſubject as, both in peace and war, had ſerved and ſaved his prince's honour and life, and delivered his country and countrymen from great danger of infidels, foreign and moſt cruel enemies, horribly invading the king and his country: for the which David was in ſingular favour with all the people, ſo that he might have had great numbers of them at his commandment, if he would have attempted any thing. Beſides this, David was no common or abſolute ſubject, but heir apparent to the crown and kingdom, by God appointed to reign after Saul; which, as it increaſed the favour of the people that knew it towards David, ſo did it make David's cauſe and caſe much differing from the caſe of common and abſolute ſubjects. And, which is moſt of all, David was highly and ſingularly in the favour of God: on the contrary part, King Saul was out of God's favour, (for that cauſe which is before rehearſed,) and he as it were God's enemy, and therefore like in war and peace to be hurtful and pernicious unto the commonwealth; and that was known to many of his ſubjects, for that he was openly rebuked of Samuel for his diſobedience unto God, which might make the people the leſs to eſteem him. King Saul was alſo unto David a mortal and deadly enemy, though without David's deſerving, who, by his faithful, painful, profitable, yea, moſt neceſſary ſervice, had well deſerved, as of his country, ſo of his prince: but King Saul far otherwiſe: the more was his unkindneſs, hatred, and cruelty towards ſuch a good ſubject, both odious and deteſtable. Yet would David neither himſelf ſlay nor hurt ſuch an enemy, for that he was his prince and lord, nor would ſuffer any other to kill, hurt, or lay hand upon him, when he might have been ſlain without any ſtir, tumult, or danger of any man's life. Now let David anſwer to ſuch demands, as men, deſirous of rebellion, do uſe to make. Shall not we, eſpecially being ſo good men as we are, riſe and rebel againſt a prince, hated of God, and God's enemy; and therefore likely not to proſper either in war or peace, but to be hurtful and pernicious to the commonwealth? No, ſaith good and godly David, God's and ſuch a king's faithful ſubject: and ſo convicting ſuch ſubjects as attempt any rebellion againſt ſuch a king, to be neither good ſubjects nor good men. But, ſay they, ſhall we not riſe and rebel againſt ſo unkind a prince, nothing conſidering or regarding our true, faithful, and painful ſervice, or the ſafeguard of our poſterity? No, ſaith good David, whom no ſuch unkindneſs could cauſe

1 Sam. xviii. 1 Sam. xvi. 12, &c. 1 Sam. xviii. 11. 1 Sam. xviii. 10, 12. 1 Sam. xviii. xxii. xxvi.

The demand. The anſwer. The demand. The anſwer.

The demand. to forſake his due obedience to his ſovereign. Shall we not, ſay they, riſe and rebel againſt our known, mortal,

The anſwer. and deadly enemy, that ſeeketh our lives? No, ſaith godly David, who had learned the leſſon that our Saviour afterward plainly taught, that we ſhould do no hurt to our fellow-ſubjects, though they hate us, and be our enemies; much leſs unto our prince, though he were our

The demand. enemy. Shall we not aſſemble an army of ſuch good fellows as we are, and, by hazarding of our lives and the lives of ſuch as ſhall withſtand us, and withal hazarding the whole eſtate of our country, remove ſo naughty a

The anſwer. prince? No, ſaith godly David; for I, when I might, without aſſembling force or number of men, without tumult or hazard of any man's life, or ſhedding of any drop of blood, have delivered myſelf and my country of an evil

The demand. prince, yet would I not do it. Are not they, ſay ſome, luſty and courageous captains, valiant men of ſtomach, and good men's bodies, that do venture by force to kill and depoſe their king, being a naughty prince, and their

The anſwer. mortal enemy? They may be as luſty, as courageous as they liſt, yet, ſaith godly David, they can be no good nor godly men that ſo do: for I not only have rebuked, but alſo commanded him to be ſlain as a wicked man, which ſlew King Saul mine enemy; though he, being weary of his life for the loſs of the victory againſt his enemies, de-

The demand. ſired that man to ſlay him. What ſhall we then do to an evil, to an unkind prince, an enemy to us, hated of God,

The anſwer. hurtful to the commonwealth, &c.? Lay no violent hand upon him, ſaith good David; but let him live until God appoint and work his end, either by natural death, or in war by lawful enemies, not by traitorous ſubjects.

Thus would godly David make anſwer; and St. Paul, as ye heard before, willeth us to pray alſo for ſuch a prince. If King David would make theſe anſwers, as by his deeds and words, recorded in the holy Scriptures, indeed he doth make unto all ſuch demands concerning rebelling againſt evil princes, unkind princes, cruel princes, princes that be to their good ſubjects mortal enemies, princes that are out of God's favour, and ſo hurtful or like to be hurtful to the commonwealth; what anſwer, think you,

An unnatural and wicked queſtion. would he make to thoſe that demand, whether they (being naughty and unkind ſubjects) may not, to the great hazard of the life of many thouſands, and the utter danger of the ſtate of the commonwealth and the whole realm, aſſemble a ſort of rebels, either to depoſe, to put in fear, or to deſtroy their natural and loving prince, ene-

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my to none, good to all, even to them the worſt of all other, the maintainer of perpetual peace, quietneſs, and ſecurity, moſt beneficial to the commonwealth, moſt neceſſary for the ſafeguard of the whole realm? What anſwer would David make to their demand, whether they may not attempt cruelly and unnaturally to deſtroy ſo peaceable and merciful a prince? What, I ſay, would David, ſo reverently ſpeaking of Saul, and ſo patiently ſuffering ſo evil a king, what would he anſwer and ſay to ſuch demands? What would he ſay, nay, what would he do to ſuch high attempters, who ſo ſaid and did, as you before have heard, unto him that ſlew the king his maſter, though a moſt wicked prince? If he puniſhed with death, as a wicked doer, ſuch a man, with what reproaches of words would he revile ſuch, yea, with what torments of moſt ſhameful death would he deſtroy ſuch hell-hounds rather than evil men, ſuch rebels I mean, as I laſt ſpake of? For if they, who do diſobey an evil and unkind prince, be moſt unlike unto David, that good ſubject; what be they who do rebel againſt a moſt natural and loving prince? And if David, being ſo good a ſubject, that he obeyed ſo evil a king, was worthy of a ſubject to be made a king himſelf; what be they, who are ſo evil ſubjects, that they will rebel againſt their gracious prince, worthy of? Surely no mortal man can expreſs with words, nor conceive in mind, the horrible and moſt dreadful damnation that ſuch be worthy of, who, diſdaining to be the quiet and happy ſubjects of their good prince, are moſt worthy to be the miſerable captives and vile ſlaves of that infernal tyrant Satan, with him to ſuffer eternal ſlavery and torments. This one example of the good ſubject David out of the Old Teſtament may ſuffice, and, for the notableneſs of it, ſerve for all.

In the New Teſtament, the excellent example of the bleſſed Virgin Mary, the mother of our Saviour Chriſt, doth at the firſt offer itſelf. When proclamation or commandment was ſent into Jewry from Auguſtus the emperor of Rome, that the people there ſhould repair unto their own cities and dwelling-places, there to be taxed; neither did the bleſſed Virgin, though both highly in God's favour, and alſo being of the royal blood of the ancient natural kings of Jewry, diſdain to obey the commandment of an Heathen and foreign prince, when God had placed ſuch a one over them; neither did ſhe allege for an excuſe, that ſhe was great with child, and moſt near her time of deliverance; neither grudged ſhe at the Luke ii. 1, &c.

length and tediouſneſs of the journey from Nazareth to Bethlehem, from whence and whither ſhe muſt go to be taxed; neither repined ſhe at the ſharpneſs of the dead time of winter, being the latter end of December, an unfit time to travel in, ſpecially a long journey for a woman being in her caſe: but, all excuſes ſet apart, ſhe obeyed, and came to the appointed place, where at her coming ſhe found
Luke ii. 7. ſuch great reſort and throng of people, that, finding no place in any inn, ſhe was fain, after her long, painful, and tedious journey, to take up her lodging in a ſtable, where alſo ſhe was delivered of her bleſſed Child; and this alſo declareth how near her time ſhe took that journey. This obedience of this moſt noble and moſt virtuous lady, to a foreign and Pagan prince, doth well teach us, who in compariſon of her are moſt baſe and vile, what ready obedience we do owe to our natural and gracious Sovereign. Howbeit, in this caſe the obedience of the whole
Luke ii. 3. Jewiſh nation (being otherwiſe a ſtubborn people) unto
Matt. xvii. 25, &c. Mark xii. 17. the commandment of the ſame foreign Heathen prince, doth prove, that ſuch Chriſtians as do not moſt readily obey their natural gracious Sovereign, are far worſe than
Luke xx. 25. Matt. xxvii. 1, &c. Luke xxiii. 1. John xix. 1. Luke xxiii. 24. the ſtubborn Jews, whom yet we account as the worſt of all people. But no example ought to be of more force with us Chriſtians, than the example of Chriſt, our Maſter and Saviour, who, though he were the Son of God, yet did always behave himſelf moſt reverently to ſuch men as were in authority in the world in his time, and he not rebelliouſly behaved himſelf, but openly did teach the Jews to pay tribute unto the Roman emperor, though a foreign and a Pagan prince; yea, himſelf with his Apoſtles paid tribute unto him: and finally, being brought before Pontius Pilate, a ſtranger born, and an Heathen man, being lord preſident of Jewry, he acknowledged his authority and power to be given him from God, and obeyed patiently the ſentence of moſt painful and ſhameful death, which the ſaid judge pronounced and gave moſt unjuſtly againſt him, without any grudge, murmuring, or evil word once giving.

There be many other examples of the obedience to princes, even ſuch as be evil, in the New Teſtament, to the utter confuſion of diſobedient and rebellious people: but this one may be an eternal example, which the Son of God, and ſo the Lord of all, Jeſus Chriſt hath given to us his Chriſtians and ſervants, and ſuch as may ſerve for all, to teach us to obey princes, though ſtrangers, wicked, and wrongful, when God for our ſins ſhall place

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ſuch over us. Whereby it followeth unavoidably, that ſuch as do diſobey or rebel againſt their own natural gracious Sovereigns, howſoever they call themſelves, or be named of others, yet are they indeed no true Chriſtians, but worſe than Jews, worſe than Heathens, and ſuch as ſhall never enjoy the kingdom of heaven, which Chriſt by his obedience purchaſed for true Chriſtians, being obedient to him the King of all kings, and to their prince, whom he hath placed over them: the which kingdom, the peculiar place of all ſuch obedient ſubjects, I beſeech God our heavenly Father, for the ſame our Saviour Jeſus Chriſt's ſake, to grant unto us: to whom, with the Holy Ghoſt, be all laud, honour, and glory, now and for ever. *Amen.*

Thus have you heard the Second Part of this Homily.

Now, good people, let us pray.

THE PRAYER.

O MOST mighty God, the Lord of Hoſts, the Governor of all creatures, the only giver of all victories, who alone art able to ſtrengthen the weak againſt the mighty, and to vanquiſh infinite multitudes of thine enemies with the countenance of a few of thy ſervants calling upon thy name, and truſting in thee; defend, O Lord, thy ſervant and our governor under thee, our Sovereign Lord the King, and all thy people committed to his charge. O Lord, withſtand the cruelty of all thoſe which be common enemies as well to the truth of thy eternal Word, as to their own natural prince and country, and manifeſtly to this crown and realm of England, which thou haſt of thy divine providence aſſigned in theſe our days to the government of thy ſervant, our ſovereign and gracious King. O moſt merciful Father, if it be thy holy will, make ſoft and tender the ſtony hearts of all thoſe that exalt themſelves againſt thy truth, and ſeek either to trouble the quiet of this realm of England, or to oppreſs the crown of the ſame; and convert them to the knowledge of thy Son, the only Saviour of the world, Jeſus Chriſt, that we and they may jointly glorify thy mercies. Lighten, we beſeech thee, their ignorant hearts to embrace the truth of thy word, or elſe ſo abate their cruelty, O moſt mighty Lord, that this our Chriſtian realm, with others that confeſs thy holy Goſpel, may obtain, by thine

aid and ſtrength, ſurety from all enemies, without ſhedding of Chriſtian blood, whereby all they which be oppreſſed with their tyranny may be relieved, and they which be in fear of their cruelty may be comforted: and finally, that all Chriſtian realms, and eſpecially this realm of England, may by thy defence and protection continue in the truth of the Goſpel, and enjoy perfect peace, quietneſs, and ſecurity; and that we for theſe thy mercies, jointly all together with one conſonant heart and voice, may thankfully render to thee all laud and praiſe, that we, knit in one godly concord and unity amongſt ourſelves, may continually magnify thy glorious name, who, with thy Son our Saviour Jeſus Chriſt, and the Holy Ghoſt, art one eternal, almighty, and moſt merciful God: to whom be all laud and praiſe, world without end. *Amen.*

The Third Part of the Homily againſt Diſobedience and wilful Rebellion.

AS I have in the firſt part of this treatiſe ſhewed unto you the doctrine of the holy Scriptures, as concerning the obedience of true ſubjects to their princes, even as well to ſuch as be evil, as unto the good; and in the ſecond part of the ſame treaty confirmed the ſame doctrine by notable examples, likewiſe taken out of the holy Scriptures; ſo remaineth it now, that I partly do declare unto you in this third part, what an abominable ſin againſt God and man rebellion is, and how dreadfully the wrath of God is kindled and inflamed againſt all rebels, and what horrible plagues, puniſhments, and deaths, and finally eternal damnation, doth hang over their heads: as how, on the contrary part, good and obedient ſubjects are in God's favour, and be partakers of peace, quietneſs, and ſecurity, with other God's manifold bleſſings in this world, and, by his mercies through our Saviour Chriſt, of life everlaſting alſo in the world to come. How horrible a ſin againſt God and man rebellion is, cannot poſſibly be expreſſed according unto the greatneſs thereof. For he that nameth rebellion, nameth not a ſingular or one only ſin, as is theft, robbery, murder, and ſuch like; but he nameth the whole puddle and ſink of all ſins againſt God and man, againſt his prince, his country, his countrymen, his parents, his children, his kinsfolks, his friends, and againſt all men univerſally; all ſins, I ſay, againſt God

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and all men heaped together, nameth he, that nameth rebellion. For concerning the offence of God's Majeſty, who ſeeth not that rebellion riſeth firſt by contempt of God and of his holy ordinances and laws, wherein he ſo ſtraitly commandeth obedience, forbiddeth diſobedience and rebellion? And beſides the diſhonour done by rebels unto God's holy name, by their breaking of their oath made to their prince, with the atteſtation of God's name, and calling of his Majeſty to witneſs, who heareth not the horrible oaths and blaſphemies of God's holy name, that are uſed daily amongſt rebels, that is either amongſt them, or heareth the truth of their behaviour? Who knoweth not that rebels do not only themſelves leave all works neceſſary to be done upon work-days, undone, whilſt they accompliſh their abominable work of rebellion, and to compel others, that would gladly be well occupied, to do the ſame; but alſo how rebels do not only leave the Sabbath-day of the Lord unſanctified, the temple and church of the Lord unreſorted unto, but alſo do by their works of wickedneſs moſt horribly profane and pollute the Sabbath-day, ſerving Satan, and, by doing of his work, making it the Devil's day, inſtead of the Lord's day? Beſides that, they compel good men, that would gladly ſerve the Lord, aſſembling in his temple and church upon his day, as becometh the Lord's ſervants, to aſſemble and meet armed in the field, to reſiſt the fury of ſuch rebels. Yea, and many rebels, leſt they ſhould leave any part of God's commandments in the firſt table of his law unbroken, or any ſin againſt God undone, do make rebellion for the maintenance of their images and idols, and of their idolatry committed, or to be committed by them; and, in deſpite of God, cut and tear in ſunder his holy word, and tread it under their feet, as of late ye know was done.

As concerning the ſecond table of God's law, and all ſins that may be committed againſt man, who ſeeth not that they be contained in rebellion? For firſt, the rebels do not only diſhonour their prince, the parent of their country, but alſo do diſhonour and ſhame their natural parents, if they have any, do ſhame their kindred and friends, do diſinherit and undo for ever their children and heirs. Thefts, robberies, and murders, which of all ſins are moſt loathed of moſt men, are in no men ſo much, nor ſo perniciouſly and miſchievouſly, as in rebels. For the moſt arrant thieves and cruelleſt murderers that ever were, ſo long as they refrain from rebellion, as they are not

The fifth commandment.

The ſixth and eighth commandment.

not many in number, ſo ſpreadeth their wickedneſs and damnation unto a few, they ſpoil but a few, they ſhed the blood but of a few in compariſon. But rebels are the cauſe of infinite robberies, and murderers of great multitudes, and of thoſe alſo whom they ſhould defend from the ſpoil and violence of other: and as rebels are many in number, ſo doth their wickedneſs and damnation ſpread itſelf unto many. And if whoredom and adultery amongſt ſuch perſons as are agreeable to ſuch wickedneſs, are (as they indeed be) moſt damnable; what are the forcible oppreſſions of matrons and men's wives, and the violating and deflowering of virgins and maids, which are moſt rife with rebels? How horrible and damnable, think you, are they? Now beſides that, rebels, by breach of their faith given, and the oath made to their prince, be guilty of moſt damnable perjury: it is wondrous to ſee what falſe colours and feigned cauſes, by ſlanderous lies made upon their prince, and the counſellors, rebels will deviſe to cloak their rebellion withal, which is the worſt and moſt damnable of all falſe witneſs-bearing that may be poſſible. For what ſhould I ſpeak of coveting or deſiring of other men's wives, houſes, lands, goods, and ſervants, in rebels, who by their wills would leave unto no man any thing of his own!

The ſeventh commandment.

The ninth commandment.

The tenth commandment.

Thus you ſee that all good laws are by rebels violated and broken, and that all ſins poſſible to be committed againſt God or man be contained in rebellion: which ſins if a man liſt to name by the accuſtomed names of the ſeven capital or deadly ſins, as pride, envy, wrath, covetouſneſs, ſloth, gluttony, and lechery, he ſhall find them all in rebellion, and amongſt rebels. For firſt, as ambition and deſire to be aloft, which is the property of pride, ſtirreth up many men's minds to rebellion, ſo cometh it of a Luciferian pride and preſumption, that a few rebellious ſubjects ſhould ſet themſelves up againſt the majeſty of their prince, againſt the wiſdom of the counſellors, againſt the power and force of all nobility, and the faithful ſubjects and people of the whole realm. As for envy, wrath, murder, and deſire of blood, and covetouſneſs of other men's goods, lands, and livings, they are the inſeparable accidents of all rebels, and peculiar properties that do uſually ſtir up wicked men unto rebellion.

Now ſuch as by riotouſneſs, gluttony, drunkenneſs, exceſs of apparel, and unthrifty games, have waſted their own goods unthriftily, the ſame are moſt apt unto, and moſt deſirous of rebellion, whereby they truſt to come by other

other men's goods unlawfully and violently. And where other gluttons and drunkards take too much of ſuch meats and drinks as are ſerved to tables, rebels waſte and conſume in ſhort ſpace all corn in barns, fields, or elſewhere, whole garners, whole ſtorehouſes, whole cellars, devour whole flocks of ſheep, whole droves of oxen and kine. And as rebels that are married, leaving their own wives at home, do moſt ungraciouſly; ſo much more do unmarried men, worſe than any ſtallions or horſes, (being now by rebellion ſet at liberty from correction of laws, which bridled them before,) which abuſe by force other men's wives and daughters, and raviſh virgins and maidens moſt ſhamefully, abominably, and damnably.

Thus all ſins, by all names that ſins may be named, and by all means that ſins may be committed and wrought, do all wholly upon heaps follow rebellion, and are to be found altogether amongſt rebels. Now whereas peſtilence, famine, and war, are by the holy Scriptures declared to be the greateſt worldly plagues and miſeries that likely can be; it is evident, that all the miſeries that all theſe plagues have in them do wholly altogether follow rebellion; wherein as all their miſeries be, ſo is there much more miſchief than in them all. 2 Sam. xxiv. 14.

For it is known that in the reſorting of great companies of men together, which in rebellion happeneth both upon the part of true ſubjects, and of the rebels, by their cloſe lying together, and corruption of the air and place where they do lie, with ordure and much filth in the hot weather, and by unwholeſome lodging, and lying often upon the ground, ſpecially in cold and wet weather in winter, by their unwholeſome diet, and feeding at all times, and often by famine and lack of meat and drink in due time, and again by taking too much at other times: it is well known, I ſay, that as well plagues and peſtilences, as all other kinds of ſickneſſes and maladies, by theſe means grow up and ſpring amongſt men, whereby more men are conſumed at the length, than are by dint of ſword ſuddenly ſlain in the field. So that not only peſtilences, but alſo all other ſickneſſes, diſeaſes, and maladies do follow rebellion, which are much more horrible than plagues, peſtilences, and diſeaſes, ſent directly from God, as hereafter ſhall appear more plainly.

And as for hunger and famine, they are the peculiar companions of rebellion; for while rebels do in ſhort time ſpoil and conſume all corn and neceſſary proviſion, which men with their labours had gotten and appointed upon,

upon, for their finding the whole year after, and alſo do let all other men, huſbandmen, and others, from their huſbandry, and other neceſſary works, whereby proviſion ſhould be made for times to come, who ſeeth not that extreme famine and hunger muſt needs ſhortly enſue and follow rebellion? Now whereas the wiſe king and godly prophet David judged war to be worſe than either famine or peſtilence, for that theſe two are often ſuffered by God, for man's amendment, and be not ſins of themſelves: but wars have always the ſins and miſchiefs of men upon the one ſide or other joined with them, and therefore is war the greateſt of theſe worldly miſchiefs: but of all wars, civil war is the worſt, and far more abominable yet is rebellion than any civil war, being unworthy the name of any war, ſo far it exceedeth all wars in all naughtineſs, in all miſchief, and in all abomination. And therefore our Saviour Chriſt denounceth deſolation and deſtruction to that realm, that by ſedition and rebellion is divided in itſelf.

2 Sam. xxiv. 14.

Matt. xii.

Now as I have ſhewed before that peſtilence and famine, ſo is it yet more evident that all the calamities, miſeries, and miſchiefs of war, be more grievous, and do more follow rebellion, than any other war, as being far worſe than all other wars. For not only thoſe ordinary and uſual miſchiefs and miſeries of other wars do follow rebellion, as corn, and other things neceſſary to man's uſe, to be ſpoiled, houſes, villages, towns, cities to be taken, ſacked, burned, and deſtroyed, not only many very wealthy men, but whole countries to be impoveriſhed and utterly beggared, many thouſands of men to be ſlain and murdered, women and maids to be violated and deflowered; which things when they are done by foreign enemies, we do much mourn, as we have great cauſes; yet are all theſe miſeries without any wickedneſs wrought by any of our own countrymen. But when theſe miſchiefs are wrought in rebellion by them that ſhould be friends, by countrymen, by kinſmen, by thoſe that ſhould defend their country and countrymen from ſuch miſeries, the miſery is nothing ſo great as is the miſchief and wickedneſs, when the ſubjects unnaturally do rebel againſt their prince, whoſe honour and life they ſhould defend, though it were with the loſs of their own lives: countrymen to diſturb the public peace and quietneſs of their country, for defence of whoſe quietneſs they ſhould ſpend their lives: the brother to ſeek, and often to work the death of his brother; the ſon of the father, the father to

to ſeek or procure the death of his ſons, being at man's age, and by their faults to diſinherit their innocent children and kinſmen their heirs for ever, for whom they might purchaſe livings and lands, as natural parents do take care and pains, and be at great coſts and charges; and univerſally, inſtead of all quietneſs, joy, and felicity, which do follow bleſſed peace and due obedience, to bring in all trouble, ſorrow, diſquietneſs of minds and bodies, and all miſchief and calamity, to turn all good order upſide down, to bring all good laws in contempt, and to tread them under feet; to oppreſs all virtue and honeſty, and all virtuous and honeſt perſons; and to ſet all vice and wickedneſs, and all vicious and wicked men at liberty; to work their wicked wills, which were before bridled by wholeſome laws, to weaken, to overthrow, and to conſume the ſtrength of the realm, their natural country, as well by the ſpending and waſting of the money and treaſure of the prince and realm, as by murdering the people of the ſame, their own countrymen, who ſhould defend the honour of their prince, and liberty Prov. xiv. of their country, againſt the invaſion of foreign enemies: and ſo finally to make their country, thus by their miſchief weakened, ready to be a prey and ſpoil to all outward enemies that will invade it, to the utter and perpetual captivity, ſlavery, and deſtruction of all their countrymen, their children, their friends, their kinſfolks left alive, whom by their wicked rebellion they procure to be delivered into the hands of the foreign enemies, as much as in them doth lie.

In foreign wars our countrymen in obtaining the victory win the praiſe of valiantneſs; yea, and though they were overcome and ſlain, yet win they an honeſt commendation in this world, and die in a good conſcience for ſerving God, their prince, and their country, and be children of eternal ſalvation: but in rebellion, how deſperate and ſtrong ſoever they be, yet win they ſhame here in fighting againſt God, their prince, and country, and therefore juſtly do fall headlong into hell, if they die, and live in ſhame and fearful conſcience, though they eſcape.

But commonly they be rewarded with ſhameful deaths, their heads and carcaſes ſet upon poles, or hanged in chains, eaten with kites and crows, judged unworthy the honour of burial; and ſo their ſouls, if they repent not, (as commonly they do not,) the Devil hurrieth them into hell in the midſt of their miſchief. For which dreadful execution

Rom. xiii. execution St. Paul ſheweth the cauſe of obedience, not only for fear of death, but alſo in conſcience to God ward, for fear of eternal damnation in the world to come.

Wherefore, good people, let us, as the children of obedience, fear the dreadful execution of God, and live in quiet obedience, to be the children of everlaſting ſalvation. For as heaven is the place of good obedient ſubjects, and hell the priſon and dungeon of rebels againſt God and their prince; ſo is that realm happy where moſt obedience of ſubjects doth appear, being the very figure of heaven: and contrariwiſe, where moſt rebellions and rebels be, there is the expreſs ſimilitude of hell, and the rebels themſelves are the very figures of fiends and devils, and their captain the ungracious pattern of Lucifer and Satan, the prince of darkneſs; of whoſe rebellion as they be followers, ſo ſhall they of his damnation in hell undoubtedly be partakers, and as undoubtedly children of peace, the inheritors of heaven with God the Father, God the Son, and God the Holy Ghoſt: to whom be all honour and glory for ever and ever. *Amen.*

Thus have you heard the Third Part of this Homily.
Now, good people, let us pray.

THE PRAYER.

O MOST mighty God, the Lord of Hoſts, the Governor of all creatures, the only giver of all victories, who alone art able to ſtrengthen the weak againſt the mighty, and to vanquiſh infinite multitudes of thine enemies with the countenance of a few of thy ſervants calling upon thy name, and truſting in thee; defend, O Lord, thy ſervant and our governor under thee, our ſovereign Lord the King, and all thy people committed to his charge. O Lord, withſtand the cruelty of all thoſe which be common enemies as well to the truth of thy eternal Word, as to their own natural prince and country, and manifeſtly to this crown and realm of England, which thou haſt of thy divine providence aſſigned in theſe our days to the government of thy ſervant, our ſovereign and gracious King. O moſt merciful Father, if it be thy holy will, make ſoft and tender the ſtony hearts of all thoſe that exalt themſelves againſt thy truth, and ſeek either to trouble the quiet of this realm of England, or to oppreſs the

the crown of the ſame; and convert them to the knowledge of thy Son, the only Saviour of the world, Jeſus Chriſt, that we and they may jointly glorify thy mercies Lighten, we beſeech thee, their ignorant hearts to embrace the truth of thy word, or elſe ſo abate their cruelty, O moſt mighty Lord, that this our Chriſtian realm, with others that confeſs thy holy Goſpel, may obtain, by thine aid and ſtrength, ſurety from all enemies, without ſhedding of Chriſtian blood, whereby all they which be oppreſſed with their tyranny may be relieved, and they which be in fear of their cruelty may be comforted: and finally, that all Chriſtian realms, and eſpecially this realm of England, may by thy defence and protection continue in the truth of the Goſpel, and enjoy perfect peace, quietneſs, and ſecurity; and that we for theſe thy mercies, jointly all together with one conſonant heart and voice, may thankfully render to thee all laud and praiſe, that we, knit in one godly concord and unity amongſt ourſelves, may continually magnify thy glorious name; who, with thy Son our Saviour Jeſus Chriſt, and the Holy Ghoſt, art one eternal, almighty, and moſt merciful God: to whom be all laud and praiſe, world without end. *Amen.*

The Fourth Part of the Homily againſt Diſobedience and wilful Rebellion.

FOR your further inſtruction, good people, to ſhew unto you how much Almighty God doth abhor diſobedience and wilful rebellion, ſpecially when rebels advance themſelves ſo high, that they arm themſelves with weapons, and ſtand in the field to fight againſt God, their prince, and their country, it ſhall not be out of the way to ſhew ſome examples ſet out in Scriptures, written for our eternal erudition. We may ſoon know, good people, how heinous an offence the treachery of rebellion is, if we call to remembrance the heavy wrath and dreadful indignation of Almighty God againſt ſuch ſubjects as do only but inwardly grudge, mutter, and murmur againſt their governors, though their inward treaſon, ſo privily hatched in their breaſts, come not to open declaration of their doings; as hard it is, whom the Devil hath ſo far enticed againſt God's word, to keep themſelves there: no, he meaneth ſtill to blow the coal, to kindle their rebellious

hearts

hearts to flame into open deeds, if he be not with grace ſpeedily withſtood.

Numb. xi. xii. 10. xvi. Pſal. lxxvii. Some of the children of Iſrael, being murmurers againſt their magiſtrates appointed over them by God, were ſtricken with foul leproſy; many were burnt up with fire ſuddenly ſent from the Lord, ſometime a great ſort of thouſands were conſumed with the peſtilence; ſometime they were ſtinged to death with a ſtrange kind of fiery ſerpents; and (which is moſt horrible) ſome of the captains with their band of murmurers not dying by any uſual or natural death of men, but the earth opening, they, with their wives, children, and families, were ſwallowed quick down into hell. Which horrible deſtructions of ſuch Iſraelites as were murmurers againſt Moſes, appointed by God to be their head and chief magiſtrate, are recorded in the Book of Numbers, and other places of the Scriptures, for perpetual memory and warning to all ſubjects, how highly God is diſpleaſed with the murmuring and evil ſpeaking of ſubjects againſt their princes, for that, as the Scripture recordeth, *their murmur was not againſt their prince only, being a mortal creature, but againſt God himſelf alſo.* Now if ſuch ſtrange and horrible plagues did fall upon ſuch ſubjects as did only murmur and ſpeak evil againſt their heads, what ſhall become of thoſe moſt wicked imps of the Devil, that do conſpire, arm themſelves, aſſemble great numbers of armed rebels, and lead them with them againſt their prince and country, ſpoiling and robbing, killing and murdering all good ſubjects that do withſtand them, as many as they may prevail againſt? But thoſe examples are written to ſtay us not only from ſuch miſchiefs, but alſo from murmuring, or ſpeaking once an evil word againſt our prince, which though any ſhould do never ſo ſecretly, yet do the holy Scriptures ſhew that the very birds of the air will bewray them: and theſe ſo many examples before noted out of the holy Scriptures do declare, *that they ſhall not eſcape horrible puniſhment therefore.* Now concerning actual rebellion, amongſt many examples thereof ſet forth in the holy Scriptures, the example of Abſalom is notable; who entering into conſpiracy againſt King David his father, both uſed the advice of very witty men, and aſſembled a very great and huge company of rebels; the which Abſalom, though he were moſt goodly of perſon, of great nobility, being the king's ſon, in great favour of the people, and ſo dearly beloved of the king himſelf, ſo much that he

Numb. xvi.

Exod. xvi. 7, &c.

Eccleſ. x.

2 Sam. xv. 12. xvii. 1, &c. 11. xviii. 7, 18.

he gave commandment, that, notwithſtanding his rebellion, his life ſhould be ſaved: when, for theſe conſiderations, moſt men were afraid to lay their hands upon him, a great tree ſtretching out his arm, as it were for that purpoſe, caught him by the great and long buſh of his goodly hair, lapping about it as he fled haſtily bare-headed under the ſaid tree, and ſo hanged him up by the hair of his head in the air, to give an eternal document, that neither comelineſs of perſonage, neither nobility, nor favour of the people, no nor the favour of the king himſelf, can ſave a rebel from due puniſhment: God, the King of all kings, being ſo offended with him, that rather than he ſhould lack due execution for his treaſon, every tree by the way will be a gallows or gibbet unto him, and the hair of his own head will be unto him inſtead of an halter, to hang him up with, rather than he ſhould lack one. A fearful example of God's puniſhment, good people, to conſider. Now Achitophel, though otherwiſe an exceeding wiſe man, yet the miſchievous counſellor of Abſalom, in this wicked rebellion, for lack of an hangman, a convenient ſervitor for ſuch a traitor, went and hanged up himſelf: a worthy end of all falſe rebels, who, rather than they ſhould lack due execution, will, by God's juſt judgment, become hangmen unto themſelves. Thus happened it to the captains of that rebellion; beſide forty thouſand of raſcal rebels ſlain in the field and in the chaſe.

2 Sam. xviii. 5. 2 Sam. xviii. 9. Achitophel. 2 Sam. xv. 12. xvii. 21, 23. xvii. 23. xviii. 7, 8, 9.

Likewiſe it is to be ſeen in the holy Scriptures, how that great rebellion, which the traitor Sheba moved in Iſrael, was ſuddenly appeaſed, the head of the captain traitor, by the means of a ſilly woman, being cut off. And as the holy Scriptures do ſhew, ſo doth daily experience prove, that the counſels, conſpiracies, and attempts of rebels never took effect, neither came to good, but to moſt horrible end. For though God doth oftentimes proſper juſt and lawful enemies, which be no ſubjects, againſt their foreign enemies; yet did he never long proſper rebellious ſubjects againſt their prince, were they never ſo great in authority, or ſo many in number. Five princes or kings (for ſo the Scripture termeth them) with all their multitudes, could not prevail againſt Chedorlaomer, unto whom they had promiſed loyalty and obedience, and had continued in the ſame certain years; but they were all overthrown and taken priſoners by him: but Abraham with his family and kinsfolks, an handful of men in reſpect, owing no ſubjection unto Chedorlaomer,

2 Sam. xx. Gen. xiv.

mer, overthrew him and all his hoſt in battle, and recovered the priſoners, and delivered them. So that though war be ſo dreadful and cruel a thing, as it is, yet doth God often proſper a few in lawful wars with foreign enemies againſt many thouſands; but never yet proſpered he ſubjects being rebels againſt their natural ſovereign, were they never ſo great or noble, ſo many, ſo ſtout, ſo witty, and politic, but always they came by the overthrow, and to a ſhameful end: ſo much doth God abhor rebellion more than other wars, though otherwiſe being ſo dreadful, and ſo great a deſtruction to mankind. Though not only great multitudes of the rude and raſcal commons, but ſometime alſo men of great wit, nobility, and authority, have moved rebellions againſt their lawful princes, (whereas true nobility ſhould moſt abhor ſuch villanous, and true wiſdom ſhould moſt deteſt ſuch frantic rebellion;) though they would pretend ſundry cauſes, as the redreſs of the commonwealth, (which rebellion of all other miſchiefs doth moſt deſtroy,) or reformation of religion, (whereas rebellion is moſt againſt all true religion;) though they have made a great ſhew of holy meaning by beginning their rebellions with a counterfeit ſervice of
2 Sam. xv. 12. God, (as did wicked Abſalom begin his rebellion with ſacrificing unto God;) though they diſplay and bear about enſigns and banners, which are acceptable unto the rude ignorant common people, great multitudes of whom by ſuch falſe pretences and ſhews they do deceive, and draw unto them: yet were the multitudes of the rebels never ſo huge and great, the captains never ſo noble, politic, and witty, the pretences feigned to be never ſo good and holy, yet the ſpeedy overthrow of all rebels, of what number, ſtate, or condition ſoever they were, or what colour or cauſe ſoever they pretended, is and ever hath been ſuch, that God thereby doth ſhew that he alloweth neither the dignity of any perſon, nor the multitude of any people, nor the weight of any cauſe, as ſufficient for the which the ſubjects may move rebellion againſt their princes.

Turn over and read the hiſtories of all nations, look over the chronicles of our own country, call to mind ſo many rebellions of old time, and ſome yet freſh in memory, ye ſhall not find that God ever proſpered any rebellion againſt their natural and lawful prince: but contrariwiſe, that the rebels were overthrown and ſlain, and ſuch as were taken priſoners dreadfully executed. Conſider the great and noble families of dukes, marquiſes, earls, and other

other lords, whoſe names ye ſhall read in our chronicles, now clean extinguiſhed and gone; and ſeek out the cauſes of the decay, you ſhall find, that not lack of iſſue and heirs male hath ſo much wrought that decay, and waſte of noble bloods and houſes, as hath rebellion.

And for ſo much as the redreſs of the commonwealth hath of old been the uſual feigned pretence of rebels, and religion now of late beginneth to be a colour of rebellion; let all godly and diſcreet ſubjects conſider well of both, and firſt concerning religion. If peaceable King Solomon was judged of God to be more meet to build his temple (whereby the ordering of religion is meant) than his father King David, though otherwiſe a moſt godly king, for that David was a great warrior, and had ſhed much blood, though it were in his wars againſt the enemies of God; of this may all godly and reaſonable ſubjects conſider, that a peaceable prince, ſpecially our moſt peaceable and merciful King, who hath hitherto ſhed no blood at all, no not of his moſt deadly enemies, is more like and far meeter either to ſet up, or to maintain true religion, than are bloody rebels, who have not ſhed the blood of God's enemies, as King David had done, but do ſeek to ſhed the blood of God's friends, of their own countrymen, and of their own moſt dear friends and kinsfolk, yea, the deſtruction of their moſt gracious Prince and natural country, for defence of whom they ought to be ready to ſhed their blood, if need ſhould ſo require. What a religion it is that ſuch men by ſuch means would reſtore, may eaſily be judged: even as good a religion ſurely, as rebels be good men and obedient ſubjects, and as rebellion is a good mean of redreſs and reformation, being itſelf the greateſt deformation of all that may poſſibly be. But as the truth of the Goſpel of our Saviour Chriſt, being quietly and ſoberly taught, though it do coſt them their lives that do teach it, is able to maintain the true religion; ſo hath a frantic religion need of ſuch furious maintenances as is rebellion, and of ſuch patrons as are rebels, being ready not to die for the true religion, but to kill all that ſhall or dare ſpeak againſt their falſe ſuperſtition and wicked idolatry. Now concerning pretences of any redreſs of the commonwealth, made by rebels, every man that hath but half an eye may ſee how vain they be, rebellion being, as I have before declared, the greateſt ruin and deſtruction of all commonwealths that may be poſſible. And whoſo looketh, on the one part, upon the perſons and government of the King's moſt honour-

honourable counſellors, by the experiment of ſo many years proved honourable to his Majeſty, and moſt profitable and beneficial unto our country and countrymen; and, on the other part, conſidereth the perſons, ſtate, and conditions of the rebels themſelves, the reformers, as they take upon them, of the preſent government; he ſhall find that the moſt raſh and hair-brained men, the greateſt unthrifts, that have moſt lewdly waſted their own goods and lands, thoſe that are over the ears in debt, and ſuch as, for their theſts, robberies, and murders, dare not in any well-governed commonwealth, where good laws are in force, ſhew their faces, ſuch as are of moſt lewd and wicked behaviour and life, and all ſuch as will not or cannot live in peace, are always moſt ready to move rebellion, or to take part with rebels. And are not theſe meet men, trow you, to reſtore the commonwealth decayed, who have ſo ſpoiled and conſumed all their own wealth and thrift? and very like to amend other men's manners, who have ſo vile vices and abominable conditions themſelves? Surely that which they falſely call Reformation is indeed not only a defacing or deformation, but alſo an utter deſtruction of all commonwealth, as would well appear, might the rebels have their wills; and doth right well and too well appear by their doing in ſuch places of the country where rebels do rout, where, though they tarry but a very little while, they make ſuch reformation that they deſtroy all places, and undo all men where they come, that the child yet unborn may rue it, and ſhall many years hereafter curſe them.

Let no good and diſcreet ſubjects therefore follow the flag or banner diſplayed to rebellion, and borne by rebels, though it have the image of the plough painted therein, with *God ſpeed the plough*, written under in great letters, knowing that none hinder the plough more than rebels, who will neither go to the plough themſelves, nor ſuffer other that would go unto it. And though ſome rebels bear the picture of the five wounds painted, againſt thoſe who put their only hope of ſalvation in the wounds of Chriſt; not thoſe wounds which are painted in a clout by ſome lewd painter, but in thoſe wounds which Chriſt himſelf bare in his precious body: though they, little knowing what the croſs of Chriſt meaneth, which neither carver nor painter can make, do bear the image of the croſs painted in a rag, againſt thoſe that have the croſs of Chriſt painted in their hearts; yea, though they paint withal in their flags, *Hoc ſigno vinces*, *By this ſign thou ſhalt*

ſhalt get the victory, by a moſt fond imitation of the poſy of Conſtantinus Magnus, that noble Chriſtian Emperor and great conqueror of God's enemies, a moſt unmeet enſign for rebels, the enemies of God, their prince and country, or what other banner ſoever they ſhall bear; yet let no good and godly ſubject, upon any hope of victory or good ſucceſs, follow ſuch ſtandard-bearers of rebellion.

For as examples of ſuch practices are to be found as well in the hiſtories of old, as alſo of latter rebellions, in our fathers' and our freſh memory; ſo, notwithſtanding theſe pretences made, and banners borne, are recorded withal to perpetual memory, the great and horrible murders of infinite multitudes and thouſands of the common people ſlain in rebellion, the dreadful executions of the authors and captains, the pitiful undoing of their wives and children, and diſinheriting of the heirs of the rebels for ever, the ſpoiling, waſting, and deſtruction of the people and country where rebellion was firſt begun, that the child then and yet unborn might rue and lament it, with the final overthrow and ſhameful deaths of all rebels, ſet forth as well in the hiſtories of foreign nations, as in the chronicles of our own country, ſome thereof being yet in freſh memory, which, if they were collected together, would make many volumes and books: but, on the contrary part, all good luck, ſucceſs, and proſperity that ever happened unto any rebels of any age, time, or country, may be contained in a very few lines, or words.

Wherefore to conclude, let all good ſubjects, conſidering how horrible a ſin againſt God, their prince, their country, and countrymen, againſt all God's and man's laws, rebellion is, being indeed not one ſeveral ſin, but all ſins againſt God and man heaped together; conſidering the miſchievous life and deeds, and the ſhameful ends and deaths of all rebels hitherto, and the pitiful undoing of their wives, children, and families, and diſinheriting of their heirs for ever; and, above all things, conſidering the eternal damnation that is prepared for all impenitent rebels in hell with Satan, the firſt founder of rebellion, and grand captain of all rebels; let all good ſubjects, I ſay, conſidering theſe things, avoid and flee all rebellion, as the greateſt of all miſchiefs, and embrace due obedience to God and our prince, as the greateſt of all virtues, that we may both eſcape all evils and miſeries that do follow rebellion in this world, and eternal damnation in the world to come, and enjoy peace, quietneſs, and ſecurity with all other God's benefits and bleſſings which

follow obedience in this life, and finally may enjoy the kingdom of heaven, the peculiar place of all obedient ſubjects to God and their prince, in the world to come: which I beſeech God, the King of all kings, grant unto us for the obedience of his Son our Saviour Jeſus Chriſt, unto whom, with the Father and the Holy Ghoſt, one God and King immortal, all honour, ſervice, and obedience, of all his creatures is due for ever and ever. *Amen.*

Thus have you heard the Fourth Part of this Homily.

Now, good people, let us pray.

THE PRAYER.

O MOST mighty God, the Lord of Hoſts, the Governor of all creatures, the only giver of all victories, who alone art able to ſtrengthen the weak againſt the mighty, and to vanquiſh infinite multitudes of thine enemies with the countenance of a few of thy ſervants calling upon thy name, and truſting in thee; defend, O Lord, thy ſervant and our governor under thee, our ſovereign Lord the King, and all thy people committed to his charge. O Lord, withſtand the cruelty of all thoſe which be common enemies as well to the truth of thy eternal Word, as to their own natural prince and country, and manifeſtly to this crown and realm of England, which thou haſt of thy divine providence aſſigned in theſe our days to the government of thy ſervant, our ſovereign and gracious King. O moſt merciful Father, if it be thy holy will, make ſoft and tender the ſtony hearts of all thoſe that exalt themſelves againſt thy truth, and ſeek either to trouble the quiet of this realm of England, or to oppreſs the crown of the ſame; and convert them to the knowledge of thy Son, the only Saviour of the world, Jeſus Chriſt, that we and they may jointly glorify thy mercies. Lighten, we beſeech thee, their ignorant hearts to embrace the truth of thy word, or elſe ſo abate their cruelty, O moſt mighty Lord, that this our Chriſtian realm, with others that confeſs thy holy Goſpel, may obtain, by thine aid and ſtrength, ſurety from all enemies, without ſhedding of Chriſtian blood, whereby all they which be oppreſſed with their tyranny may be relieved, and they which be in fear of their cruelty may be comforted; and finally, that all Chriſtian realms, and eſpecially this realm of England, may by thy defence and protection continue in the truth of the Goſpel, and enjoy perfect peace, quietneſs,

neſs, and ſecurity; and that we for theſe thy mercies, jointly all together with one conſonant heart and voice, may thankfully render to thee all laud and praiſe, that we, knit in one godly concord and unity amongſt ourſelves, may continually magnify thy glorious name, who with thy Son our Saviour Jeſus Chriſt, and the Holy Ghoſt, art one eternal, almighty, and moſt merciful God: to whom be all laud and praiſe, world without end. *Amen.*

The Fifth Part of the Homily againſt Diſobedience and wilful Rebellion.

WHEREAS, after both doctrine and examples of due obedience of ſubjects to their princes, I declared laſtly unto you what an abominable ſin againſt God and man rebellion is, and what horrible plagues, puniſhments, and deaths, with death everlaſting, finally doth hang over the heads of all rebels; it ſhall not be either impertinent or unprofitable now to declare who they be, whom the Devil, the firſt author and founder of rebellion, doth chiefly uſe to the ſtirring up of ſubjects to rebel againſt their lawful princes; that knowing them, ye may flee them, and their damnable ſuggeſtions, avoid all rebellion, and ſo eſcape the horrible plagues, and dreadful death and damnation eternal, finally due to all rebels.

Though many cauſes of rebellion may be reckoned, and almoſt as many as there be vices in men and women, as hath been before noted; yet in this place I will only touch the principal and moſt uſual cauſes, as ſpecially ambition and ignorance. By ambition, I mean the unlawful and reſtleſs deſire in men to be of higher eſtate than God hath given or appointed unto them. By ignorance, I mean no unſkilfulneſs in arts and ſciences, but the lack of knowledge of God's bleſſed will declared in his holy Word, which teacheth both extremely to abhor all rebellion, as the root of all miſchief, and ſpecially to delight in obedience, as the beginning and foundation of all goodneſs, as hath been alſo before ſpecified. And as theſe are the two chief cauſes of rebellion, ſo are there ſpecially two ſorts of men, in whom theſe vices do reign, by whom the Devil the author of all evil, doth chiefly ſtir up all diſobedience and rebellion.

The reſtleſs ambitious having once determined by one means or other to achieve to their intended purpoſe, when

they cannot by lawful and peaceable means climb ſo high as they do deſire, they attempt the ſame by force and violence: wherein when they cannot prevail againſt the ordinary authority and power of lawful princes and governors themſelves alone, they do ſeek the aid and help of the ignorant multitude, abuſing them to their wicked purpoſe. Wherefore ſeeing a few ambitious and malicious are the authors and heads, and multitudes of ignorant men are the miniſters and furtherers of rebellion, the chief point of this part ſhall be as well to notify to the ſimple and ignorant men who they be, that have been and be the uſual authors of rebellion, that they may know them; and alſo to admoniſh them to beware of the ſubtle ſuggeſtions of ſuch reſtleſs ambitious perſons, and ſo to flee them; that rebellions, (though attempted by a few ambitious,) through the lack of maintenance by any multitudes, may ſpeedily and eaſily, without any great labour, danger, or damage, be repreſſed and clearly extinguiſhed.

It is well known as well by all hiſtories, as by daily experience, that none have either more ambitiouſly aſpired above emperors, kings, and princes, nor have more perniciouſly moved the ignorant people to rebellion againſt their princes, than certain perſons which falſely challenge to themſelves to be only counted and called ſpiritual. I muſt therefore here yet once again briefly put you, good people, in remembrance out of God's holy Word, how our Saviour Jeſus Chriſt and his holy Apoſtles, the heads and chief of all true ſpiritual and eccleſiaſtical men, behaved themſelves towards the princes and rulers of their time, though not the beſt governors that ever were, that you be not ignorant whether they be the true diſciples and followers of Chriſt and his Apoſtles, and ſo true ſpiritual men, that either by ambition do ſo highly aſpire, or do moſt maliciouſly teach, or moſt perniciouſly do execute rebellion againſt their lawful princes, being the worſt of all carnal works, and miſchievous deeds.

Matt. xvii. 25. Mark xii. 17. Luke xx. 25. Matth. xxvii. Luke xxiii. Rom. xiii. 1, &c. 1 Tim. ii. 1. 1 Pet. ii. 13.

The holy Scriptures do teach moſt expreſsly, that our Saviour Chriſt himſelf, and his apoſtles St. Paul, St. Peter, with others, were unto the magiſtrates and higher powers, which ruled at their being upon the earth, both obedient themſelves, and did alſo diligently and earneſtly exhort all other Chriſtians to the like obedience unto their princes and governors: whereby it is evident that men of the clergy, and eccleſiaſtical miniſters, as their ſucceſſors, ought both themſelves ſpecially, and before others, to be obedient unto their princes, and alſo to exhort all others unto

unto the ſame. Our Saviour Chriſt likewiſe teaching by his doctrine that his kingdom was not of this world, did by his example, in fleeing from thoſe that would have made him king, confirm the ſame; expreſsly alſo forbidding his Apoſtles; and by them the whole clergy, all princely dominion over people and nations: and he and his holy Apoſtles likewiſe, namely, Peter and Paul, did forbid unto all eccleſiaſtical miniſters dominion over the church of Chriſt. And indeed while the eccleſiaſtical miniſters continued in Chriſt's church in that order that is in Chriſt's word preſcribed unto them, and in Chriſtian kingdoms kept themſelves obedient to their own princes, as the holy Scripture doth teach them; both was Chriſt's church more clear from ambitious emulations and contentions, and the ſtate of Chriſtian kingdoms leſs ſubject unto tumults and rebellions. But after that ambition and deſire of dominion entered once into eccleſiaſtical miniſters, whoſe greatneſs, after the doctrine and example of our Saviour, ſhould chiefly ſtand in humbling themſelves; and that the Biſhop of Rome, being by the order of God's Word none other than the Biſhop of that one ſee and dioceſe, and never yet well able to govern the ſame, did by intolerable ambition challenge, not only to be the head of all the church diſperſed throughout the world, but alſo to be lord of all the kingdoms of the world, as is expreſsly ſet forth in the Book of his own Canon Laws, moſt contrary to the doctrine and example of our Saviour Chriſt, whoſe vicar, and of his Apoſtles, namely, Peter, whoſe ſucceſſor he pretendeth to be: after this ambition entered, and his challenge once made by the Biſhop of Rome, he became at once the ſpoiler and deſtroyer both of the church, which is the kingdom of our Saviour Chriſt, and of the Chriſtian empire, and all Chriſtian kingdoms, as an univerſal tyrant over all.

John vi. 15. xviii. 36. Matth. xx. 25. Mark x. 42. Luke xxii. 25. Matth. xxiii. 8. Luke ix. 46. 2 Cor. i. 24. 1 Pet. v. 3. Matth. xviii. 4. xx. 28. Luke ix. 48. xxii. 27.

Sex decr. lib. iii. tit. 16. cap. unic. & lib. v. tit. 9. c. 5. in gloſſa.

And whereas before that challenge made there was great amity and love amongſt the Chriſtians of all countries, hereupon began emulation and much hatred between the Biſhop of Rome and his clergy and friends on the one part, and the Grecian clergy and Chriſtians of the Eaſt on the other part, for that they refuſed to acknowledge any ſuch ſupreme authority of the Biſhop of Rome over them; the Biſhop of Rome, for this cauſe amongſt other, not only naming them, and taking them for Schiſmatics, but alſo never ceaſing to perſecute them, and the Emperors who had their ſee and continuance in Greece, by ſtirring of the ſubjects to rebellion againſt their ſove-

reign Lords, and by raiſing deadly hatred and moſt cruel wars between them and other Chriſtian princes. And when the Biſhops of Rome had tranſlated the title of the Emperor, and, as much as in them did lie, the empire itſelf, from their lord the Emperor of Greece, and of Rome alſo by right, unto the Chriſtian princes of the Weſt, they became in ſhort ſpace no better unto the Weſt Emperors, than they were before unto the Emperors of Greece: for the uſual diſcharging of ſubjects from their oath of fidelity made unto the Emperors of the Weſt, their ſovereign Lords, by the Biſhops of Rome; the unnatural ſtirring up of the ſubjects unto rebellion againſt their princes, yea, of the ſon againſt the father, by the Biſhop of Rome; the moſt cruel and bloody wars raiſed amongſt Chriſtian princes of all kingdoms, the horrible murder of infinite thouſands of Chriſtian men, being ſlain by Chriſtians; and, which enſued thereupon, the pitiful loſſes of ſo many goodly cities, countries, dominions, and kingdoms, ſome time poſſeſſed by Chriſtians in Aſia, Africa, and Europe; the miſerable fall of the empire and church of Greece, ſometime the moſt flouriſhing part of Chriſtendom, into the hands of the Turks; the lamentable diminiſhing, decay, and ruin of Chriſtian religion; the dreadful increaſe of Paganiſm, and power of Infidels and miſcreants, and all by the practice and procurement of the Biſhop of Rome chiefly, is in the hiſtories and chronicles written by the Biſhop of Rome's own favourers and friends to be ſeen, and is well known unto all ſuch as are acquainted with the ſaid hiſtories. The ambitious intents and moſt ſubtle drifts of the Biſhops of Rome in theſe their practices appeared evidently by their bold attempt in ſpoiling and robbing the Emperors of their towns, cities, dominions, and kingdoms, in Italy, Lombardy, and Sicily, of ancient right belonging to the empire, and by the joining of them unto their biſhoprick of Rome, or elſe giving them unto ſtrangers, to hold them of the Church and Biſhops of Rome as *in capite*, and as of the chief lords thereof, in which tenure they hold the moſt part thereof, even at this day. By theſe ambitious and indeed traitorous means, and ſpoiling of their ſovereign Lords, the Biſhops of Rome, of prieſts, and none other by right than the Biſhops of one city and dioceſe, are by falſe uſurpation become great lords of many dominions, mighty princes, yea, of emperors rather, as claiming to have divers princes and Kings to their vaſſals, liege-men, and ſubjects; as in the ſame hiſtories written by their own familiars and courtiers is to be

be ſeen. And indeed ſince the time that the Biſhops of Rome, by ambition, treaſon, and uſurpation, achieved and attained to this height and greatneſs, they behaved themſelves more like princes, kings, and emperors in all things, than remained like prieſts, biſhops, and eccleſiaſtical or (as they would be called) ſpiritual perſons, in any one thing at all. For after this rate they have handled other kings and princes of other realms throughout Chriſtendom, as well as their ſovereign lords the emperors, uſually diſcharging their ſubjects of their oath of fidelity, and ſo ſtirring them up to rebellion againſt their natural princes, whereof ſome examples ſhall in the laſt part hereof be notified unto you.

Wherefore let all good ſubjects, knowing theſe the ſpecial inſtruments and miniſters of the Devil, to the ſtirring up of all rebellions, avoid and flee them, and the peſtilent ſuggeſtions of ſuch foreign uſurpers, and their adherents, and embrace all obedience to God, and their natural princes and ſovereigns, that they may enjoy God's bleſſings, and their prince's favour, in all peace, quietneſs, and ſecurity in this world, and finally attain, through Chriſt our Saviour, life everlaſting in the world to come: which God the Father, for the ſame our Saviour Jeſus Chriſt's ſake, grant unto us all: to whom, with the Holy Ghoſt, be all honour and glory, world without end. *Amen.*

Thus have you heard the Fifth Part of this Homily.
Now, good people, let us pray.

THE PRAYER.

O MOST mighty God, the Lord of Hoſts, the Governor of all creatures, the only giver of all victories, who alone art able to ſtrengthen the weak againſt the mighty, and to vanquiſh infinite multitudes of thine enemies with the countenance of a few of thy ſervants calling upon thy name, and truſting in thee; defend, O Lord, thy ſervant and our governor under thee, our ſovereign Lord the King, and all thy people committed to his charge. O Lord, withſtand the cruelty of all thoſe which be common enemies as well to the truth of thy eternal word, as to their own natural prince and country, and manifeſtly to this crown and realm of England, which thou haſt of thy divine providence aſſigned in theſe our days to the government of thy ſervant our ſovereign and gracious King. O moſt merciful Father, if it be thy holy will, make ſoft and tender the ſtony hearts of all thoſe that exalt themſelves

ſelves againſt thy truth, and ſeek either to trouble the quiet of this realm of England, or to oppreſs the crown of the ſame; and convert them to the knowledge of thy Son, the only Saviour of the world, Jeſus Chriſt, that we and they may jointly glorify thy mercies. Lighten, we beſeech thee, their ignorant hearts to embrace the truth of thy word, or elſe ſo abate their cruelty, O moſt mighty Lord, that this our Chriſtian realm, with others that confeſs thy holy Goſpel, may obtain, by thine aid and ſtrength, ſurety from all enemies, without ſhedding of Chriſtian blood, whereby all they which be oppreſſed with their tyranny may be relieved, and they which be in fear of their cruelty may be comforted: and finally, that all Chriſtian realms, and eſpecially this realm of England, may by thy defence and protection continue in the truth of the Goſpel, and enjoy perfect peace, quietneſs, and ſecurity; and that we for theſe thy mercies, jointly all together with one conſonant heart and voice, may thankfully render to thee all laud and praiſe, that we, knit in one godly concord and unity amongſt ourſelves, may continually magnify thy glorious name, who with thy Son our Saviour Jeſus Chriſt, and the Holy Ghoſt, art one eternal, almighty, and moſt merciful God: to whom be all laud and praiſe, world without end. *Amen.*

The Sixth and laſt Part of the Homily againſt Diſobedience and wilful Rebellion.

NOW whereas the injuries, oppreſſions, raveny, and tyranny of the Biſhops of Rome, uſurping as well againſt their natural lords the Emperors, as againſt all other Chriſtian Kings and kingdoms, and their continual ſtirring of ſubjects unto rebellions againſt their ſovereign Lords, whereof I have partly admoniſhed you before, were intolerable; and it may ſeem more than marvel, that any ſubjects would after ſuch ſort hold with unnatural foreign uſurpers againſt their own ſovereign Lords, and natural country: it remaineth that I do declare the mean whereby they compaſſed theſe matters, and ſo to conclude this whole treaty of due obedience, and againſt diſobedience and wilful rebellion. You ſhall underſtand, that by ignorance of God's Word, wherein they kept all men, ſpecially the common people, they wrought and brought to paſs all theſe things, making them believe that all that they ſaid was true, all that they did was good and godly; and that

Of the ignorance of ſimple people, the latter part.

to

to hold with them in all things, againſt father, mother, prince, country, and all men, was moſt meritorious. And indeed what miſchief will not blind ignorance lead ſimple men unto?

By ignorance, the Jewiſh clergy induced the common people to aſk the delivery of Barabbas, the ſeditious murderer, and to ſue for the cruel crucifying of our Saviour Chriſt, for that he rebuked the ambition, ſuperſtition, and other vices of the high prieſts and clergy. For as our Saviour Chriſt teſtifieth, that thoſe who crucified him wiſt not what they did; ſo doth the holy Apoſtle St. Paul ſay, *If they had known, if they had not been ignorant, they would never have crucified the Lord of glory: but they knew not what they did.* Our Saviour Chriſt himſelf alſo foreſhewed that it ſhould come to paſs by ignorance, that thoſe, who ſhould perſecute and murder his true Apoſtles and Diſciples, ſhould think they did God acceptable ſacrifice and good ſervice; as it is alſo verified even at this day.

And in this ignorance have the Biſhops of Rome kept the people of God, ſpecially the common ſort, by no means ſo much, as by withdrawing the Word of God from them, and by keeping it under the veil of an unknown ſtrange tongue. For as it ſerved the ambitious humour of the Biſhops of Rome to compel all nations to uſe the natural language of the city of Rome, where they were Biſhops, which ſhewed a certain acknowledging of ſubjection unto them; ſo yet ſerved it much more their crafty purpoſe, thereby ſo keep all people ſo blind, that they not knowing what they prayed, what they believed, what they were commanded by God, might take all their commandments for God's. For as they would not ſuffer the holy Scriptures or church-ſervice to be uſed or had in any other language than the Latin; ſo were very few even of the moſt ſimple people taught the Lord's Prayer, the Articles of the Faith, and the Ten Commandments, otherwiſe than in Latin, which they underſtood not: by which univerſal ignorance, all men were ready to believe whatſoever they ſaid, and to do whatſoever they commanded.

For to imitate the Apoſtle's phraſe; if the Emperor's ſubjects had known out of God's Word their duty to their prince, they would not have ſuffered the Biſhop of Rome to perſuade them to forſake their ſovereign lord the Emperor againſt their oath of fidelity, and to rebel againſt him, only for that he caſt images (unto the which idolatry was committed) out of the churches, which the Biſhop of Rome bare them in hand to be hereſy. If they had

Si cognoſcerent. Gregorius II. & III. Anno Dom. 726, &c. In the ſecond Commandment.

had known of God's Word but as much as the Ten Commandments, they ſhould have found that the Biſhop of Rome was not only a traitor to the Emperor his liege lord, but to God alſo, and an horrible blaſphemer of his Majeſty, in calling his holy Word and Commandment, Hereſy: and that which the Biſhop of Rome took for a juſt cauſe to rebel againſt his lawful prince, they might have known to be a doubling and trebling of his moſt heinous wickedneſs, heaped with horrible impiety and blaſphemy.

But leſt the poor people ſhould know too much, he would not let them have as much of God's Word as the Ten Commandments wholly and perfectly, withdrawing from them the ſecond Commandment, that bewrayeth his impiety, by a ſubtle ſacrilege. Had the Emperor's ſubjects likewiſe known, and been of any underſtanding in God's Word, would they at other times have rebelled againſt their ſovereign Lord, and by their rebellion have holpen to depoſe him, only for that the Biſhop of Rome did bear them in hand, that it was ſimony and hereſy, too, for the Emperor to give any eccleſiaſtical dignities or promotions to his learned chaplains, or other of his learned clergy, which all Chriſtian Emperors before him had done without controlment? Would they, I ſay, for that the Biſhop of Rome bare them ſo in hand, have rebelled by the ſpace of more than forty years together againſt him, with ſo much ſhedding of Chriſtian blood, and murder of ſo many thouſands of Chriſtians, and finally have depoſed their ſovereign Lord, had they known and had in God's Word any underſtanding at all? Specially had they known that they did all this to pluck from their ſovereign Lord, and his ſucceſſors for ever, their ancient right of the empire, to give it unto the Romiſh clergy, and to the Biſhop of Rome, that he might for the confirmation of one archbiſhop, and for a Romiſh rag, which he calleth a Pall, ſcarce worth twelve-pence, receive many thouſand crowns of gold, and of other biſhops likewiſe great ſums of money for their bulls, which is ſimony indeed: would, I ſay, Chriſtian men and ſubjects by rebellion have ſpent ſo much Chriſtian blood, and have depoſed their natural, moſt noble, and moſt valiant Prince, to bring the matter finally to this paſs, had they known what they did, or had any underſtanding in God's Word at all? And as theſe ambitious uſurpers the Biſhops of Rome have overflowed all Italy and Germany with ſtreams of Chriſtian blood, ſhed by the rebellions of ignorant ſubjects againſt their natural lords the Emperors, whom they have ſtirred thereunto by ſuch falſe pretences; ſo is there no country in Chriſtendom,

Henry IV. Gregor. VII. Anno Dom. 1076. Paſchal. 2. Anno 1099.

Chriſtendom, which by their like means and falſe pretences hath not been over-ſprinkled with the blood of ſubjects by rebellion againſt their natural ſovereigns, ſtirred up by the ſame Biſhops of Rome.

And to uſe one example of our own country; the Biſhop of Rome did pick a quarrel to King John of England, about the election of Stephen Langton to the biſhoprick of Canterbury, wherein the King had ancient right, being uſed by his progenitors, all Chriſtian Kings of England before him, the Biſhops of Rome having no right, but had begun then to uſurp upon the Kings of England, and all other Chriſtian Kings, as they had before done againſt their ſovereign lords the Emperors: proceeding even by the ſame ways and means, and likewiſe curſing King John, and diſcharging his ſubjects of their oath of fidelity unto their ſovereign Lord. Now had Engliſhmen at that time known their duty to their Prince ſet forth in God's Word, would a great many of the nobles, and other Engliſhmen, natural ſubjects, for this foreign and unnatural uſurper's vain curſe of the King, and for his feigned diſcharging of them of their oath of fidelity to their natural Lord, upon ſo ſlender or no ground at all, have rebelled againſt their ſovereign lord the King? Would Engliſh ſubjects have taken part againſt the King of England, and againſt Engliſhmen, with the French King and Frenchmen, being incenſed againſt this realm by the Biſhop of Rome? Would they have ſent for and received the Dauphin of France, with a great army of Frenchmen, into the realm of England? Would they have ſworn fidelity to the Dauphin of France, breaking their oath of fidelity to their natural lord the King of England, and have ſtood under the Dauphin's banner diſplayed againſt the King of England? Would they have expelled their ſovereign lord the King of England out of London, the chief city of England, and out of the greateſt part of England, upon the ſouth ſide of the Trent, even unto Lincoln, and out of Lincoln itſelf alſo, and have delivered the poſſeſſion thereof unto the Dauphin of France, whereof he kept the poſſeſſion a great while? Would they, being Engliſhmen, have procured ſo great ſhedding of Engliſh blood, and other infinite miſchiefs and miſeries, unto England their natural country, as did follow thoſe cruel wars and traitorous rebellion, the fruits of the Biſhop of Rome's bleſſings? Would they have driven their natural ſovereign lord the King of England to ſuch extremity, that he was enforced to ſubmit himſelf unto that foreign falſe

King John.

Innocent III.

Philip, French King.

Lewis, Dauphin of France.

falſe uſurper, the Biſhop of Rome, who compelled him to ſurrender up the crown of England into the hands of his legate, who, in token of poſſeſſion, kept it in his hands divers days, and then delivered it again to King John, upon the condition that the King and his ſucceſſors, Kings of England, ſhould hold the crown and kingdom of England of the Biſhop of Rome and his ſucceſſors, as the vaſſals of the ſaid Biſhops of Rome for ever: in token whereof, the Kings of England ſhould alſo pay a yearly tribute to the ſaid Biſhop of Rome, as his vaſſals and liegemen? Would Engliſhmen have brought their ſovereign Lord and natural country into this thraldom and ſubjection to a falſe foreign uſurper, had they known and had any underſtanding in God's Word at all? Out of the which moſt lamentable caſe, and moſt miſerable tyranny, ravery, and ſpoil of the moſt greedy Romiſh wolves enſuing hereupon, the Kings and realm of England could not rid themſelves by the ſpace of many years after: the Biſhop of Rome by his miniſters continually not only ſpoiling the realm and Kings of England of infinite treaſure, but alſo with the ſame money hiring and maintaining foreign enemies againſt the realm and Kings of England, to keep them in ſuch his ſubjection, that they ſhould not refuſe to pay whatſoever thoſe unſatiable wolves did greedily gape for, and ſuffer whatſoever thoſe moſt cruel tyrants would lay upon them. Would Engliſhmen have ſuffered this? Would they by rebellion have cauſed this, trow you, and all for the Biſhop of Rome's cauſeleſs curſe, had they in thoſe days known and underſtood, that God doth curſe the bleſſings, and bleſs the curſings of ſuch wicked uſurping biſhops and tyrants? As it appeared afterward in King Henry the Eighth's days, and King Edward the Sixth, and in our gracious Sovereign's days that now is, where neither the Pope's curſes, nor God's manifold bleſſings, are wanting. But in King John's time, the Biſhop of Rome underſtanding the brute blindneſs, ignorance of God's Word, and ſuperſtition of Engliſhmen, and how much they were inclined to worſhip the Babylonical Beaſt of Rome, and to fear all his threatenings, and cauſeleſs curſings, he abuſed them thus, and by their rebellion brought this noble realm and Kings of England under his moſt cruel tyranny, and to be a ſpoil of his moſt vile and unſatiable covetouſneſs and raveny, for a long and a great deal too long a time. And to join unto the reports of hiſtories matters of later memory, could the Biſhop of Rome have raiſed the rebellions in the North and Weſt coun[illegible]ies

Pandolphus.

See the Acts of Parliament in King Edward the Third's days.

Malach. ii.

countries in the times of King Henry and King Edward, but by abuſing of the ignorant people? or is it not moſt evident that the Biſhop of Rome hath of late attempted by his Iriſh Patriarchs and Biſhops, ſent from Rome with his bulls, (whereof ſome were apprehended,) to break down the bars and hedges of the public peace in Ireland, only upon confidence eaſily to abuſe the ignorance of the wild Iriſhmen? Or who ſeeth not that, upon like confidence, yet more lately he hath likewiſe procured the breach of the public peace in England, (with the long and bleſſed continuance whereof he is ſore grieved,) by the miniſtry of his diſguiſed chaplains, creeping in laymen's apparel into the houſes, and whiſpering in the ears of certain Northern borderers, being men moſt ignorant of their duty to God and to their prince of all people of the realm, whom therefore, as moſt meet and ready to execute his intended purpoſe, he hath by the ſaid ignorant maſs-prieſts, as blind guides leading the blind, brought thoſe ſilly blind ſubjects into the deep ditch of horrible rebellion, damnable to themſelves, and very dangerous to the ſtate of the realm, had not God of his mercy miraculouſly calmed that raging tempeſt, not only without any ſhipwreck of the commonwealth, but almoſt without any ſhedding of Chriſtian and Engliſh blood at all.

And it is yet much more to be lamented, that not only common people, but ſome other youthful or unſkilful princes alſo, ſuffer themſelves to be abuſed by the Biſhop of Rome, his Cardinals and Biſhops, to oppreſſing of Chriſtian men their faithful ſubjects, either themſelves, or elſe by procuring the force and ſtrength of Chriſtian men, to be conveyed out of one country, to oppreſs true Chriſtians in another country, and by theſe means open an entry unto Moors and Infidels into the poſſeſſion of Chriſtian realms and countries; other Chriſtian princes in the mean time, by the Biſhop of Rome's procuring alſo, being ſo occupied in civil wars, or troubled with rebellions, that they have neither leiſure nor ability to confer their common forces to the defence of their fellow Chriſtians, againſt ſuch invaſions of the common enemies of Chriſtendom, the Infidels and miſcreants. Would to God we might only read and hear out of the hiſtories of old, and not alſo ſee and feel theſe new and preſent oppreſſions of Chriſtians, rebellions of ſubjects, effuſion of Chriſtian blood, deſtruction of Chriſtian men, decay and ruin of Chriſtendom, increaſe of Paganiſm, moſt lamentable and pitiful to behold, being procured in theſe our days, as well

well as in times paſt, by the Biſhop of Rome and his miniſters, abuſing the ignorance of God's Word, yet remaining in ſome Chriſtian princes and people. By which four and bitter fruits of ignorance, all men ought to be moved to give ear and credit to God's Word, ſhewing as moſt truly, ſo moſt plainly how great a miſchief ignorance is; and again how great and how good a gift of God knowledge in God's Word is. And to begin with the Romiſh clergy, who though they do brag now, as did ſometime the Jewiſh clergy, that they cannot lack knowledge; yet doth God by his holy Prophets both charge them with ignorance, and threaten them alſo, for that they have repelled the knowledge of God's Word and law, from themſelves, and from his people, that he will repel them, that they ſhall be no more his prieſts. God likewiſe chargeth princes as well as prieſts, that they ſhould endeavour themſelves to get underſtanding and knowledge in his Word, threatening his heavy wrath and deſtruction unto them, if they fail thereof. And the Wiſe Man ſaith to all men univerſally, princes, prieſts, and people, Where is no knowledge, there is no good nor health to the ſoul; and that all men be vain, in whom is not the knowledge of God and his holy Word; that they who walk in darkneſs wot not whither they go; and that the people that will not learn ſhall fall into great miſchiefs, as did the people of Iſrael, who, for their ignorance in God's Word, were firſt led into captivity, and when by ignorance afterward they would not know the time of their viſitation, but crucified Chriſt our Saviour, perſecuted his holy Apoſtles, and were ſo ignorant and blind, that when they did moſt wickedly and cruelly, they thought they did God good and acceptable ſervice; (as do many by ignorance think even at this day:) finally, through their ignorance and blindneſs, their country, towns, cities, Jeruſalem itſelf, and the temple of God, were all moſt horribly deſtroyed, the chiefeſt part of their people ſlain, and the reſt led into moſt miſerable captivity. For he that made them had no pity upon them, neither would ſpare them, and all for their ignorance.

Jer. xviii. 18. Ezek. vii. 26. Hoſea iv. 6. Pſal. ii.

Prov. ix. Wiſd. xiii. Prov. xvii. Epheſ. iv. John xii. Iſa. v. 13. Luke xix. 44. xxiii. 34. Acts multis locis. John xvi. 2. Iſa. xxvii. Hoſea iv. Baruc. iii. Iſa. vi. 9. Matt. xiii. 14, 15. John xii. 40. Wiſd. v. Matt. xiii. 19. 2 Cor. iv.

And the holy Scriptures do teach, that the people that will not ſee with their eyes, nor hear with their ears, to learn and to underſtand with their hearts, cannot be converted and ſaved. And the wicked themſelves being damned in hell, ſhall confeſs ignorance in God's Word to have brought them thereunto, ſaying, We have erred from

from the way of the truth, and the light of righteouſneſs hath not ſhined unto us; and the Sun of underſtanding hath not riſen unto us, we have wearied ourſelves in the way of wickedneſs and perdition, and have walked cumbrous and crooked ways, but the way of the Lord have we not known. Matt. vii. John iii.

And as well our Saviour himſelf, as his Apoſtle St. Paul, doth teach that the ignorance of God's Word cometh of the Devil, is the cauſe of all error and misjudging, (as falleth out with ignorant ſubjects, who can rather eſpy a little mote in the eye of the prince, or a counſellor, than a great beam in their own,) and univerſally it is the cauſe of all evil, and finally of eternal damnation; God's judgment being ſevere towards thoſe, who, when the light of Chriſt's Goſpel is come into the world, do delight more in darkneſs of ignorance, than in the light of knowledge in God's Word. For all are commanded to read or hear, to ſearch and ſtudy the holy Scriptures, and are promiſed underſtanding to be given them from God, if they ſo do; all are charged not to believe either any dead man, nor if an angel ſhould ſpeak from heaven, much leſs if the Pope do ſpeak from Rome againſt or contrary to the Word of God, from the which we may not decline, neither to the right hand nor to the left. Matt. xi. 15. xiii. 9. 43. Luke viii. 8. John v. 39. Pſal. i. Matt. vii. 7. Luke xi. 9. Luke xvi. 30, 31. Gal. i. 8. Deut. v. 32. Deut. xvii. 14, 15, &c. Rom. xiii. 1 Pet. ii. Pſal. cxviii. Pſal. xviii. Eph. v. 14. 1 Theſ. v. 4, 5. John xii. 35, 36. Jam. i. 17. 1 Tim. vi. 16. John iii.

In God's Word princes muſt learn how to obey God, and to govern men: in God's Word ſubjects muſt learn obedience both to God and their princes. Old men and young, rich and poor, all men and women, all eſtates, ſexes, and ages, are taught their ſeveral duties in the Word of God. For the Word of God is bright, giving light unto all men's eyes, the ſhining lamp directing all men's paths and ſteps. Let us therefore awake from the ſleep and darkneſs of ignorance, and open our eyes, that we may ſee the light: let us riſe from the works of darkneſs, that we may eſcape eternal darkneſs, the due reward thereof, and let us walk in the light of God's Word, whilſt we have light, as becometh the children of light; ſo directing the ſteps of our lives in that way which leadeth to light and life everlaſting, that we may finally obtain and enjoy the ſame; which God the Father of lights, who dwelleth in light incomprehenſible and inacceſſible, grant unto us, through the light of the world, our Saviour Jeſus Chriſt: unto whom, with the Holy Ghoſt, one moſt glorious God, be all honour, praiſe, and thankſgiving, for ever and ever. *Amen.*

Thus have you heard the Sixth Part of this Homily.
Now, good people, let us pray.

THE PRAYER.

O MOST mighty God, the Lord of Hoſts, the Governor of all creatures, the only giver of all victories, who alone art able to ſtrengthen the weak againſt the mighty, and to vanquiſh infinite multitudes of thine enemies with the countenance of a few of thy ſervants calling upon thy name, and truſting in thee; defend, O Lord, thy ſervant and our governor under thee, our ſovereign Lord the King, and all thy people committed to his charge. O Lord, withſtand the cruelty of all thoſe which be common enemies as well to the truth of thy eternal Word, as to their own natural prince and country, and manifeſtly to this crown and realm of England, which thou haſt of thy divine providence aſſigned in theſe our days to the government of thy ſervant, our ſovereign and gracious King. O moſt merciful Father, if it be thy holy will, make ſoft and tender the ſtony hearts of all thoſe that exalt themſelves againſt thy truth, and ſeek either to trouble the quiet of this realm of England, or to oppreſs the crown of the ſame; and convert them to the knowledge of thy Son, the only Saviour of the world, Jeſus Chriſt, that we and they may jointly glorify thy mercies. Lighten, we beſeech thee, their ignorant hearts to embrace the truth of thy word, or elſe ſo abate their cruelty, O moſt mighty Lord, that this our Chriſtian realm, with others that confeſs thy holy Goſpel, may obtain, by thine aid and ſtrength, ſurety from all enemies, without ſhedding of Chriſtian blood, whereby all they which be oppreſſed with their tyranny may be relieved, and they which be in fear of their cruelty may be comforted: and finally, that all Chriſtian realms, and eſpecially this realm of England, may by thy defence and protection continue in the truth of the Goſpel, and enjoy perfect peace, quietneſs, and ſecurity; and that we for theſe thy mercies, jointly all together with one conſonant heart and voice, may thankfully render to thee all laud and praiſe, that we, knit in one godly concord and unity amongſt ourſelves, may continually magnify thy glorious name, who, with thy Son our Saviour Jeſus Chriſt, and the Holy Ghoſt, art one eternal, almighty, and moſt merciful God: to whom be all laud and praiſe, world without end. *Amen.*

A Thankſgiving for the Suppreſſion of the laſt Rebellion.

O HEAVENLY and moſt merciful Father, the defender of thoſe that put their truſt in thee, the ſure fortreſs of all them that flee to thee for ſuccour; who of thy moſt juſt judgments for our diſobedience and rebellion againſt thy holy Word, and for our ſinful and wicked living, nothing anſwering to our holy profeſſion, whereby we have given an occaſion that thy holy name hath been blaſphemed amongſt the ignorant, haſt of late both ſore abaſhed the whole realm and people of England, with the terror and danger of rebellion, thereby to awake us out of our dead ſleep of careleſs ſecurity; and haſt yet, by the miſeries following the ſame rebellion, more ſharply puniſhed part of our countrymen and Chriſtian brethren, who have more nearly felt the ſame; and moſt dreadfully haſt ſcourged ſome of the ſeditious perſons with terrible executions, juſtly inflicted for their diſobedience unto thee, and to thy ſervant their Sovereign, to the example of us all, and to the warning, correction, and amendment of thy ſervants, of thine accuſtomed goodneſs, turning always the wickedneſs of evil men to the profit of them that fear thee; who, in thy judgments remembering thy mercy, haſt by thy aſſiſtance given the victory to thy ſervant our Queen, her true nobility, and faithful ſubjects, with ſo little, or rather no effuſion of Chriſtian blood, as alſo might have juſtly enſued, to the exceeding comfort of all ſorrowful Chriſtian hearts, and that of thy fatherly pity, and merciful goodneſs only, and even for thine own name's ſake, without any our deſert at all. Wherefore we render unto thee moſt humble and hearty thanks for theſe thy great mercies ſhewed unto us, who had deſerved ſharper puniſhment, moſt humbly beſeeching thee to grant unto all us that confeſs thy holy name, and profeſs the true and perfect religion of thy holy Goſpel, thy heavenly grace to ſhew ourſelves in our living according to our profeſſion: that we, truly knowing thee in thy bleſſed Word, may obediently walk in thy holy commandments, and that we, being warned by this thy fatherly correction, do provoke thy juſt wrath againſt us no more; but may enjoy the continuance of thy great mercies towards us, thy right hand, as in this ſo in all other invaſions, rebellions, and dangers, continually ſaving and defending

our church, our realm, our Queen, and people of England, that all our poſterities enſuing, confeſſing thy holy name, profeſſing thy holy Goſpel, and leading an holy life, may perpetually praiſe and magnify thee, with thy only Son Jeſus Chriſt our Saviour, and the Holy Ghoſt: to whom be all laud, praiſe, glory, and empire, for ever and ever. *Amen.*

END OF THE HOMILIES.

CONSTITUTIONS

AND

CANONS ECCLESIASTICAL.

CONSTITUTIONS and CANONS Eccleſiaſtical, treated upon by the Biſhop of London, Preſident of the Convocation for the Province of Canterbury, and the reſt of the Biſhops and Clergy of the ſaid Province; and agreed upon with the King's Majeſty's Licence, in their Synod begun at London, Anno Domini 1603, and in the Year of the Reign of our Sovereign Lord JAMES, by the Grace of God, King of England, France, and Ireland, the Firſt, and of Scotland the Thirty-ſeventh: and now publiſhed for the due obſervation of them, by his Majeſty's Authority under the Great Seal of England.

JAMES, by the grace of God, King of England, Scotland, France, and Ireland, Defender of the Faith, &c. to all to whom theſe preſents ſhall come, greeting: Whereas our Biſhops, Deans of our Cathedral Churches, Archdeacons, Chapters, and Colleges, and the other Clergy of every Dioceſe within the Province of Canterbury, being ſummoned and called by virtue of our Writ directed to the Moſt Reverend Father in God, John, late Archbiſhop of Canterbury, and bearing date the one and thirtieth day of January, in the firſt year of our reign of England, France, and Ireland, and of Scotland the thirty-ſeventh, to have appeared before him in our Cathedral Church of St. Paul in London, the twentieth day of March then next enſuing, or elſewhere, as he ſhould have thought it moſt convenient, to treat, conſent, and conclude upon certain difficult and urgent affairs mentioned in the ſaid Writ; did thereupon, at the time appointed, and within the Cathedral Church of St. Paul aforeſaid, aſſemble themſelves, and appear in Convocation for that purpoſe, according to our ſaid Writ, before the Right Reverend Father in God, Richard Biſhop of London, duly (upon a ſecond Writ of ours, dated the ninth day of March aforeſaid) authorized, appointed, and conſtituted, by reaſon of the ſaid Archbiſhop of Canterbury his death, Preſident of the ſaid Convocation, to execute thoſe things, which, by virtue of our firſt Writ, did appertain to him the ſaid Archbiſhop to have executed, if he had lived: We, for divers urgent and weighty cauſes and conſi-

derations us thereunto eſpecially moving, of our eſpecial grace, certain knowledge, and mere motion, did, by virtue of our Prerogative Royal, and Supreme Authority in Cauſes Eccleſiaſtical, give and grant by our ſeveral Letters Patent under our Great Seal of England, the one dated the twelfth day of April laſt paſt, and the other the twenty-fifth day of June then next following, full, free, and lawful liberty, licence, power, and authority unto the ſaid Biſhop of London, Preſident of the ſaid Convocation, and to the other Biſhops, Deans, Archdeacons, Chapters, and Colleges, and the reſt of the Clergy before mentioned, of the ſaid Province, that they, from time to time, during our firſt Parliament now prorogued, might confer, treat, debate, conſider, conſult, and agree of and upon ſuch Canons, Orders, Ordinances, and Conſtitutions, as they ſhould think neceſſary, fit, and convenient, for the honour and ſervice of Almighty God, the good and quiet of the Church, and the better government thereof, to be from time to time obſerved, performed, fulfilled, and kept, as well by the Archbiſhops of Canterbury, the Biſhops, and their Succeſſors, and the reſt of the whole Clergy of the ſaid Province of Canterbury, in their ſeveral callings, offices, functions, miniſtries, degrees, and adminiſtrations; as alſo by all and every Dean of the Arches, and other Judge of the ſaid Archbiſhop's Courts, Guardians of Spiritualities, Chancellors, Deans and Chapters, Archdeacons, Commiſſaries, Officials, Regiſtrars, and all and every other Eccleſiaſtical Officers, and their inferior Miniſters, whatſoever, of the ſame Province of Canterbury, in their and every of their diſtinct Courts, and in the order and manner of their and every of their Proceedings; and by all other Perſons within this realm, as far as lawfully, being members of the Church, it may concern them, as in our ſaid Letters Patent amongſt other clauſes more at large doth appear. Foraſmuch as the Biſhop of London, Preſident of the ſaid Convocation, and others, the ſaid Biſhops, Deans, Archdeacons, Chapters, and Colleges, with the reſt of the Clergy, having met together, at the time and place before mentioned, and then and there, by virtue of our ſaid authority granted unto them, treated of, concluded, and agreed upon certain Canons, Orders, Ordinances, and Conſtitutions, to the end and purpoſe by us limited and preſcribed unto them; and have thereupon offered and preſented the ſame unto us, moſt humbly deſiring us to give our royal aſſent unto their ſaid Canons, Orders, Ordinances, and Conſtitutions, according to the form of a certain Statute or Act of Parliament, made in that behalf in the twenty-fifth year of the reign of King Henry the Eighth, and by our ſaid Prerogative Royal

and

and Supreme Authority in Cauſes Eccleſiaſtical, to ratify by our Letters Patent under our Great Seal of England, and to confirm the ſame, the title and tenor of them being word for word as enſueth:

Of the CHURCH of ENGLAND.

1. *The King's Supremacy over the Church of England, in Cauſes Eccleſiaſtical, to be maintained.*

AS our duty to the King's moſt excellent Majeſty requireth, we firſt decree and ordain, That the Archbiſhop of Canterbury, (from time to time,) all Biſhops of this province, all Deans, Archdeacons, Parſons, Vicars, and all other Eccleſiaſtical Perſons, ſhall faithfully keep and obſerve, and (as much as in them lieth) ſhall cauſe to be obſerved and kept of others, all and ſingular laws and ſtatutes, made for reſtoring to the Crown of this kingdom the ancient juriſdiction over the State Eccleſiaſtical, and aboliſhing of all foreign power repugnant to the ſame. Furthermore, all Eccleſiaſtical Perſons, having cure of ſouls, and all other Preachers, and Readers of Divinity Lectures, ſhall, to the uttermoſt of their wit, knowledge, and learning, purely and ſincerely, without any colour or diſſimulation, teach, manifeſt, open, and declare, four times every year at the leaſt, in their ſermons and other collations and lectures, that all uſurped and foreign power (foraſmuch as the ſame hath no eſtabliſhment nor ground by the law of God) is for moſt juſt cauſes taken away and aboliſhed: and that therefore no manner of obedience, or ſubjection, within his Majeſty's realms and dominions, is due unto any ſuch foreign power, but that the King's power, within his realms of England, Scotland, and Ireland, and all other his dominions and countries, is the higheſt power under God; to whom all men, as well inhabitants, as born within the ſame, do by God's laws owe moſt loyalty and obedience, afore and above all other powers and potentates in the earth.

2. *Impugners of the King's Supremacy cenſured.*

WHOSOEVER ſhall hereafter affirm, That the King's Majeſty hath not the ſame authority in Cauſes Eccleſiaſtical, that the godly Kings had amongſt the Jews and Chriſtian

Chriſtian Emperors of the primitive Church; or impeach any part of his regal ſupremacy in the ſaid cauſes reſtored to the Crown, and by the laws of this realm therein eſtabliſhed; let him be excommunicated *ipſo facto*, and not reſtored, but only by the Archbiſhop, after his repentance, and public revocation of thoſe his wicked errors.

3. *The Church of England, a true and Apoſtolical Church.*

WHOSOEVER ſhall hereafter affirm, That the Church of England, by law eſtabliſhed under the King's Majeſty, is not a true and Apoſtolical Church, teaching and maintaining the doctrine of the Apoſtles; let him be excommunicated *ipſo facto*, and not reſtored, but only by the Archbiſhop, after his repentance, and public revocation of this his wicked error.

4. *Impugners of the public Worſhip of God, eſtabliſhed in the Church of England, cenſured.*

WHOSOEVER ſhall hereafter affirm, That the form of God's worſhip in the Church of England, eſtabliſhed by law, and contained in the Book of Common Prayer and Adminiſtration of Sacraments, is a corrupt, ſuperſtitious, or unlawful worſhip of God, or containeth any thing in it that is repugnant to the Scriptures; let him be excommunicated *ipſo facto*, and not reſtored, but by the Biſhop of the place, or Archbiſhop, after his repentance, and public revocation of ſuch his wicked errors.

5. *Impugners of the Articles of Religion, eſtabliſhed in the Church of England, cenſured.*

WHOSOEVER ſhall hereafter affirm, That any of the nine and thirty Articles agreed upon by the Archbiſhops and Biſhops of both provinces, and the whole Clergy, in the Convocation holden at London, in the year of our Lord God one thouſand five hundred ſixty-two, for avoiding diverſities of opinions, and for the eſtabliſhing of conſent touching true Religion, are in any part ſuperſtitious or erroneous, or ſuch as he may not with a good conſcience ſubſcribe unto; let him be excommunicated *ipſo facto*, and not reſtored, but only by the Archbiſhop, after his repentance, and public revocation of ſuch his wicked errors.

6. *Im-*

6. *Impugners of the Rites and Ceremonies, eſtabliſhed in the Church of England, cenſured.*

WHOSOEVER ſhall hereafter affirm, That the Rites and Ceremonies of the Church of England by law eſtabliſhed are wicked, antichriſtian, or ſuperſtitious, or ſuch as, being commanded by lawful authority, men, who are zealouſly and godly affected, may not with any good conſcience approve them, uſe them, or, as occaſion requireth, ſubſcribe unto them; let him be excommunicated *ipſo facto*, and not reſtored until he repent, and publicly revoke ſuch his wicked errors.

7. *Impugners of the Government of the Church of England by Archbiſhops, Biſhops, &c. cenſured.*

WHOSOEVER ſhall hereafter affirm, That the government of the Church of England under his Majeſty by Archbiſhops, Biſhops, Deans, Archdeacons, and the reſt that bear office in the ſame, is antichriſtian, and repugnant to the Word of God; let him be excommunicated *ipſo facto*, and ſo continue until he repent, and publicly revoke ſuch his wicked errors.

8. *Impugners of the Form of conſecrating and ordering Archbiſhops, Biſhops, &c. in the Church of England, cenſured.*

WHOSOEVER ſhall hereafter affirm or teach, That the form and manner of making and conſecrating Biſhops, Prieſts, and Deacons, containeth any thing in it that is repugnant to the Word of God, or that they who are made Biſhops, Prieſts, or Deacons, in that form, are not lawfully made, nor ought to be accounted, either by themſelves or others, to be truly either Biſhops, Prieſts, or Deacons, until they have ſome other calling to thoſe divine offices; let him be excommunicated *ipſo facto*, not to be reſtored until he repent, and publicly revoke ſuch his wicked errors.

9. *Authors of Schiſm in the Church of England cenſured.*

WHOSOEVER ſhall hereafter ſeparate themſelves from the Communion of Saints, as it is approved by the Apoſtles' Rules, in the Church of England, and combine themſelves together in a new brotherhood, accounting the Chriſtians, who are conformable to the doctrine, government, rites and ceremonies of the Church of England, to be

be profane, and unmeet for them to join with in Chriſtian profeſſion; let them be excommunicated *ipſo facto*, and not reſtored but by the Archbiſhop, after their repentance, and public revocation of ſuch their wicked errors.

10. *Maintainers of Schiſmatics in the Church of England cenſured.*

WHOSOEVER ſhall hereafter affirm, That ſuch Miniſters, as refuſe to ſubſcribe to the form and manner of God's worſhip in the Church of England, preſcribed in the Communion Book, and their adherents, may truly take unto them the name of another Church, not eſtabliſhed by law, and dare preſume to publiſh it, That this their pretended Church hath of long time groaned under the burden of certain grievances impoſed upon it, and upon the members thereof before mentioned, by the Church of England, and the Orders and Conſtitutions therein by law eſtabliſhed; let them be excommunicated, and not reſtored until they repent, and publicly revoke ſuch their wicked errors.

11. *Maintainers of Conventicles cenſured.*

WHOSOEVER ſhall hereafter affirm or maintain, That there are within this realm other meetings, aſſemblies, or congregations of the King's born ſubjects, than ſuch as by the laws of this land are held and allowed, which may rightly challenge to themſelves the name of True and Lawful Churches; let him be excommunicated, and not reſtored, but by the Archbiſhop, after his repentance, and public revocation of ſuch his wicked errors.

12. *Maintainers of Conſtitutions made in Conventicles cenſured.*

WHOSOEVER ſhall hereafter affirm, That it is lawful for any ſort of Miniſters and Lay-perſons, or of either of them, to join together, and make rules, orders, or conſtitutions, in Cauſes Eccleſiaſtical, without the King's authority, and ſhall ſubmit themſelves to be ruled and governed by them; let them be excommunicated *ipſo facto*, and not be reſtored until they repent, and publicly revoke thoſe their wicked and Anabaptiſtical errors.

Of Divine Service, and Adminiſtration of the Sacraments.

13. *Due Celebration of Sundays and Holy-days.*

ALL manner of perſons within the Church of England ſhall from henceforth celebrate and keep the Lord's Day, commonly called Sunday, and other Holy-days, according to God's holy will and pleaſure, and the orders of the Church of England preſcribed in that behalf; that is, in hearing the Word of God read and taught; in private and public prayers; in acknowledging their offences to God, and amendment of the ſame; in reconciling themſelves charitably to their neighbours, where diſpleaſure hath been; in oftentimes receiving the Communion of the body and blood of Chriſt; in viſiting of the poor and ſick; uſing all godly and ſober converſation.

14. *The preſcript Form of Divine Service to be uſed on Sundays and Holy-days.*

THE Common Prayer ſhall be ſaid or ſung diſtinctly and reverently upon ſuch days as are appointed to be kept holy by the Book of Common Prayer, and their eves, and at convenient and uſual times of thoſe days, and in ſuch place of every Church as the Biſhop of the dioceſe, or Eccleſiaſtical Ordinary of the place, ſhall think meet for the largeneſs or ſtraitneſs of the ſame, ſo as the people may be moſt edified. All Miniſters likewiſe ſhall obſerve the Orders, Rites, and Ceremonies preſcribed in the Book of Common Prayer, as well in reading the holy Scriptures, and ſaying of Prayers, as in adminiſtration of the Sacraments, without either diminiſhing in regard of preaching, or in any other reſpect, or adding any thing in the matter or form thereof.

15. *The Litany to be read on Wedneſdays and Fridays.*

THE Litany ſhall be ſaid or ſung when, and as it is ſet down in the Book of Common Prayer, by the Parſons, Vicars, Miniſters, or Curates, in all Cathedral, Collegiate, Pariſh Churches, and Chapels, in ſome convenient place, according to the diſcretion of the Biſhop of the dioceſe, or Eccleſiaſtical Ordinary of the place. And that we may ſpeak more particularly, upon Wedneſdays and Fridays weekly, though they be not holy-days, the Miniſter, at the

the accuſtomed hours of ſervice, ſhall reſort to the Church or Chapel, and, warning being given to the people by tolling of a bell, ſhall ſay the Litany preſcribed in the Book of Common Prayer: whereunto we wiſh every houſeholder dwelling within half a mile of the Church to come, or ſend one at the leaſt of his houſehold, fit to join with the Miniſter in prayers.

16. *Colleges to uſe the preſcript Form of Divine Service.*

IN the whole Divine Service, and adminiſtration of the holy Communion, in all Colleges and Halls in both Univerſities, the Order, Form, and Ceremonies ſhall be duly obſerved, as they are ſet down and preſcribed in the Book of Common Prayer, without any omiſſion or alteration.

17. *Students in Colleges to wear Surplices in Time of Divine Service.*

ALL Maſters and Fellows of Colleges or Halls, and all the Scholars and Students in either of the Univerſities, ſhall, in their Churches and Chapels, upon all Sundays, Holy-days, and their Eves, at the time of Divine Service, wear Surplices, according to the order of the Church of England: and ſuch as are graduates ſhall agreeably wear with their Surplices ſuch hoods as do ſeverally appertain unto their degrees.

18. *A reverence and attention to be uſed within the Church in time of Divine Service.*

IN the time of Divine Service, and of every part thereof, all due reverence is to be uſed; for it is according to the Apoſtle's rule, *Let all things be done decently, and according to order;* anſwerably to which decency and order, we judge theſe our directions following: No man ſhall cover his head in the Church or Chapel in the time of Divine Service, except he have ſome infirmity; in which caſe let him wear a night-cap or coif. All manner of perſons then preſent ſhall reverently kneel upon their knees, when the general Confeſſion, Litany, and other prayers are read; and ſhall ſtand up at the ſaying of the Belief, according to the rules in that behalf preſcribed in the Book of Common Prayer: and likewiſe when in time of Divine Service the Lord Jeſus ſhall be mentioned, due and lowly reverence ſhall be done by all perſons preſent,

as

as it hath been accuſtomed; teſtifying by theſe outward ceremonies and geſtures, their inward humility, Chriſtian reſolution, and due acknowledgment that the Lord Jeſus Chriſt, the true eternal Son of God, is the only Saviour of the world, in whom alone all the mercies, graces, and promiſes of God to mankind, for this life, and the life to come, are fully and wholly compriſed. None, either man, woman, or child, of what calling ſoever, ſhall be otherwiſe at ſuch times buſied in the church, than in quiet attendance to hear, mark, and underſtand that which is read, preached, or miniſtered; ſaying in their due places audibly with the Miniſter, the Confeſſion, the Lord's Prayer, and the Creed; and making ſuch other anſwers to the public prayers, as are appointed in the Book of Common Prayer: neither ſhall they diſturb the Service or Sermon, by walking or talking, or any other way; nor depart out of the Church during the time of Service or Sermon, without ſome urgent or reaſonable cauſe.

19. *Loiterers not to be ſuffered near the Church in time of Divine Service.*

THE Church-wardens or Queſt-men, and their aſſiſtants, ſhall not ſuffer any idle perſons to abide either in the Church-yard, or Church-porch, during the time of Divine Service, or Preaching; but ſhall cauſe them either to come in, or to depart.

20. *Bread and Wine to be provided againſt every Communion.*

THE Church-wardens of every pariſh, againſt the time of every Communion, ſhall at the charge of the pariſh, with the advice and direction of the Miniſter, provide a ſufficient quantity of fine white Bread, and of good and wholeſome Wine, for the number of Communicants that ſhall from time to time receive there: which Wine we require to be brought to the Communion-table in a clean and ſweet ſtanding pot or ſtoop of pewter, if not of purer metal.

21. *The Communion to be Thrice a Year received.*

IN every Pariſh-church and Chapel, where Sacraments are to be adminiſtered within this realm, the holy Communion ſhall be miniſtered by the Parſon, Vicar, or Miniſter, ſo often, and at ſuch times, as every pariſhioner may communicate at the leaſt thrice in the year, (whereof the

the feaſt of Eaſter to be one,) according as they are appointed by the Book of Common Prayer. Provided, That every Miniſter, as oft as he adminiſtereth the Communion, ſhall firſt receive that Sacrament himſelf. Furthermore, no Bread or Wine newly brought ſhall be uſed; but firſt the words of Inſtitution ſhall be rehearſed, when the ſaid Bread and Wine be preſent upon the Communion-table. Likewiſe the Miniſter ſhall deliver both the Bread and the Wine to every Communicant ſeverally.

22. *Warning to be given beforehand for the Communion.*

WHEREAS every Lay-perſon is bound to receive the holy Communion thrice every Year, and many notwithſtanding do not receive that Sacrament once in a year; we do require every Miniſter to give warning to his pariſhioners publicly in the Church at Morning Prayer, the Sunday before every time of his adminiſtering that holy Sacrament, for their better preparation of themſelves; which ſaid warning we enjoin the ſaid pariſhioners to accept and obey, under the penalty and danger of the law.

23. *Students in Colleges to receive the Communion Four Times a Year.*

IN all Colleges and Halls within both the Univerſities, the Maſters and Fellows, ſuch eſpecially as have any pupils, ſhall be careful that all their ſaid pupils, and the reſt that remain amongſt them, be well brought up, and throughly inſtructed in points of religion, and that they do diligently frequent public Service and Sermons, and receive the holy Communion; which we ordain to be adminiſtered in all ſuch Colleges and Halls the firſt or ſecond Sunday of every month, requiring all the ſaid Maſters, Fellows, and Scholars, and all the reſt of the Students, Officers, and all other the Servants there, ſo to be ordered, that every one of them ſhall communicate four times in the year at the leaſt, kneeling reverently and decently upon their knees, according to the order of the Communion Book preſcribed in that behalf.

24. *Copes to be worn in Cathedral Churches by thoſe that adminiſter the Communion.*

IN all Cathedral and Collegiate Churches, the holy Communion ſhall be adminiſtered upon principal feaſt-days, ſometimes by the Biſhop, if he be preſent, and ſometimes

times by the Dean, and at ſometimes by a Canon or Prebendary, the principal Miniſter uſing a decent Cope, and being aſſiſted with the Goſpeller and Epiſtler agreeably, according to the Advertiſements publiſhed *Anno 7 Eliz.* The ſaid Communion to be adminiſtered at ſuch times, and with ſuch limitation, as is ſpecified in the Book of Common Prayer. Provided, That no ſuch limitation by any conſtruction ſhall be allowed of, but that all Deans, Wardens, Maſters or Heads of Cathedral and Collegiate Churches, Prebendaries, Canons, Vicars, Petty Canons, Singing Men, and all others of the foundation, ſhall receive the Communion four times yearly at the leaſt.

25. *Surplices and Hoods to be worn in Cathedral Churches, when there is no Communion.*

IN the time of Divine Service and Prayers in all Cathedral and Collegiate Churches, when there is no Communion, it ſhall be ſufficient to wear Surplices; ſaving that all Deans, Maſters, and Heads of Collegiate Churches, Canons, and Prebendaries, being Graduates, ſhall daily, at the times both of Prayer and Preaching, wear with their Surplices ſuch Hoods as are agreeable to their degrees.

26. *Notorious Offenders not to be admitted to the Communion.*

NO Miniſter ſhall in any wiſe admit to the receiving of the holy Communion, any of his cure or flock, which be openly known to live in ſin notorious, without repentance; nor any who have maliciouſly and openly contended with their neighbours, until they ſhall be reconciled; nor any Church-wardens or Side-men, who having taken their oaths to preſent to their Ordinaries all ſuch public offences as they are particularly charged to inquire of in their ſeveral pariſhes, ſhall (notwithſtanding their ſaid oaths, and that their faithful diſcharging of them is the chief means whereby public ſins and offences may be reformed and puniſhed) wittingly and willingly, deſperately and irreligiouſly, incur the horrible crime of perjury, either in neglecting or in refuſing to preſent ſuch of the ſaid enormities and public offences, as they know themſelves to be committed in their ſaid pariſhes, or are notoriouſly offenſive to the congregation there; although they be urged by ſome of their neighbours, or by their Miniſter, or by their Ordinary himſelf, to diſcharge their con-

ſciences by preſenting of them, and not to incur ſo deſperately the ſaid horrible ſin of perjury.

27. *Schiſmatics not to be admitted to the Communion.*

NO Miniſter, when he celebrateth the Communion, ſhall wittingly adminiſter the ſame to any but to ſuch as kneel, under pain of ſuſpenſion, nor under the like pain to any that refuſe to be preſent at public Prayers, according to the Orders of the Church of England; nor to any that are common and notorious depravers of the Book of Common Prayer and Adminiſtration of the Sacraments, and of the Orders, Rites, and Ceremonies therein preſcribed, or of any thing that is contained in any of the Articles agreed upon in the Convocation, one thouſand five hundred ſixty and two, or of any thing contained in the Book of ordering the Prieſts and Biſhops; or to any that have ſpoken againſt and depraved his Majeſty's ſovereign authority in cauſes Eccleſiaſtical; except every ſuch perſon ſhall firſt acknowledge to the Miniſter, before the Church-wardens, his repentance for the ſame, and promiſe by word (if he cannot write) that he will do ſo no more; and except (if he can write) he ſhall firſt do the ſame under his hand-writing, to be delivered to the Miniſter, and by him ſent to the Biſhop of the dioceſe, or Ordinary of the place. Provided, That every Miniſter ſo repelling any, as is ſpecified either in this or in the next precedent Conſtitution, ſhall, upon complaint, or being required by the Ordinary, ſignify the cauſe thereof unto him, and therein obey his order and direction.

28. *Strangers not to be admitted to the Communion.*

THE Church-wardens or Queſtmen, and their aſſiſtants, ſhall mark, as well as the Miniſter, whether all and every of the Pariſhioners come ſo often every year to the holy Communion, as the Laws and our Conſtitutions do require; and whether any Strangers come often and commonly from other pariſhes to their Church; and ſhall ſhew their Miniſter of them, leſt perhaps they be admitted to the Lord's Table amongſt others, which they ſhall forbid; and remit ſuch home to their own Pariſh-churches and Miniſters, there to receive the Communion with the reſt of their own neighbours.

29. *Fathers*

29. *Fathers not to be Godfathers in Baptiſm, and Children not Communicants.*

NO Parent ſhall be urged to be preſent, nor be admitted to anſwer as Godfather for his own Child; nor any Godfather or Godmother ſhall be ſuffered to make any other anſwer or ſpeech, than by the Book of Common Prayer is preſcribed in that behalf: neither ſhall any perſon be admitted Godfather or Godmother to any Child at Chriſtening or Confirmation, before the ſaid perſon ſo undertaking hath received the holy Communion.

30. *The lawful Uſe of the Croſs in Baptiſm explained.*

WE are ſorry that his Majeſty's moſt princely care and pains taken in the Conference at Hampton-Court, amongſt many other points, touching this one of the Croſs in Baptiſm, hath taken no better effect with many, but that ſtill the uſe of it in Baptiſm is ſo greatly ſtuck at and impugned. For the further declaration therefore of the true uſe of this ceremony, and for the removing of all ſuch ſcruple, as might any ways trouble the conſciences of them who are indeed rightly religious, following the royal ſteps of our moſt worthy King, becauſe he therein followeth the rules of the Scriptures, and the practice of the primitive Church; we do commend to all the true members of the Church of England theſe our directions and obſervations enſuing.

Firſt, it is to be obſerved, that although the Jews and Ethnicks derided both the Apoſtles and the reſt of the Chriſtians, for preaching and believing in him who was crucified upon the Croſs; yet all, both Apoſtles and Chriſtians, were ſo far from being diſcouraged from their profeſſion by the ignominy of the Croſs, as they rather rejoiced and triumphed in it. Yea, the Holy Ghoſt by the mouths of the Apoſtles did honour the name of the Croſs (being hateful among the Jews) ſo far, that under it he comprehended not only Chriſt crucified, but the force, effects, and merits of his Death and Paſſion, with all the comforts, fruits, and promiſes, which we receive or expect thereby.

Secondly, the honour and dignity of the name of the Croſs begat a reverend eſtimation even in the Apoſtles' times (for ought that is known to the contrary) of the Sign of the Croſs, which the Chriſtians ſhortly after

uſed in all their actions; thereby making an outward ſhew and profeſſion, even to the aſtoniſhment of the Jews, that they were not aſhamed to acknowledge him for their Lord and Saviour, who died for them upon the Croſs. And this Sign they did not only uſe themſelves with a kind of glory, when they met with any Jews, but ſigned therewith their children when they were chriſtened, to dedicate them by that badge to his ſervice, whoſe benefits beſtowed upon them in Baptiſm the name of the Croſs did repreſent. And this uſe of the Sign of the Croſs in Baptiſm was held in the primitive Church, as well by the Greeks as the Latins, with one conſent and great applauſe. At what time, if any had oppoſed themſelves againſt it, they would certainly have been cenſured as enemies of the name of the Croſs, and conſequently of Chriſt's merits, the Sign whereof they could no better endure. This continual and general uſe of the Sign of the Croſs is evident by many teſtimonies of the ancient Fathers.

Thirdly, it muſt be confeſſed, that in proceſs of time the Sign of the Croſs was greatly abuſed in the Church of Rome, eſpecially after that corruption of Popery had once poſſeſſed it. But the abuſe of a thing doth not take away the lawful uſe of it. Nay, ſo far was it from the purpoſe of the Church of England to forſake and reject the Churches of Italy, France, Spain, Germany, or any ſuch like Churches, in all things which they held and practiſed, that, as the Apology of the Church of England confeſſeth, it doth with reverence retain thoſe ceremonies, which do neither endamage the Church of God, nor offend the minds of ſober men; and only departed from them in thoſe particular points, wherein they were fallen both from themſelves in their ancient integrity, and from the apoſtolical Churches, which were their firſt founders. In which reſpect, amongſt ſome other very ancient ceremonies, the Sign of the Croſs in Baptiſm hath been retained in this Church, both by the judgment and practice of thoſe reverend Fathers and great Divines in the days of King Edward the Sixth, of whom ſome conſtantly ſuffered for the profeſſion of the truth; and others being exiled in the time of Queen Mary, did after their return, in the beginning of the reign of our late dread Sovereign, continually defend and uſe the ſame. This reſolution and practice of our Church hath been allowed and approved by the cenſure upon the Communion-book in King Edward the Sixth his days, and by the harmony

of

of Confeſſions of later years: becauſe indeed the uſe of this Sign in Baptiſm was ever accompanied here with ſuch ſufficient cautions and exceptions againſt all Popiſh ſuperſtition and error, as in the like caſes are either fit or convenient.

Firſt, the Church of England, ſince the aboliſhing of Popery, hath ever held and taught, and ſo doth hold and teach ſtill, that the Sign of the Croſs uſed in Baptiſm is no part of the ſubſtance of that Sacrament: for when the Miniſter dipping the infant in water, or laying water upon the face of it, (as the manner alſo is,) hath pronounced theſe words, *I baptize thee in the name of the Father, and of the Son, and of the Holy Ghoſt*, the infant is fully and perfectly baptized. So as the Sign of the Croſs being afterwards uſed, doth neither add any thing to the virtue and perfection of Baptiſm, nor being omitted doth detract any thing from the effect and ſubſtance of it.

Secondly, it is apparent in the Communion-book, that the infant baptized is, by virtue of Baptiſm, before it be ſigned with the Sign of the Croſs, received into the congregation of Chriſt's flock, as a perfect member thereof, and not by any power aſcribed unto the Sign of the Croſs. So that for the very remembrance of the Croſs, which is very precious to all them that rightly believe in Jeſus Chriſt, and in the other reſpects mentioned, the Church of England hath retained ſtill the Sign of it in Baptiſm: following therein the primitive and apoſtolical Churches, and accounting it a lawful outward ceremony and honourable badge, whereby the infant is dedicated to the ſervice of him that died upon the Croſs, as by the words uſed in the book of Common Prayer it may appear.

Laſtly, the uſe of the Sign of the Croſs in Baptiſm, being thus purged from all Popiſh ſuperſtition and error, and reduced in the Church of England to the primary inſtitution of it, upon thoſe true rules of doctrine concerning things indifferent, which are conſonant to the Word of God, and the judgment of all the ancient Fathers, we hold it the part of every private man, both Miniſter and other, reverently to retain the true uſe of it preſcribed by public authority; conſidering that things of themſelves indifferent do in ſome ſort alter their natures, when they are either commanded or forbidden by a lawful magiſtrate; and may not be omitted at every man's pleaſure, contrary to the law, when they be commanded, nor uſed when they are prohibited.

Miniſters, their Ordination, Function, and Charge.

31. *Four ſolemn Times appointed for the making of Miniſters.*

FORASMUCH as the ancient Fathers of the Church, led by example of the Apoſtles, appointed prayers and faſts to be uſed at the ſolemn Ordering of Miniſters; and to that purpoſe allotted certain times, in which only Sacred Orders might be given or conferred: we, following their holy and religious example, do conſtitute and decree, that no Deacons or Miniſters be made and ordained, but only upon the Sundays immediately following *Jejunia quatuor temporum*, commonly called *Ember Weeks*, appointed in ancient time for prayer and faſting, (purpoſely for this cauſe at their firſt inſtitution,) and ſo continued at this day in the Church of England: and that this be done in the Cathedral or Pariſh Church where the Biſhop reſideth, and in the time of Divine Service, in the preſence not only of the Archdeacon, but of the Dean and two Prebendaries at the leaſt, or (if they ſhall happen by any lawful cauſe to be let or hindered) in the preſence of four other grave perſons, being Maſters of Arts at the leaſt, and allowed for public Preachers.

32. *None to be made Deacon and Miniſter both in one Day.*

THE office of Deacon being a ſtep or degree to the Miniſtry, according to the judgment of the ancient Fathers, and the practice of the primitive Church; we do ordain and appoint, that hereafter no Biſhop ſhall make any perſon, of what qualities or gifts ſoever, a Deacon and a Miniſter both together upon one day; but that the order in that behalf preſcribed in the Book of making and conſecrating Biſhops, Prieſts, and Deacons, be ſtrictly obſerved. Not that always every Deacon ſhould be kept from the Miniſtry for a whole year, when the Biſhop ſhall find good cauſe to the contrary; but that there being now four times appointed in every year for the Ordination of Deacons and Miniſters, there may ever be ſome time of trial of their behaviour in the office of Deacon, before they be admitted to the order of Prieſthood.

33. *The Titles of ſuch as are to be made Miniſters.*

IT hath been long ſince provided by many decrees of the ancient Fathers, that none ſhould be admitted either Deacon or Prieſt, who had not firſt ſome certain place where he might uſe his function. According to which examples we do ordain, that henceforth no perſon ſhall be admitted into Sacred Orders, except he ſhall at that time exhibit to the Biſhop, of whom he deſireth impoſition of hands, a Preſentation of himſelf to ſome Eccleſiaſtical Preferment then void in that dioceſe; or ſhall bring to the ſaid Biſhop a true and undoubted Certificate, that either he is provided of ſome Church within the ſaid dioceſe, where he may attend the cure of ſouls, or of ſome Miniſter's place vacant, either in the Cathedral Church of that dioceſe, or in ſome other Collegiate Church therein alſo ſituate, where he may execute his miniſtry; or that he is a Fellow, or in right as a Fellow, or to be a Conduct or Chaplain in ſome College in Cambridge or Oxford; or except he be a Maſter of Arts of five years ſtanding, that liveth of his own charge in either of the Univerſities; or except by the Biſhop himſelf, that doth ordain him Miniſter, he be ſhortly after to be admitted either to ſome Benefice or Curateſhip then void. And if any Biſhop ſhall admit any perſon into the miniſtry, that hath none of theſe titles as is aforeſaid, then he ſhall keep and maintain him with all things neceſſary, till he do prefer him to ſome Eccleſiaſtical Living. And if the ſaid Biſhop ſhall refuſe ſo to do, he ſhall be ſuſpended by the Archbiſhop, being aſſiſted with another Biſhop, from giving of Orders by the ſpace of a year.

34. *The Quality of ſuch as are to be made Miniſters.*

NO Biſhop ſhall henceforth admit any perſon into Sacred Orders, which is not of his own dioceſe, except he be either of one of the Univerſities of this realm, or except he ſhall bring Letters Dimiſſory (ſo termed) from the Biſhop of whoſe dioceſe he is; and deſiring to be a Deacon, is three and twenty years old; and to be a Prieſt, four and twenty years complete; and hath taken ſome degree of ſchool in either of the ſaid Univerſities; or at the leaſt, except he be able to yield an account of his faith in Latin, according to the Articles of Religion approved in the Synod of the Biſhops and Clergy of this realm, one thouſand five hundred ſixty and two, and to

conſirm the ſame by ſufficient teſtimonies out of the holy Scriptures; and except moreover he ſhall then exhibit Letters Teſtimonial of his good life and converſation, under the ſeal of ſome College of Cambridge or Oxford, where before he remained, or of three or four grave Miniſters, together with the ſubſcription and teſtimony of other credible perſons, who have known his life and behaviour by the ſpace of three years next before.

35. *The Examination of ſuch as are to be made Miniſters.*

THE Biſhop, before he admit any perſon to holy Orders, ſhall diligently examine him in the preſence of thoſe Miniſters that ſhall aſſiſt him at the impoſition of hands: and if the ſaid Biſhop have any lawful impediment, he ſhall cauſe the ſaid Miniſters carefully to examine every ſuch perſon ſo to be ordered. Provided, that they who ſhall aſſiſt the Biſhop in examining and laying on of hands, ſhall be of his Cathedral Church, if they may conveniently be had, or other ſufficient Preachers of the ſame dioceſe, to the number of three at the leaſt: and if any Biſhop or Suffragan ſhall admit any to Sacred Orders who is not ſo qualified and examined, as before we have ordained, the Archbiſhop of his province, having notice thereof, and being aſſiſted therein by one Biſhop, ſhall ſuſpend the ſaid Biſhop or Suffragan ſo offending, from making either Deacons or Prieſts for the ſpace of two years.

36. *Subſcription required of ſuch as are to be made Miniſters.*

NO perſon ſhall hereafter be received into the Miniſtry, nor either by inſtitution or collation admitted to any Eccleſiaſtical Living, nor ſuffered to preach, to catechize, or to be a Lecturer or Reader of Divinity in either Univerſity, or in any Cathedral or Collegiate Church, City, or Market-town, Pariſh-church, Chapel, or in any other place within this realm, except he be licenſed either by the Archbiſhop, or by the Biſhop of the dioceſe, where he is to be placed, under their hands and ſeals, or by one of the two Univerſities under their ſeal likewiſe; and except he ſhall firſt ſubſcribe to theſe three Articles following, in ſuch manner and ſort as we have here appointed.

I. That the King's Majeſty, under God, is the only ſupreme Governor of this realm, and of all other his Highneſs's dominions and countries, as well in all Spiritual

tual or Eccleſiaſtical things or cauſes, as Temporal; and that no foreign prince, perſon, prelate, ſtate, or potentate hath, or ought to have, any juriſdiction, power, ſuperiority, pre-eminence, or authority, Eccleſiaſtical or Spiritual, within his Majeſty's ſaid realms, dominions, and countries.

II. That the Book of Common Prayer, and of Ordering of Biſhops, Prieſts, and Deacons, containeth in it nothing contrary to the Word of God, and that it may lawfully ſo be uſed; and that he himſelf will uſe the form in the ſaid Book preſcribed, in public Prayer, and Adminiſtration of the Sacraments, and none other.

III. That he alloweth the Book of Articles of Religion agreed upon by the Archbiſhops and Biſhops of both provinces, and the whole Clergy in the Convocation holden at London in the year of our Lord God one thouſand five hundred ſixty and two; and that he acknowledgeth all and every the Articles therein contained, being in number nine and thirty, beſides the Ratification, to be agreeable to the Word of God.

To theſe three Articles whoſoever will ſubſcribe, he ſhall, for the avoiding of all ambiguities, ſubſcribe in this order and form of words, ſetting down both his Chriſtian and Surname, viz. *I*, N. N. *do willingly and* ex animo *ſubſcribe to theſe three Articles above mentioned, and to all things that are contained in them.* And if any Biſhop ſhall ordain, admit, or licenſe any, as is aforeſaid, except he firſt have ſubſcribed in manner and form as here we have appointed, he ſhall be ſuſpended from giving of orders and licences to preach, for the ſpace of twelve months. But if either of the Univerſities ſhall offend therein, we leave them to the danger of the law, and his Majeſty's cenſure.

37. *Subſcription before the Dioceſan.*

NONE licenſed, as is aforeſaid, to preach, read lecture, or catechize, coming to reſide in any dioceſe, ſhall be permitted there to preach, read lecture, catechize, or miniſter the Sacraments, or to execute any other Eccleſiaſtical function, by what authority ſoever he be thereunto admitted, unleſs he firſt conſent and ſubſcribe to the three Articles before mentioned, in the preſence of the Biſhop of the dioceſe, wherein he is to preach, read lecture, catechize, or adminiſter the Sacraments, as aforeſaid.

38. *Revolters*

38. *Revolters after Subſcription cenſured.*

IF any Miniſter, after he hath once ſubſcribed to the ſaid three Articles, ſhall omit to uſe the form of Prayer, or any of the Orders or Ceremonies preſcribed in the Communion-book, let him be ſuſpended; and if after a month he do not reform and ſubmit himſelf, let him be excommunicated; and then if he ſhall not ſubmit himſelf within the ſpace of another month, let him be depoſed from the miniſtry.

39. *Cautions for Inſtitution of Miniſters into Benefices.*

NO Biſhop ſhall inſtitute any to a Benefice, who hath been ordained by any other Biſhop, except he firſt ſhew unto him his Letters of Orders, and bring him a ſufficient teſtimony of his former good life and behaviour, if the Biſhop ſhall require it; and laſtly, ſhall appear, upon due examination, to be worthy of his miniſtry.

40. *An Oath againſt Simony at Inſtitution into Benefices.*

TO avoid the deteſtable ſin of Simony, becauſe buying and ſelling of Spiritual and Eccleſiaſtical functions, offices, promotions, dignities, and livings, is execrable before God; therefore the Archbiſhop, and all and every Biſhop or Biſhops, or any other perſon or perſons having authority to admit, inſtitute, collate, inſtall, or to confirm the election of any Archbiſhop, Biſhop, or other perſon or perſons, to any Spiritual or Eccleſiaſtical function, dignity, promotion, title, office, juriſdiction, place, or benefice with cure or without cure, or to any Eccleſiaſtical living whatſoever, ſhall, before every ſuch admiſſion, inſtitution, collation, inſtallation, or confirmation of election, reſpectively miniſter to every perſon hereafter to be admitted, inſtituted, collated, inſtalled, or confirmed in or to any Archbiſhoprick, Biſhoprick, or other Spiritual or Eccleſiaſtical function, dignity, promotion, title, office, juriſdiction, place, or benefice with cure or without cure, or in or to any Eccleſiaſtical living whatſoever, this oath, in manner and form following, the ſame to be taken by every one whom it concerneth in his own perſon, and not by a Proctor: *I, N. N. do ſwear, That I have made no Simoniacal payment, contract, or promiſe, directly or indirectly, by myſelf, or by any other, to my knowledge, or with my conſent, to any perſon or perſons whatſoever, for or concerning the procuring and obtaining of this Eccleſiaſtical dignity, place, preferment, office, or living,* (reſpectively and particularly naming the ſame whereunto

whereunto he is to be admitted, inſtituted, collated, inſtalled, or confirmed,) *nor will at any time hereafter perform or ſatisfy any ſuch kind of payment, contract, or promiſe made by any other without my knowledge or conſent: So help me God, through Jeſus Chriſt.*

41. *Licences for Plurality of Benefices limited, and Reſidence enjoined.*

NO Licence or Diſpenſation for the keeping of more Benefices with Cure than one, ſhall be granted to any but ſuch only as ſhall be thought very well worthy for his learning, and very well able and ſufficient to diſcharge his duty; that is, who ſhall have taken the degree of a Maſter of Arts at the leaſt in one of the Univerſities of this realm, and be a public and ſufficient Preacher licenſed. Provided always, That he be by a good and ſufficient caution bound to make his perſonal reſidence in each his ſaid Benefices for ſome reaſonable time in every year; and that the ſaid Benefices be not more than thirty miles diſtant aſunder; and laſtly, that he have under him in the Benefice, where he doth not reſide, a Preacher lawfully allowed, that is able ſufficiently to teach and inſtruct the people.

42. *Reſidence of Deans in their Churches.*

EVERY Dean, Maſter, or Warden, or chief Governor of any Cathedral or Collegiate Church, ſhall be reſident in his ſaid Cathedral or Collegiate Church fourſcore and ten days *conjunctim* or *diviſim* in every year at the leaſt, and then ſhall continue there in preaching the Word of God, and keeping good hoſpitality, except he ſhall be otherwiſe let with weighty and urgent cauſes, to be approved by the Biſhop of the dioceſe, or in any other lawful ſort diſpenſed with. And when he is preſent, he, with the reſt of the Canons or Prebendaries reſident, ſhall take ſpecial care that the ſtatutes and laudable cuſtoms of their Church, (not being contrary to the Word of God, or Prerogative Royal,) the ſtatutes of this realm being in force concerning Eccleſiaſtical Order, and all other Conſtitutions now ſet forth and confirmed by his Majeſty's authority, and ſuch as ſhall be lawfully enjoined by the Biſhop of the dioceſe in his Viſitation, according to the ſtatutes and cuſtoms of the ſame Church, or the Eccleſiaſtical laws of this realm, be diligently obſerved; and that the Petty Canons, Vicars Choral, and other Miniſters of their Church, be urged to the ſtudy of the holy Scriptures; and every one

one of them to have the New Teſtament not only in Engliſh, but alſo in Latin.

43. *Deans and Prebendaries to preach during their Reſidence.*

THE Dean, Maſter, Warden, or chief Governor, Prebendaries, and Canons in every Cathedral and Collegiate Church, ſhall not only preach there in their own perſons ſo often as they are bound by law, ſtatute, ordinance, or cuſtom, but ſhall likewiſe preach in other Churches of the ſame dioceſe where they are reſident, and eſpecially in thoſe places whence they or their Church receive any yearly rents or profits. And in caſe they themſelves be ſick, or lawfully abſent, they ſhall ſubſtitute ſuch licenſed Preachers to ſupply their turns, as by the Biſhop of the dioceſe ſhall be thought meet to preach in Cathedral Churches. And if any otherwiſe neglect or omit to ſupply his courſe, as is aforeſaid, the offender ſhall be puniſhed by the Biſhop, or by him or them to whom the juriſdiction of that Church appertaineth, according to the quality of the offence.

44. *Prebendaries to be reſident upon their Benefices.*

NO Prebendaries nor Canons in Cathedral or Collegiate Churches, having one or more Benefices with Cure, (and not being Reſidentiaries in the ſame Cathedral or Collegiate Churches,) ſhall, under colour of their ſaid Prebends, abſent themſelves from their Benefices with Cure above the ſpace of one month in the year, unleſs it be for ſome urgent cauſe, and certain time to be allowed by the Biſhop of the dioceſe. And ſuch of the ſaid Canons and Prebendaries, as by the ordinances of the Cathedral or Collegiate Churches do ſtand bound to be reſident in the ſame, ſhall ſo among themſelves ſort and proportion the times of the year, concerning reſidency to be kept in the ſaid Churches, as that ſome of them always ſhall be perſonally reſident there; and that all thoſe who be, or ſhall be Reſidentiaries in any Cathedral or Collegiate Church, ſhall, after the days of their reſidency appointed by their local ſtatutes or cuſtoms expired, preſently repair to their Benefices, or ſome one of them, or to ſome other charge where the law requireth their preſence, there to diſcharge their duties according to the laws in that caſe provided. And the Biſhop of the dioceſe ſhall ſee the ſame to be duly performed and put in execution.

45. *Beneficed*

45. *Beneficed Preachers, being reſident upon their Livings, to preach every Sunday.*

EVERY beneficed man allowed to be a Preacher, and reſiding on his Benefice, having no lawful impediment, ſhall in his own Cure, or in ſome other Church or Chapel, where he may conveniently, near adjoining, (where no Preacher is,) preach one Sermon every Sunday of the year; wherein he ſhall ſoberly and ſincerely divide the word of truth, to the glory of God, and to the beſt edification of the people.

46. *Beneficed Men, not Preachers, to procure monthly Sermons.*

EVERY beneficed man, not allowed to be a Preacher, ſhall procure Sermons to be preached in his Cure once in every month at the leaſt, by Preachers lawfully licenſed, if his living, in the judgment of the Ordinary, will be able to bear it. And upon every Sunday, when there ſhall not be a Sermon preached in his Cure, he or his Curate ſhall read ſome one of the Homilies preſcribed or to be preſcribed by authority, to the intents aforeſaid.

47. *Abſence of beneficed Men to be ſupplied by Curates that are allowed Preachers.*

EVERY beneficed man, licenſed by the laws of this realm, upon urgent occaſions of other ſervice not to reſide upon his Benefice, ſhall cauſe his Cure to be ſupplied by a Curate that is a ſufficient and licenſed Preacher, if the worth of the Benefice will bear it. But whoſoever hath two Benefices ſhall maintain a Preacher, licenſed in the Benefice where he doth not reſide, except he preach himſelf at both of them uſually.

48. *None to be Curates but allowed by the Biſhop.*

NO Curate or Miniſter ſhall be permitted to ſerve in any place, without examination and admiſſion of the Biſhop of the dioceſe, or Ordinary of the place, having epiſcopal juriſdiction, in writing under his hand and ſeal, having reſpect to the greatneſs of the Cure, and meetneſs of the party. And the ſaid Curates and Miniſters, if they remove from one dioceſe to another, ſhall not be by any means admitted to ſerve without teſtimony of the Biſhop of

of the dioceſe, or Ordinary of the place, as aforeſaid, whence they came, in writing, of their honeſty, ability, and conformity to the Eccleſiaſtical Laws of the Church of England. Nor ſhall any ſerve more than one Church or Chapel upon one day, except that Chapel be a member of the Pariſh-church, or united thereunto; and unleſs the ſaid Church or Chapel, where ſuch a Miniſter ſhall ſerve in two places, be not able in the judgment of the Biſhop or Ordinary, as aforeſaid, to maintain a Curate.

49. *Miniſters, not allowed Preachers, may not expound.*

NO perſon whatſoever not examined and approved by the Biſhop of the dioceſe, or not licenſed, as is aforeſaid, for a ſufficient or convenient Preacher, ſhall take upon him to expound in his own Cure, or elſewhere, any Scripture or matter of Doctrine; but ſhall only ſtudy to read plainly and aptly (without gloſſing or adding) the Homilies already ſet forth, or hereafter to be publiſhed by lawful authority, for the confirmation of the true faith, and for the good inſtruction and edification of the people.

50. *Strangers not admitted to preach without ſhewing their Licence.*

NEITHER the Miniſter, Church-wardens, nor any other officers of the Church, ſhall ſuffer any man to preach within their Churches or Chapels, but ſuch as, by ſhewing their Licence to preach, ſhall appear unto them to be ſufficiently authorized thereunto, as is aforeſaid.

51. *Strangers not admitted to preach in Cathedral Churches without ſufficient Authority.*

THE Deans, Preſidents, and Reſidentiaries of any Cathedral or Collegiate Church, ſhall ſuffer no Stranger to preach unto the people in their Churches, except they be allowed by the Archbiſhop of the province, or by the Biſhop of the ſame dioceſe, or by either of the Univerſities. And if any in his Sermon ſhall publiſh any doctrine, either ſtrange, or diſagreeing from the Word of God, or from any of the Articles of Religion agreed upon in the Convocation-houſe, Anno 1562, or from the Book of Common Prayer; the Dean or the Reſidents ſhall, by their letters ſubſcribed with ſome of their hands that heard

heard him, ſo ſoon as may be, give notice of the ſame to the Biſhop of the Dioceſe, that he may determine the matter, and take ſuch order therein, as he ſhall think convenient.

52. *The Names of ſtrange Preachers to be noted in a Book.*

THAT the Biſhop may underſtand (if occaſion ſo require) what Sermons are made in every Church of his dioceſe, and who preſume to preach without Licence, the Church-wardens and Sidemen ſhall ſee that the Names of all Preachers, which come to their Church from any other place, be noted in a Book, which they ſhall have ready for that purpoſe; wherein every Preacher ſhall ſubſcribe his Name, the Day when he preached, and the Name of the Biſhop of whom he had Licence to preach.

53. *No public Oppoſition between Preachers.*

IF any Preacher ſhall in the Pulpit particularly, or namely, of purpoſe, impugn or confute any doctrine delivered by any other Preacher in the ſame Church, or in any Church near adjoining, before he hath acquainted the Biſhop of the dioceſe therewith, and received order from him what to do in that caſe, becauſe upon ſuch public diſſenting and contradicting there may grow much offence and diſquietneſs unto the people; the Church-wardens, or party grieved, ſhall forthwith ſignify the ſame to the ſaid Biſhop, and not ſuffer the ſaid Preacher any more to occupy that place which he hath once abuſed, except he faithfully promiſe to forbear all ſuch matter of contention in the Church, until the Biſhop hath taken further order therein; who ſhall with all convenient ſpeed ſo proceed therein, that public ſatisfaction may be made in the congregation where the offence was given. Provided, that if either of the parties offending do appeal, he ſhall not be ſuffered to preach *pendente lite.*

54. *The Licences of Preachers refuſing Conformity to be void.*

IF any man licenſed heretofore to preach, by any Archbiſhop, Biſhop, or by either of the Univerſities, ſhall at any time from henceforth refuſe to conform himſelf to the Laws, Ordinances, and Rites Eccleſiaſtical, eſtabliſhed in the Church of England, he ſhall be admoniſhed by the Biſhop

Biſhop of the dioceſe, or Ordinary of the place, to ſubmit himſelf to the uſe and due exerciſe of the ſame. And if, after ſuch admonition, he do not conform himſelf within the ſpace of one month, we determine and decree, That the Licence of every ſuch Preacher ſhall thereupon be utterly void, and of none effect.

55. *The Form of a Prayer to be uſed by all Preachers before their Sermons.*

BEFORE all Sermons, Lectures, and Homilies, the Preachers and Miniſters ſhall move the people to join with them in Prayer in this form, or to this effect, as briefly as conveniently they may: Ye ſhall pray for Chriſt's holy Catholic Church, that is, for the whole congregation of Chriſtian people diſperſed throughout the whole world, and eſpecially for the Churches of England, Scotland, and Ireland: and herein I require you moſt eſpecially to pray for the King's moſt excellent Majeſty, our Sovereign Lord JAMES, King of England, Scotland, France, and Ireland, Defender of the Faith, and Supreme Governor in theſe his realms, and all other his dominions and countries, over all perſons, in all cauſes, as well Eccleſiaſtical as Temporal: ye ſhall alſo pray for our gracious Queen ANNE, the noble Prince HENRY, and the reſt of the King and Queen's royal iſſue: ye ſhall alſo pray for the Miniſters of God's holy Word and Sacraments, as well Archbiſhops and Biſhops, as other Paſtors and Curates: ye ſhall alſo pray for the King's moſt honourable Council, and for all the Nobility and Magiſtrates of this realm; that all and every of theſe, in their ſeveral callings, may ſerve truly and painfully to the glory of God, and the edifying and well governing of his people, remembering the account that they muſt make: alſo ye ſhall pray for the whole Commons of this realm, that they may live in the true faith and fear of God, in humble obedience to the King, and brotherly charity one to another. Finally, let us praiſe God for all thoſe which are departed out of this life in the faith of Chriſt, and pray unto God, that we may have grace to direct our lives after their good example; that, this life ended, we may be made partakers with them of the glorious reſurrection in the life everlaſting; always concluding with the Lord's Prayer.

56. *Preachers and Lecturers to read Divine Service, and adminiſter the Sacraments twice a Year at the leaſt.*

EVERY Miniſter, being poſſeſſed of a Benefice that hath cure and charge of ſouls, although he chiefly attend to preaching, and hath a Curate under him to execute the other duties which are to be performed for him in the Church, and likewiſe every other ſtipendiary Preacher that readeth any lecture, or catechizeth, or preacheth in any Church or Chapel, ſhall twice at the leaſt every year read himſelf the Divine Service upon two ſeveral Sundays publicly, and at the uſual times, both in the forenoon and afternoon, in the Church which he ſo poſſeſſeth, or where he readeth, catechizeth, or preacheth, as is aforeſaid; and ſhall likewiſe as often in every year adminiſter the Sacraments of Baptiſm, if there be any to be baptized, and of the Lord's Supper, in ſuch manner and form, and with the obſervation of all ſuch rites and ceremonies as are preſcribed by the Book of Common Prayer in that behalf; which if he do not accordingly perform, then ſhall he that is poſſeſſed of a Benefice (as before) be ſuſpended; and he that is but a Reader, Preacher, or Catechizer, be removed from his place by the Biſhop of the dioceſe, until he or they ſhall ſubmit themſelves to perform all the ſaid duties, in ſuch manner and ſort as before is preſcribed.

57. *The Sacraments not to be refuſed at the Hands of unpreaching Miniſters.*

WHEREAS divers perſons, ſeduced by falſe teachers, do refuſe to have their children baptized by a Miniſter that is no Preacher, and to receive the holy Communion at his hands in the ſame reſpect, as though the virtue of thoſe Sacraments did depend upon his ability to preach; foraſmuch as the doctrine both of Baptiſm and of the Lord's Supper is ſo ſufficiently ſet down in the Book of Common Prayer to be uſed at the adminiſtration of the ſaid Sacraments, as nothing can be added unto it that is material and neceſſary; we do require and charge every ſuch perſon, ſeduced as aforeſaid, to reform that their wilfulneſs, and to ſubmit himſelf to the order of the Church in that behalf; both the ſaid Sacraments being equally effectual, whether they be miniſtered by a Miniſter that is no Preacher, or by one that is a Preacher. And if any hereafter ſhall offend herein, or leave their own Pariſh-churches in that reſpect, and communicate, or cauſe their

children to be baptized, in other pariſhes abroad, and will not be moved thereby to reform that their error and unlawful courſe; let them be preſented to the Ordinary of the place by the Miniſter, Church-wardens, and Sidemen, or Queſt-men of the pariſhes where they dwell, and there receive ſuch puniſhment by Eccleſiaſtical cenſures, as ſuch obſtinacy doth worthily deſerve; that is, let them (perſiſting in their wilfulneſs) be ſuſpended, and then, after a month's further obſtinacy, excommunicated. And likewiſe if any Parſon, Vicar, or Curate, ſhall, after the publiſhing hereof, either receive to the Communion any ſuch perſons which are not of his own church and pariſh, or ſhall baptize any of their children, thereby ſtrengthening them in their ſaid errors; let him be ſuſpended, and not releaſed thereof, until he do faithfully promiſe that he will not afterwards offend therein.

58. *Miniſters reading Divine Service, and adminiſtering the Sacraments, to wear Surplices, and Graduates therewithal Hoods.*

EVERY Miniſter ſaying the public Prayers, or miniſtering the Sacraments, or other Rites of the Church, ſhall wear a decent and comely Surplice with Sleeves, to be provided at the charge of the pariſh. And if any queſtion ariſe touching the matter, decency, or comelineſs thereof, the ſame ſhall be decided by the diſcretion of the Ordinary. Furthermore, ſuch Miniſters as are Graduates ſhall wear upon their Surplices, at ſuch times, ſuch Hoods as by the orders of the Univerſities are agreeable to their degrees, which no Miniſter ſhall wear (being no Graduate) under pain of ſuſpenſion. Notwithſtanding it ſhall be lawful for ſuch Miniſters as are not Graduates to wear upon their Surplices, inſtead of Hoods, ſome decent Tippet of black, ſo it be not ſilk.

59. *Miniſters to catechize every Sunday.*

EVERY Parſon, Vicar, or Curate, upon every Sunday and Holy-day, before Evening Prayer, ſhall, for half an hour or more, examine and inſtruct the youth and ignorant perſons of his pariſh, in the Ten Commandments, the Articles of the Belief, and in the Lord's Prayer; and ſhall diligently hear, inſtruct, and teach them the Catechiſm ſet forth in the Book of Common Prayer. And all fathers, mothers, maſters, and miſtreſſes, ſhall cauſe their children, ſervants, and apprentices, which have not learned

learned the Catechiſm, to come to the Church at the time appointed, obediently to hear, and to be ordered by the Miniſter, until they have learned the ſame. And if any Miniſter neglect his duty herein, let him be ſharply reproved upon the firſt complaint, and true notice thereof given to the Biſhop or Ordinary of the place. If, after ſubmitting himſelf, he ſhall willingly offend therein again, let him be ſuſpended; if ſo the third time, there being little hope that he will be therein reformed, then excommunicated, and ſo remain until he will be reformed. And likewiſe if any of the ſaid fathers, mothers, maſters, or miſtreſſes, children, ſervants, or apprentices, ſhall neglect their duties, as the one ſort in not cauſing them to come, and the other in refuſing to learn, as aforeſaid; let them be ſuſpended by their Ordinaries, (if they be not children,) and if they ſo perſiſt by the ſpace of a month, then let them be excommunicated.

60. *Confirmation to be performed once in three Years.*

FORASMUCH as it hath been a ſolemn, ancient, and laudable cuſtom in the Church of God, continued from the Apoſtles' times, that all Biſhops ſhould lay their hands upon children baptized, and inſtructed in the Catechiſm of Chriſtian Religion, praying over them, and bleſſing them, which we commonly call *Confirmation*, and that this holy action hath been accuſtomed in the Church in former ages, to be performed in the Biſhop's viſitation every third year; we will and appoint, That every Biſhop or his Suffragan, in his accuſtomed viſitation, do in his own perſon carefully obſerve the ſaid cuſtom. And if in that year, by reaſon of ſome infirmity, he be not able perſonally to viſit, then he ſhall not omit the execution of that duty of Confirmation the next year after, as he may conveniently.

61. *Miniſters to prepare Children for Confirmation.*

EVERY Miniſter, that hath cure and charge of ſouls, for the better accompliſhing of the orders preſcribed in the Book of Common Prayer concerning Confirmation, ſhall take eſpecial care that none ſhall be preſented to the Biſhop for him to lay his hands upon, but ſuch as can render an account of their faith according to the Catechiſm in the ſaid book contained. And when the Biſhop ſhall aſſign any time for the performance of that part of

his duty, every ſuch Miniſter ſhall uſe his beſt endeavour to prepare and make able, and likewiſe to procure as many as he can to be then brought, and by the Biſhop to be confirmed.

62. *Miniſters not to marry any Perſons without Banns, or Licence.*

NO Miniſter, upon pain of ſuſpenſion *per triennium ipſo facto*, ſhall celebrate Matrimony between any perſons, without a faculty or licence granted by ſome of the perſons in theſe our Conſtitutions expreſſed, except the Banns of Matrimony have been firſt publiſhed three ſeveral Sundays, or Holy-days, in the time of Divine Service, in the Pariſh-churches and Chapels where the ſaid parties dwell, according to the Book of Common Prayer. Neither ſhall any miniſter, upon the like pain, under any pretence whatſoever, join any perſons ſo licenſed in marriage at any unſeaſonable times, but only between the hours of eight and twelve in the forenoon, nor in any private place, but either in the ſaid Churches or Chapels where one of them dwelleth, and likewiſe in time of Divine Service; nor when Banns are thrice aſked, and no licence in that reſpect neceſſary, before the parents or governors of the parties to be married, being under the age of twenty and one years, ſhall either perſonally, or by ſufficient teſtimony, ſignify to him their conſents given to the ſaid Marriage.

63. *Miniſters of exempt Churches not to marry without Banns, or Licence.*

EVERY Miniſter, who ſhall hereafter celebrate Marriage between any perſons contrary to our ſaid Conſtitutions, or any part of them, under colour of any peculiar liberty or privilege claimed to appertain to certain Churches and Chapels, ſhall be ſuſpended *per triennium* by the Ordinary of the place where the offence ſhall be committed. And if any ſuch Miniſter ſhall afterwards remove from the place where he hath committed that fault, before he be ſuſpended, as is aforeſaid, then ſhall the Biſhop of the dioceſe, or Ordinary of the place where he remaineth, upon certificate under the hand and ſeal of the other Ordinary, from whoſe juriſdiction he removed, execute that cenſure upon him.

64. *Mini-*

64. *Miniſters ſolemnly to bid Holy-days.*

EVERY Parſon, Vicar, or Curate, ſhall in his ſeveral charge declare to the people, every Sunday at the time appointed in the Communion-book, whether there be any Holy-days or Faſting-days the week following. And if any do hereafter wittingly offend herein, and being once admoniſhed thereof by his Ordinary, ſhall again omit that duty, let him be cenſured according to law, until he ſubmit himſelf to the due performance of it.

65. *Miniſters ſolemnly to denounce Recuſants and Excommunicates.*

ALL Ordinaries ſhall, in their ſeveral juriſdictions, carefully ſee and give order, that as well thoſe who for obſtinate refuſing to frequent Divine Service eſtabliſhed by public authority within this realm of England, as thoſe alſo (eſpecially of the better ſort and condition) who for notorious contumacy, or other notable crimes, ſtand lawfully excommunicate, (unleſs within three months immediately after the ſaid ſentence of Excommunication pronounced againſt them, they reform themſelves, and obtain the benefit of abſolution,) be every ſix months enſuing, as well in the Pariſh Church, as in the Cathedral Church of the dioceſe in which they remain, by the Miniſter openly in time of Divine Service, upon ſome Sunday, denounced and declared excommunicate, that others may be thereby both admoniſhed to refrain their company and ſociety, and excited the rather to procure out a writ *De excommunicato capiendo*, thereby to bring and reduce them into due order and obedience. Likewiſe the Regiſtrar of every Eccleſiaſtical Court ſhall yearly between Michaelmas and Chriſtmas duly certify the Archbiſhop of the province of all and ſingular the premiſes aforeſaid.

66. *Miniſters to confer with Recuſants.*

EVERY Miniſter being a Preacher, and having any Popiſh Recuſant or Recuſants in his pariſh, and thought fit by the Biſhop of the dioceſe, ſhall labour diligently with them from time to time, thereby to reclaim them from their errors. And if he be no Preacher, or not ſuch a Preacher, then he ſhall procure, if he can poſſibly, ſome that are Preachers ſo qualified, to take pains with them for that purpoſe. If he can procure none, then he ſhall inform the Biſhop of the dioceſe thereof, who ſhall not

only appoint ſome neighbour Preacher or Preachers adjoining to take that labour upon them, but himſelf alſo, as his important affairs will permit him, ſhall uſe his beſt endeavour, by inſtruction, perſuaſion, and all good means he can deviſe, to reclaim both them and all other within his dioceſe ſo affected.

67. *Miniſters to viſit the Sick.*

WHEN any perſon is dangerouſly ſick in any pariſh, the Miniſter, or Curate, having knowledge thereof, ſhall reſort unto him or her, (if the diſeaſe be not known, or probably ſuſpected, to be infectious,) to inſtruct and comfort them in their diſtreſs, according to the order of the Communion-book, if he be no Preacher; or if he be a Preacher, then as he ſhall think moſt needful and convenient. And when any is paſſing out of this life, a bell ſhall be tolled, and the Miniſter ſhall not then ſlack to do his laſt duty. And after the party's death, if it ſo fall out, there ſhall be rung no more than one ſhort peal, and one other before the burial, and one other after the burial.

68. *Miniſters not to refuſe to chriſten or bury.*

NO Miniſter ſhall refuſe or delay to chriſten any child according to the form of the Book of Common Prayer, that is brought to the Church to him upon Sundays or Holy-days to be chriſtened, or to bury any corpſe that is brought to the Church or Church-yard, convenient warning being given him thereof before, in ſuch manner and form as is preſcribed in the ſaid Book of Common Prayer. And if he ſhall refuſe to chriſten the one, or bury the other, (except the party deceaſed were denounced excommunicated *majori excommunicatione*, for ſome grievous and notorious crime, and no man able to teſtify of his repentance,) he ſhall be ſuſpended by the Biſhop of the dioceſe from his miniſtry by the ſpace of three months.

69. *Miniſters not to defer chriſtening, if the Child be in danger.*

IF any Miniſter, being duly, without any manner of colluſion, informed of the weakneſs and danger of death of any infant unbaptized in his pariſh, and thereupon deſired to go or come to the place where the ſaid infant remaineth, to baptize the ſame, ſhall either wilfully refuſe ſo to do,

do; or of purpoſe, or of groſs negligence, ſhall ſo defer the time, as, when he might conveniently have reſorted to the place, and have baptized the ſaid infant, it dieth, through ſuch his default, unbaptized; the ſaid Miniſter ſhall be ſuſpended for three months; and before his reſtitution ſhall acknowledge his fault, and promiſe before his Ordinary, that he will not wittingly incur the like again. Provided, that where there is a Curate, or a Subſtitute, this Conſtitution ſhall not extend to the Parſon or Vicar himſelf, but to the Curate or Subſtitute preſent.

70. *Miniſters to keep a Regiſter of Chriſtenings, Weddings, and Burials.*

IN every Pariſh-church and Chapel within this realm, ſhall be provided one parchment book at the charge of the pariſh, wherein ſhall be written the day and year of every Chriſtening, Wedding, and Burial, which have been in that Pariſh ſince the time that the law was firſt made in that behalf, ſo far as the ancient books thereof can be procured, but eſpecially ſince the beginning of the reign of the late Queen. And for the ſafe keeping of the ſaid book, the Church-wardens, at the charge of the pariſh, ſhall provide one ſure coffer, with three locks and keys; whereof the one to remain with the Miniſter, and the other two with the Church-wardens, ſeverally; ſo that neither the Miniſter without the two Church-wardens, nor the Church-wardens without the Miniſter, ſhall at any time take that book out of the ſaid coffer. And henceforth upon every Sabbath-day, immediately after Morning or Evening Prayer, the Miniſter and Church-wardens ſhall take the ſaid parchment book out of the ſaid coffer, and the Miniſter, in the preſence of the Church-wardens, ſhall write and record in the ſaid book the names of all perſons chriſtened, together with the names and ſirnames of their parents, and alſo the names of all perſons married and buried in that pariſh in the week before, and the day and year of every ſuch Chriſtening, Marriage, and Burial; and, that done, they ſhall lay up that book in the coffer, as before, and the Miniſter and Church-wardens unto every page of that book, when it ſhall be filled with ſuch inſcriptions, ſhall ſubſcribe their names. And the Church-wardens ſhall once every year, within one month after the five and twentieth day of March, tranſmit unto the Biſhop of the dioceſe, or his Chancellor, a true copy of the names of all perſons chriſt-

ened, married, or buried in their pariſh in the year before, ended the ſaid five and twentieth day of March, and the certain days and months in which every ſuch Chriſtening, Marriage, and Burial was had, to be ſubſcribed with the hands of the ſaid Miniſter and Church-wardens, to the end the ſame may faithfully be preſerved in the Regiſtry of the ſaid Biſhop, which certificate ſhall be received without fee. And if the Miniſter or Church-wardens ſhall be negligent in performance of any thing herein contained, it ſhall be lawful for the Biſhop, or his Chancellor, to convent them, and proceed againſt every of them as contemners of this our Conſtitution.

71. *Miniſters not to preach, or adminiſter the Communion, in private Houſes.*

NO Miniſter ſhall preach, or adminiſter the holy Communion, in any private houſe, except it be in times of neceſſity, when any being either ſo impotent as he cannot go to the Church, or very dangerouſly ſick, are deſirous to be partakers of the holy Sacrament, upon pain of ſuſpenſion for the firſt offence, and excommunication for the ſecond. Provided, that houſes are here reputed for private houſes, wherein are no Chapels dedicated and allowed by the Eccleſiaſtical Laws of this realm. And provided alſo, under the pains before expreſſed, that no Chaplains do preach or adminiſter the Communion in any other places, but in the Chapels of the ſaid houſes; and that alſo they do the ſame very ſeldom upon Sundays and Holy-days; ſo that both the lords and maſters of the ſaid houſes, and their families, ſhall at other times reſort to their own Pariſh-churches, and there receive the holy Communion at the leaſt once every year.

72. *Miniſters not to appoint public or private Faſts or Prophecies, or to exorciſe, but by authority.*

NO Miniſter or Miniſters ſhall, without the licence and direction of the Biſhop of the dioceſe firſt obtained and had under his hand and ſeal, appoint or keep any ſolemn Faſts, either publicly or in any private houſes, other than ſuch as by law are, or by public authority ſhall be appointed, nor ſhall be wittingly preſent at any of them, under pain of ſuſpenſion for the firſt fault, of excommunication for the ſecond, and of depoſition from the miniſtry for the third. Neither ſhall any Miniſter not licenſed, as is aforeſaid, preſume to appoint or hold any meetings for

for Sermons, commonly termed by ſome Prophecies or Exerciſes, in market-towns, or other places, under the ſaid pains: nor, without ſuch licence, to attempt, upon any pretence whatſoever, either of poſſeſſion or obſeſſion, by faſting and prayer, to caſt out any Devil or Devils, under pain of the imputation of impoſture or coſenage, and depoſition from the miniſtry.[o]

73. *Miniſters not to hold private Conventicles.*

FORASMUCH as all Conventicles, and ſecret meetings of Prieſts and Miniſters, have been ever juſtly accounted very hurtful to the ſtate of the Church wherein they live; we do now ordain and conſtitute, That no Prieſts, or Miniſters of the Word of God, or any other perſons, ſhall meet together in any private houſe, or elſewhere, to conſult upon any matter or courſe to be taken by them, or upon their motion or direction by any other, which may any way tend to the impeaching or depraving of the doctrine of the Church of England, or of the Book of Common Prayer, or of any part of the government and diſcipline now eſtabliſhed in the Church of England, under pain of excommunication *ipſo facto*.

74. *Decency in Apparel enjoined to Miniſters.*

THE true, ancient, and flouriſhing Churches of Chriſt, being ever deſirous that their Prelacy and Clergy might be had as well in outward reverence, as otherwiſe regarded for the worthineſs of their miniſtry, did think it fit, by a preſcript form of decent and comely apparel, to have them known to the people, and thereby to receive the honour and eſtimation due to the ſpecial Meſſengers and Miniſters of Almighty God: we therefore following their grave judgment, and the ancient cuſtom of the Church of England, and hoping that in time new-fangleneſs of apparel in ſome factious perſons will die of itſelf, do conſtitute and appoint, That the Archbiſhops and Biſhops ſhall not intermit to uſe the accuſtomed apparel of their degrees. Likewiſe all Deans, Maſters of Colleges, Archdeacons, and Prebendaries, in Cathedral and Collegiate Churches, (being Prieſts or Deacons,) Doctors in Divinity, Law, and Phyſic, Bachelors in Divinity, Maſters of Arts, and Bachelors of Law, having any Eccleſiaſtical Living, ſhall uſually wear Gowns with ſtanding Collars and Sleeves ſtraight at the hands, or wide Sleeves, as

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is uſed in the Univerſities, with Hoods or Tippets of ſilk or ſarcenet, and ſquare Caps. And that all other Miniſters admitted or to be admitted into that function ſhall alſo uſually wear the like apparel as is aforeſaid, except Tippets only. We do further in like manner ordain, That all the ſaid Eccleſiaſtical Perſons above mentioned ſhall uſually wear in their journeys Cloaks with Sleeves, commonly called Prieſt's Cloaks, without guards, welts, long buttons, or cuts. And no Eccleſiaſtical Perſon ſhall wear any Coif or wrought Night-cap, but only plain Night-caps of black ſilk, ſatin, or velvet. In all which particulars concerning the apparel here preſcribed, our meaning is not to attribute any holineſs or ſpecial worthineſs to the ſaid garments, but for decency, gravity, and order, as is before ſpecified. In private houſes, and in their ſtudies, the ſaid Perſons Eccleſiaſtical may uſe any comely and ſcholar-like apparel, provided that it be not cut or pinkt; and that in public they go not in their Doublet and Hoſe, without Coats or Caſſocks; and that they wear not any light-coloured Stockings. Likewiſe poor beneficed Men and Curates (not being able to provide themſelves long Gowns) may go in ſhort Gowns of the faſhion aforeſaid.

75. *Sober Converſation required in Miniſters.*

NO Eccleſiaſtical Perſon ſhall at any time, other than for their honeſt neceſſities, reſort to any taverns, or alehouſes, neither ſhall they board or lodge in any ſuch places. Furthermore, they ſhall not give themſelves to any baſe or ſervile labour, or to drinking or riot, ſpending their time idly by day or by night, playing at dice, cards, or tables, or any other unlawful games: but at all times convenient they ſhall hear or read ſomewhat of the holy Scriptures, or ſhall occupy themſelves with ſome other honeſt ſtudy or exerciſe, always doing the things which ſhall appertain to honeſty, and endeavouring to profit the Church of God; having always in mind, that they ought to excel all others in purity of life, and ſhould be examples to the people to live well and chriſtianly, under pain of Eccleſiaſtical cenſures, to be inflicted with ſeverity, according to the qualities of their offences.

76. *Miniſters at no time to forſake their Calling.*

NO man being admitted a Deacon or Miniſter ſhall from thenceforth voluntarily relinquiſh the ſame, nor afterward uſe himſelf in the courſe of his life as a Layman, upon

upon pain of excommunication. And the names of all ſuch men, ſo forſaking their calling, the Church-wardens of the pariſh where they dwell ſhall preſent to the Biſhop of the dioceſe, or to the Ordinary of the place, having epiſcopal juriſdiction.

Schoolmaſters.

77. *None to teach School without Licence.*

NO man ſhall teach either in public ſchool, or private houſe, but ſuch as ſhall be allowed by the Biſhop of the dioceſe, or Ordinary of the place, under his hand and ſeal, being found meet as well for his learning and dexterity in teaching, as for ſober and honeſt converſation, and alſo for right underſtanding of God's true religion; and alſo except he ſhall firſt ſubſcribe to the firſt and third Articles afore-mentioned ſimply, and to the two firſt clauſes of the ſecond Article.

78. *Curates deſirous to teach to be licenſed before others.*

IN what Pariſh-church or Chapel ſoever there is a Curate, which is a Maſter of Arts, or Bachelor of Arts, or is otherwiſe well able to teach youth, and will willingly ſo do, for the better increaſe of his living, and training up of children in principles of true religion; we will and ordain, That a licence to teach youth of the pariſh where he ſerveth be granted to none by the Ordinary of that place, but only to the ſaid Curate. Provided always, that this Conſtitution ſhall not extend to any Pariſh or Chapel in country towns, where there is a public ſchool founded already; in which caſe we think it not meet to allow any to teach grammar, but only him that is allowed for the ſaid public ſchool.

79. *The Duty of Schoolmaſters.*

ALL Schoolmaſters ſhall teach in Engliſh or Latin, as the children are able to bear, the larger or ſhorter Catechiſm heretofore by public authority ſet forth. And as often as any Sermon ſhall be upon holy and feſtival days within the pariſh where they teach, they ſhall bring their ſcholars to the Church where ſuch Sermon ſhall be made, and there ſee them quietly and ſoberly behave themſelves; and

and ſhall examine them at times convenient, after their return, what they have borne away of ſuch Sermon. Upon other days, and at other times, they ſhall train them up with ſuch ſentences of holy Scripture, as ſhall be moſt expedient to induce them to all godlineſs; and they ſhall teach the Grammar ſet forth by King Henry the Eighth, and continued in the times of King Edward the Sixth, and Queen Elizabeth of noble memory, and none other. And if any Schoolmaſter, being licenſed, and having ſubſcribed as aforeſaid, ſhall offend in any of the premiſes, or either ſpeak, write, or teach againſt any thing whereunto he hath formerly ſubſcribed, (if upon admonition by the Ordinary he do not amend and reform himſelf,) let him be ſuſpended from teaching School any longer.

Things appertaining to Churches.

80. *The great Bible, and Book of Common Prayer, to be had in every Church.*

THE Church-wardens or Queſt-men of every Church and Chapel ſhall, at the charge of the pariſh, provide the Book of Common Prayer, lately explained in ſome few points by his Majeſty's authority, according to the laws and his Highneſs's prerogative in that behalf, and that with all convenient ſpeed, but at the furtheſt within two months after the publiſhing of theſe our Conſtitutions. And if any pariſhes be yet unfurniſhed of the Bible of the largeſt volume, or of the Books of Homilies allowed by authority, the ſaid Church-wardens ſhall within convenient time provide the ſame at the like charge of the pariſh.

81. *A Font of Stone for Baptiſm in every Church.*

ACCORDING to a former Conſtitution, too much neglected in many places, we appoint, that there ſhall be a Font of Stone in every Church and Chapel where Baptiſm is to be miniſtered; the ſame to be ſet in the ancient uſual places; in which only Font the Miniſter ſhall baptize publicly.

82. *A decent Communion-table in every Church.*

WHEREAS we have no doubt, but that in all Churches within the realm of England, convenient and decent Tables are provided and placed for the celebration of the holy

holy Communion, we appoint, that the ſame Tables ſhall from time to time be kept and repaired in ſufficient and ſeemly manner, and covered, in time of Divine Service, with a carpet of ſilk or other decent ſtuff, thought meet by the Ordinary of the place, if any queſtion be made of it, and with a fair linen cloth at the time of the Miniſtration, as becometh that Table, and ſo ſtand, ſaving when the ſaid holy Communion is to be adminiſtered: at which time the ſame ſhall be placed in ſo good ſort within the Church or Chancel, as thereby the Miniſter may be more conveniently heard of the Communicants in his Prayer and Miniſtration, and the Communicants alſo more conveniently, and in more number, may communicate with the ſaid Miniſter; and that the Ten Commandments be ſet up on the Eaſt end of every Church and Chapel, where the people may beſt ſee and read the ſame, and other choſen ſentences written upon the walls of the ſaid Churches and Chapels, in places convenient; and likewiſe that a convenient ſeat be made for the Miniſter to read ſervice in. All theſe to be done at the charge of the pariſh.

83. *A Pulpit to be provided in every Church.*

THE Church-wardens or Queſt-men, at the common charge of the Pariſhioners in every Church, ſhall provide a comely and decent Pulpit, to be ſet in a convenient place within the ſame, by the diſcretion of the Ordinary of the place, if any queſtion do ariſe, and to be there ſeemly kept for the preaching of God's Word.

84. *A Cheſt for Alms in every Church.*

THE Church-wardens ſhall provide and have, within three months after the publiſhing of theſe Conſtitutions, a ſtrong Cheſt, with a hole in the upper part thereof, to be provided at the charge of the pariſh, (if there be none ſuch already provided,) having three keys; of which one ſhall remain in the cuſtody of the Parſon, Vicar, or Curate, and the other two in the cuſtody of the Church-wardens for the time being: which Cheſt they ſhall ſet and faſten in the moſt convenient place, to the intent the Pariſhioners may put into it their alms for their poor neighbours. And the Parſon, Vicar, or Curate ſhall diligently, from time to time, and eſpecially when men make their teſtaments,

ments, call upon, exhort, and move their neighbours to confer and give, as they may well ſpare, to the ſaid Cheſt; declaring unto them, that whereas heretofore they have been diligent to beſtow much ſubſtance otherwiſe than God commanded, upon ſuperſtitious uſes, now they ought at this time to be much more ready to help the poor and needy, knowing that to relieve the poor is a ſacrifice which pleaſeth God: and that alſo whatſoever is given for their comfort is given to Chriſt himſelf, and is ſo accepted of him, that he will mercifully reward the ſame. The which alms and devotion of the people, the keepers of the keys ſhall yearly, quarterly, or oftener (as need requireth) take out of the Cheſt, and diſtribute the ſame in the preſence of moſt of the pariſh, or ſix of the chief of them, to be truly and faithfully delivered to their moſt poor and needy neighbours.

85. *Churches to be kept in ſufficient Reparations.*

THE Church-wardens or Queſt-men ſhall take care and provide that the Churches be well and ſufficiently repaired, and ſo from time to time kept and maintained, that the windows be well glazed, and that the floors be kept paved, plain, and even, and all things there in ſuch an orderly and decent ſort, without duſt, or any thing that may be either noiſome or unſeemly, as beſt becometh the Houſe of God, and is preſcribed in an Homily to that effect. The like care they ſhall take, that the Church-yards be well and ſufficiently repaired, fenced, and maintained with walls, rails, or pales, as have been in each place accuſtomed, at their charges unto whom by law the ſame appertaineth: but eſpecially they ſhall ſee that in every meeting of the congregation peace be well kept; and that all perſons excommunicated, and ſo denounced, be kept out of the Church.

86. *Churches to be ſurveyed, and the Decays certified to the high Commiſſioners.*

EVERY Dean, Dean and Chapter, Archdeacon, and others which have authority to hold Eccleſiaſtical Viſitations by compoſition, law, or preſcription, ſhall ſurvey the Churches of his or their juriſdiction once in every three years in his own perſon, or cauſe the ſame to be done; and ſhall from time to time within the ſaid three years certify

certify the high Commiſſioners for Cauſes Eccleſiaſtical, every year, of ſuch defects in any the ſaid Churches, as he or they do find to remain unrepaired, and the names and ſirnames of the parties faulty therein. Upon which certificate, we deſire that the ſaid high Commiſſioners will *ex officio mero* ſend for ſuch parties, and compel them to obey the juſt and lawful decrees of ſuch Eccleſiaſtical Ordinaries, making ſuch certificates.

87. *A Terrier of Glebe-lands, and other Poſſeſſions belonging to Churches.*

WE ordain, that the Archbiſhops, and all Biſhops within their ſeveral dioceſes, ſhall procure (as much as in them lieth) that a true note and terrier of all the glebes, lands, meadows, gardens, orchards, houſes, ſtocks, implements, tenements, and portions of tithes lying out of their pariſhes (which belong to any Parſonage, or Vicarage, or rural Prebend) be taken by the view of honeſt men in every pariſh, by the appointment of the Biſhop, (whereof the Miniſter to be one,) and be laid up in the Biſhop's Regiſtry, there to be for a perpetual memory thereof.

88. *Churches not to be profaned.*

THE Church-wardens or Queſt-men, and their Aſſiſtants, ſhall ſuffer no plays, feaſts, banquets, ſuppers, church-ales, drinkings, temporal courts, or leets, lay-juries, muſters, or any other profane uſage, to be kept in the Church, Chapel, or Church-yard, neither the bells to be rung ſuperſtitiouſly upon Holy-days or Eves abrogated by the Book of Common Prayer, nor at any other times, without good cauſe to be allowed by the Miniſter of the place, and by themſelves.

Church-wardens or Queſt-men, and Side-men or Aſſiſtants.

89. *The Choice of Church-wardens, and their Account.*

ALL Church-wardens or Queſt-men in every pariſh ſhall be choſen by the joint conſent of the Miniſter and the Pariſhioners, if it may be; but if they cannot agree upon ſuch a choice, then the Miniſter ſhall chooſe one, and the Pariſhioners another: and without ſuch a joint

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or ſeveral choice none ſhall take upon them to be Church-wardens: neither ſhall they continue any longer than one year in that office, except perhaps they be choſen again in like manner. And all Church-wardens at the end of their year, or within a month after at the moſt, ſhall before the Miniſter and the Pariſhioners give up a juſt account of ſuch money as they have received, and alſo what particularly they have beſtowed in reparations, and otherwiſe, for the uſe of the Church. And laſt of all, going out of their office, they ſhall truly deliver up to the Pariſhioners whatſoever money or other things of right belonging to the Church or Pariſh, which remaineth in their hands, that it may be delivered over by them to the next Church-wardens by bill indented.

90. *The Choice of Side-men, and their joint Office with Church-wardens.*

THE Church-wardens or Queſt-men of every pariſh, and two or three or more diſcreet perſons in every pariſh, to be choſen for Side-men or Aſſiſtants by the Miniſter and Pariſhioners, if they can agree, (otherwiſe to be appointed by the Ordinary of the dioceſe,) ſhall diligently ſee that all the Pariſhioners duly reſort to their Church upon all Sundays and Holy-days, and there continue the whole time of Divine Service: and none to walk or to ſtand idle or talking in the Church, or in the Church-yard, or the Church-porch, during that time. And all ſuch as ſhall be found ſlack or negligent in reſorting to the Church (having no great or urgent cauſe of abſence) they ſhall earneſtly call upon them; and after due monition (if they amend not) they ſhall preſent them to the Ordinary of the place. The choice of which perſons, *viz.* Church-wardens or Queſt-men, Side-men or Aſſiſtants, ſhall be yearly made in Eaſter-week.

Pariſh-Clerks.

91. *Pariſh-Clerks to be choſen by the Miniſter.*

NO Pariſh-Clerk upon any vacation ſhall be choſen, within the city of London, or elſewhere within the province of Canterbury, but by the Parſon or Vicar; or, where there is no Parſon or Vicar, by the Miniſter of that place for the time being: which choice ſhall be ſignified by the ſaid Miniſter, Vicar, or Parſon, to the Pariſhioners the

the next Sunday following, in the time of Divine Service. And the ſaid Clerk ſhall be of twenty years of age at the leaſt, and known to the ſaid Parſon, Vicar, or Miniſter, to be of honeſt converſation, and ſufficient for his reading, writing, and alſo for his competent ſkill in ſinging, if it may be. And the ſaid Clerks ſo choſen ſhall have and receive their ancient wages, without fraud or diminution, either at the hands of the Church-wardens, at ſuch times as hath been accuſtomed, or by their own collection, according to the moſt ancient cuſtom of every pariſh.

Eccleſiaſtical Courts belonging to the Archbiſhop's Juriſdiction.

92. *None to be cited into divers Courts for Probate of the ſame Will.*

FORASMUCH as many heretofore have been by Apparitors both of inferior courts, and of the courts of the Archbiſhop's Prerogative, much diſtracted, and diverſely called and ſummoned for probate of wills, or to take adminiſtrations of the goods of perſons dying inteſtate, and are thereby vexed and grieved with many cauſeleſs and unneceſſary troubles, moleſtations, and expences; we conſtitute and appoint, That all Chancellors, Commiſſaries, or Officials, or any other exerciſing eccleſiaſtical juriſdiction whatſoever, ſhall at the firſt charge with an oath all perſons called or voluntarily appearing before them for the probate of any will, or the adminiſtration of any goods, whether they know, or (moved by any ſpecial inducement) do firmly believe, that the party deceaſed, whoſe teſtament or goods depend now in queſtion, had at the time of his or her death any goods, or good debts in any other dioceſe or dioceſes, or peculiar juriſdiction within that province, than in that wherein the ſaid party died, amounting to the value of five pounds. And if the ſaid perſon cited, or voluntarily appearing before him, ſhall upon his oath affirm, that he knoweth, or (as aforeſaid) firmly believeth, that the ſaid party deceaſed had goods or good debts in any other dioceſe or dioceſes, or peculiar juriſdiction within the ſaid province, to the value aforeſaid, and particularly ſpecify and declare the ſame; then ſhall he preſently diſmiſs him, not preſuming to intermeddle with the probate of the ſaid will, or to grant ad-

miniſtration of the goods of the party ſo dying inteſtate; neither ſhall he require or exact any other charges of the ſaid parties, more than ſuch only as are due for the citation, and other proceſs had and uſed againſt the ſaid parties upon their further contumacy; but ſhall openly and plainly declare and profeſs, that the ſaid cauſe belongeth to the Prerogative of the Archbiſhop of that province; willing and admoniſhing the party to prove the ſaid will, or require adminiſtration of the ſaid goods in the court of the ſaid Prerogative, and to exhibit before him the ſaid Judge the probate or adminiſtration under the ſeal of the Prerogative, within forty days next following. And if any Chancellor, Commiſſary, Official, or other exerciſing eccleſiaſtical juriſdiction whatſoever, or any their Regiſtrar, ſhall offend herein, let him be *ipſo facto* ſuſpended from the execution of his office, not to be abſolved or releaſed, until he have reſtored to the party all expences by him laid out contrary to the tenor of the premiſes; and every ſuch probate of any teſtament, or adminiſtation of goods ſo granted, ſhall be held void and fruſtrate to all effects of the law whatſoever.

Furthermore, we charge and enjoin, That the Regiſtrar of every inferior Judge do, without all difficulty or delay, certify and inform the Apparitor of the Prerogative Court, repairing unto him once a month, and no oftener, what executors or adminiſtrators have been by his ſaid Judge, for the incompetency of his own juriſdiction, diſmiſſed to the ſaid Prerogative Court within the month next before, under pain of a month's ſuſpenſion from the exerciſe of his office for every default therein. Provided, that this Canon, or any thing therein contained, be not prejudicial to any compoſition between the Archbiſhop and any Biſhop or other Ordinary, nor to any inferior Judge that ſhall grant any probate of teſtament, or adminiſtration of goods, to any party that ſhall voluntarily deſire it, both out of the ſaid inferior court, and alſo out of the Prerogative. Provided likewiſe, that if any man die *in itinere*, the goods that he hath about him at that preſent ſhall not cauſe his teſtament or adminiſtration to be liable unto the Prerogative Court.

93. *The Rate of* Bona notabilia *liable to the Prerogative Court.*

FURTHERMORE, we decree and ordain, That no Judge of the Archbiſhop's Prerogative ſhall henceforward cite, or cauſe to be cited, *ex officio*, any perſon whatſoever

ſoever to any of the aforeſaid intents, unleſs he have knowledge that the party deceaſed was at the time of his death poſſeſſed of goods and chattels in ſome other dioceſe or dioceſes, or peculiar juriſdiction within that province, than in that wherein he died, amounting to the value of five pounds at the leaſt; decreeing and declaring, that whoſo hath not goods in divers dioceſes to the ſaid ſum or value ſhall not be accounted to have *Bona notabilia*. Always provided, That this clauſe, here and in the former Conſtitution mentioned, ſhall not prejudice thoſe dioceſes, where by compoſition or cuſtom *Bona notabilia* are rated at a greater ſum. And if any Judge of the Prerogative Court, or any his Surrogate, or his Regiſtrar or Apparitor, ſhall cite, or cauſe any perſon to be cited into his court, contrary to the tenor of the premiſes, he ſhall reſtore to the party ſo cited all his coſts and charges, and the acts and proceedings in that behalf ſhall be held void and fruſtrate. Which expences, if the ſaid Judge, or Regiſtrar, or Apparitor, ſhall refuſe accordingly to pay, he ſhall be ſuſpended from the exerciſe of his office, until he yield to the performance thereof.

94. *None to be cited into the Arches or Audience, but Dwellers within the Archbiſhop's Dioceſe, or Peculiars.*

NO Dean of the Arches, nor Official of the Archbiſhop's Conſiſtory, nor any Judge of the Audience, ſhall henceforward in his own name, or in the name of the Archbiſhop, either *ex officio*, or at the inſtance of any party, originally cite, ſummon, or any way compel, or procure to be cited, ſummoned, or compelled, any perſon which dwelleth not within the particular dioceſe or peculiar of the ſaid Archbiſhop, to appear before him or any of them, for any cauſe or matter whatſoever belonging to eccleſiaſtical cognizance, without the licence of the Dioceſan firſt had and obtained in that behalf, other than in ſuch particular caſes only as are expreſsly excepted and reſerved in and by a ſtatute *Anno 23 H. VIII. cap.* 9. And if any of the ſaid Judges ſhall offend herein, he ſhall for every ſuch offence be ſuſpended from the exerciſe of his office for the ſpace of three whole months.

95. *The Reſtraint of double Quarrels.*

ALBEIT by former Conſtitutions of the Church of England, every Biſhop hath had two months' ſpace to inquire and inform himſelf of the ſufficiency and qualities

of every Miniſter, after he hath been preſented unto him to be inſtituted into any benefice; yet, for the avoiding of ſome inconveniences, we do now abridge and reduce the ſaid two months unto eight and twenty days only. In reſpect of which abridgment we do ordain and appoint, that no double quarrel ſhall hereafter be granted out of any of the Archbiſhop's courts at the ſuit of any Miniſter whoſoever, except he ſhall firſt take his perſonal oath, that the ſaid eight and twenty days at the leaſt are expired, after he firſt tendered his preſentation to the Biſhop, and that he refuſed to grant him inſtitution thereupon; or ſhall enter bonds with ſufficient ſureties to prove the ſame to be true; under pain of ſuſpenſion of the granter thereof from the execution of his office for half a year *toties quoties*, (to be denounced by the ſaid Archbiſhop,) and nullity of the double quarrel aforeſaid, ſo unduly procured, to all intents and purpoſes whatſoever. Always provided, that within the ſaid eight and twenty days the Biſhop ſhall not inſtitute any other to the prejudice of the ſaid party before preſented, *ſub pœna nullitatis.*

96. *Inhibitions not to be granted without the ſubſcription of an Advocate.*

THAT the juriſdictions of Biſhops may be preſerved (as near as may be) intire and free from prejudice, and that for the behoof of the ſubjects of this land better proviſion be made, that henceforward they be not grieved with frivolous and wrongful ſuits and moleſtations; it is ordained and provided, That no inhibition ſhall be granted out of any court belonging to the Archbiſhop of Canterbury, at the inſtance of any party, unleſs it be ſubſcribed by an Advocate practiſing in the ſaid court: which the ſaid Advocate ſhall do freely, not taking any fee for the ſame, except the party proſecuting the ſuit do voluntarily beſtow ſome gratuity upon him for his counſel and advice in the ſaid cauſe. The like courſe ſhall be uſed in granting forth any inhibition, at the inſtance of any party, by the Biſhop or his Chancellor, againſt the Archdeacon, or any other perſon exerciſing eccleſiaſtical juriſdiction: and if in the court or conſiſtory of any Biſhop there be no Advocate at all, then ſhall the ſubſcription of a Proctor practiſing in the ſame court be held ſufficient.*

97. *In-*

97. *Inhibitions not to be granted until the Appeal be exhibited to the Judge.*

IT is further ordered and decreed, That henceforward no inhibition be granted by occaſion of any interlocutory decree, or in any cauſe of correction whatſoever, except under the form aforeſaid; and moreover, That before the going out of any ſuch inhibition, the appeal itſelf, or a copy thereof, (avouched by oath to be juſt and true,) be exhibited to the Judge, or his lawful Surrogate, whereby he may be fully informed both of the quality of the crime, and of the cauſe of the grievance, before the granting forth of the ſaid inhibition. And every Appellant, or his lawful Proctor, ſhall, before the obtaining of any ſuch inhibition, ſhew and exhibit to the Judge, or his Surrogate, in writing, a true copy of thoſe acts wherewith he complaineth himſelf to be aggrieved, and from which he appealeth; or ſhall take a corporal oath, that he hath performed his diligence and true endeavour for the obtaining of the ſame, and could not obtain it at the hands of the Regiſtrar in the country, or his deputy, tendering him his fee. And if any Judge or Regiſtrar ſhall either procure or permit any inhibition to be ſealed, ſo as is ſaid, contrary to the form and limitation above ſpecified, let him be ſuſpended from the execution of his office for the ſpace of three months: if any Proctor, or other perſon whatſoever by his appointment, ſhall offend in any of the premiſes, either by making or ſending out any inhibition, contrary to the tenor of the ſaid premiſes, let him be removed from the exerciſe of his office for the ſpace of a whole year, without hope of releaſe or reſtoring.

98. *Inhibitions not to be granted to factious Appellants, unleſs they firſt ſubſcribe.*

FORASMUCH as they who break the laws cannot in reaſon claim any benefit or protection by the ſame; we decree and appoint, That after any Judge Eccleſiaſtical hath proceeded judicially againſt obſtinate and factious perſons, and contemners of ceremonies, for not obſerving the rites and orders of the Church of England, or for contempt of public prayer, no Judge, *ad quem*, ſhall admit or allow any his or their appeals, unleſs, he having firſt ſeen the original appeal, the party appellant do firſt perſonally promiſe and avow, that he will faithfully keep and obſerve all the rites and ceremonies of the Church of England, as alſo the preſcript form of Common Prayer;

and do likewiſe ſubſcribe to the three Articles formerly by us ſpecified and declared.

99. *None to marry within the Degrees prohibited.*

NO perſon ſhall marry within the degrees prohibited by the laws of God, and expreſſed in a Table ſet forth by authority in the year of our Lord God 1563. And all marriages ſo made and contracted ſhall be adjudged inceſtuous and unlawful, and conſequently ſhall be diſſolved as void from the beginning, and the parties ſo married ſhall by courſe of law be ſeparated. And the aforeſaid Table ſhall be in every Church publicly ſet up and fixed at the charge of the pariſh.

100. *None to marry under Twenty-one Years, without their Parents' conſent.*

NO children under the age of one and twenty years complete ſhall contract themſelves, or marry, without the conſent of their parents, or of their guardians and governors, if their parents be deceaſed.

101. *By whom Licences to marry without Banns ſhall be granted, and to what ſort of Perſons.*

NO faculty or licence ſhall be henceforth granted for ſolemnization of Matrimony betwixt any parties, without thrice open publication of the banns, according to the Book of Common Prayer, by any perſon exerciſing any eccleſiaſtical juriſdiction, or claiming any privileges in the right of their Churches; but the ſame ſhall be granted only by ſuch as have epiſcopal authority, or the Commiſſary for faculties, Vicars General of the Archbiſhops and Biſhops, *ſede plena*; or, *ſede vacante*, the Guardian of the Spiritualities, or Ordinaries exerciſing of right epiſcopal juriſdiction in their ſeveral juriſdictions reſpectively, and unto ſuch perſons only, as be of good ſtate and quality, and that upon good caution and ſecurity taken.

102. *Security to be taken at the granting of ſuch Licences, and under what Conditions.*

THE ſecurity mentioned ſhall contain theſe conditions: Firſt, That, at the time of the granting every ſuch licence, there is not any impediment of precontract, conſanguinity, affinity, or other lawful cauſe to hinder the ſaid marriage. Secondly, That there is not any controverſy or ſuit depending in any court before any Eccleſiaſtical Judge, touching any contract or marriage of either of

of the ſaid parties with any other. Thirdly, That they have obtained thereunto the expreſs conſent of their parents, (if they be living,) or otherwiſe of their guardians or governors. Laſtly, That they ſhall celebrate the ſaid matrimony publicly in the Pariſh-church or Chapel where one of them dwelleth, and in no other place, and that between the hours of eight and twelve in the forenoon.

103. *Oaths to be taken for the Conditions.*

FOR the avoiding of all fraud and colluſion in the obtaining of ſuch licences and diſpenſations, we further conſtitute and appoint, That before any licence for the celebration of matrimony without publication of banns be had or granted, it ſhall appear to the Judge by the oaths of two ſufficient witneſſes, one of them to be known either to the Judge himſelf, or to ſome other perſon of good reputation then preſent, and known likewiſe to the ſaid Judge, that the expreſs conſent of the parents, or parent, if one be dead, or guardians or guardian of the parties, is thereunto had and obtained. And furthermore, That one of the parties perſonally ſwear, that he believeth there is no let or impediment of precontract, kindred, or alliance, or of any other lawful cauſe whatſoever, nor any ſuit commenced in any Eccleſiaſtical Court, to bar or hinder the proceeding of the ſaid matrimony, according to the tenure of the foreſaid licence.

104. *An Exception for thoſe that are in Widowhood.*

IF both the parties which are to marry being in widowhood do ſeek a faculty for the forbearing of banns, then the clauſes before mentioned, requiring the parents' conſents, may be omitted: but the pariſhes where they dwell, both ſhall be expreſſed in the licence, as alſo the pariſh named where the marriage ſhall be celebrated. And if any Commiſſary for faculties, Vicars General, or other the ſaid Ordinaries, ſhall offend in the premiſes, or any part thereof, he ſhall, for every time ſo offending, be ſuſpended from the execution of his office for the ſpace of ſix months; and every ſuch licence or diſpenſation ſhall be held void to all effects and purpoſes, as if there had never been any ſuch granted; and the parties marrying by virtue thereof ſhall be ſubject to the puniſhments which are appointed for clandeſtine marriages.

105. *No Sentence for Divorce to be given upon the ſole Confeſſion of the Parties.*

FORASMUCH as matrimonial cauſes have been always reckoned and reputed among the weightieſt, and therefore require the greater caution, when they come to be handled and debated in judgment, eſpecially in cauſes wherein matrimony, having been in the Church duly ſolemnized, is required, upon any ſuggeſtion or pretext whatſoever, to be diſſolved or annulled: we do ſtraitly charge and enjoin, That in all proceedings to divorce, and nullities of matrimony, good circumſpection and advice be uſed, and that the truth may (as far as is poſſible) be ſifted out by the depoſition of witneſſes, and other lawful proofs and evictions; and that credit be not given to the ſole confeſſion of the parties themſelves, howſoever taken upon oath, either within or without the court.

106. *No Sentence for Divorce to be given but in open Court.*

NO ſentence ſhall be given either for ſeparation *a thoro et menſa*, or for annulling of pretended matrimony, but in open court, and in the ſeat of juſtice; and that with the knowledge and conſent either of the Archbiſhop within his province, or of the Biſhop within his dioceſe, or of the Dean of the Arches, the Judge of the Audience of Canterbury, or of the Vicars General, or other principal Officials, or, *ſede vacante*, of the Guardians of the Spiritualities, or other Ordinaries to whom of right it appertaineth, in their ſeveral juriſdictions and courts, and concerning them only that are then dwelling under their juriſdictions.

107. *In all Sentences for Divorce, Bond to be taken for not marrying during each other's Life.*

IN all ſentences pronounced only for divorce and ſeparation *a thoro et menſa*, there ſhall be a caution and reſtraint inſerted in the act of the ſaid ſentence, That the parties ſo ſeparated ſhall live chaſtely and continently; neither ſhall they, during each other's life, contract matrimony with any other perſon. And, for the better obſervation of this laſt clauſe, the ſaid ſentence of divorce ſhall not be pronounced, until the party or parties requiring the ſame have given good and ſufficient caution and ſecurity into the court, that they will not any way break or tranſgreſs the ſaid reſtraint or prohibition.

108. *The Penalty for Judges offending in the premiſes.*

AND if any Judge, giving ſentence of divorce or ſeparation, ſhall not fully keep and obſerve the premiſes, he ſhall be, by the Archbiſhop of the province, or by the Biſhop of the dioceſe, ſuſpended from the exerciſe of his office for the ſpace of a whole year; and the ſentence of ſeparation, ſo given contrary to the form aforeſaid, ſhall be held void to all intents and purpoſes of the law, as if it had not at all been given or pronounced.

Eccleſiaſtical Courts belonging to the Juriſdiction of Biſhops and Archdeacons, and the Proceedings in them.

109. *Notorious Crimes and Scandals to be certified into Eccleſiaſtical Courts by Preſentment.*

IF any offend their brethren, either by adultery, whoredom, inceſt, or drunkenneſs, or by ſwearing, ribaldry, uſury, and any other uncleanneſs, and wickedneſs of life, the Church-wardens, or Queſt-men, and Side-men, in their next preſentments to their Ordinaries, ſhall faithfully preſent all and every of the ſaid offenders, to the intent that they, and every of them, may be puniſhed by the ſeverity of the laws, according to their deſerts; and ſuch notorious offenders ſhall not be admitted to the holy Communion, till they be reformed.

110. *Schiſmatics to be preſented.*

IF the Church-wardens, or Queſt-men, or Aſſiſtants, do or ſhall know any man within their pariſh, or elſewhere, that is a hinderer of the Word of God to be read or ſincerely preached, or of the execution of theſe our Conſtitutions, or a fautor of any uſurped or foreign power, by the laws of this realm juſtly rejected and taken away, or a defender of Popiſh and erroneous doctrine; they ſhall detect and preſent the ſame to the Biſhop of the dioceſe, or Ordinary of the place, to be cenſured and puniſhed according to ſuch Eccleſiaſtical Laws as are preſcribed in that behalf.

111. *Diſturbers of Divine Service to be preſented.*

IN all viſitations of Biſhops and Archdeacons, the Church-wardens, or Queſt-men, and Side-men, ſhall truly and perſonally preſent the names of all thoſe which behave

behave themſelves rudely and diſorderly in the Church, or which by untimely ringing of bells, by walking, talking, or other noiſe, ſhall hinder the Miniſter or Preacher.

112. *Non-Communicants at Eaſter to be preſented.*

THE Miniſter, Church-wardens, Queſt-men, and Aſſiſtants of every Pariſh-church, and Chapel, ſhall yearly, within forty days after Eaſter, exhibit to the Biſhop or his Chancellor the names and ſurnames of all the Pariſhioners, as well men as women, which being of the age of ſixteen years received not the Communion at Eaſter before.

113. *Miniſters may preſent.*

BECAUSE it often cometh to paſs, that the Church-wardens, Side-men, Queſt-men, and ſuch other perſons of the Laity, as are to take care for the ſuppreſſing of ſin and wickedneſs in their ſeveral pariſhes, as much as in them lieth, by admonition, reprehenſion, and denunciation to their Ordinaries, do forbear to diſcharge their duties therein, either through fear of their ſuperiors, or through negligence, more than were fit, the licentiouſneſs of theſe times conſidered; we ordain, That hereafter every Parſon and Vicar, or, in the lawful abſence of any Parſon or Vicar, then their Curates and Subſtitutes may join in every preſentment with the ſaid Church-wardens, Side-men, and the reſt above mentioned, at the times hereafter limited, if they, the ſaid Church-wardens and the reſt, will preſent ſuch enormities as are apparent in the pariſh; or if they will not, then every ſuch Parſon and Vicar, or, in their abſence, as aforeſaid, their Curates may themſelves preſent to their Ordinaries at ſuch times, and when elſe they think it meet, all ſuch crimes as they have in charge, or otherwiſe, as by them (being the perſons that ſhould have the chief care for the ſuppreſſing of ſin and impiety in their pariſhes) ſhall be thought to require due reformation. Provided always, That if any man confeſs his ſecret and hidden ſins to the Miniſter, for the unburdening of his conſcience, and to receive ſpiritual conſolation and eaſe of mind from him; we do not any way bind the ſaid Miniſter by this our Conſtitution, but do ſtraitly charge and admoniſh him, that he do not at any time reveal and make known to any perſon whatſoever any crime or offence ſo committed to his truſt and ſecrecy, (except they be ſuch crimes as by the laws of this realm his own life may

may be called into queſtion for concealing the ſame,) under pain of irregularity.

114. *Miniſters ſhall preſent Recuſants.*

EVERY Parſon, Vicar, or Curate, ſhall carefully inform themſelves, every year hereafter, how many Popiſh Recuſants, men, women, and children, above the age of thirteen years, and how many being popiſhly given (who, though they come to the Church, yet do refuſe to receive the Communion) are inhabitants, or make their abode, either as ſojourners or common gueſts, in any of their ſeveral pariſhes; and ſhall ſet down their true names in writing, (if they can learn them,) or otherwiſe ſuch names as for the time they carry, diſtinguiſhing the abſolute Recuſants from half Recuſants; and the ſame, ſo far as they know or believe, ſo diſtinguiſhed and ſet down under their hands, ſhall truly preſent to their Ordinaries before the feaſt of the Nativity next enſuing, under pain of ſuſpenſion to be inflicted upon them by their ſaid Ordinaries; and ſo every year hereafter, upon the like pain, before the Feaſt of St. John Baptiſt. Alſo we ordain, That all ſuch Ordinaries, Chancellors, Commiſſaries, Archdeacons, Officials, and all other Eccleſiaſtical Officers, to whom the ſaid preſentments ſhall be exhibited, ſhall likewiſe within one month after the receipt of the ſame, under pain of ſuſpenſion by the Biſhop from the execution of their offices for the ſpace of half a year, as often as they ſhall offend therein, deliver them, or cauſe them to be delivered, to the Biſhop reſpectively; who ſhall alſo exhibit them to the Archbiſhop within ſix weeks, and the Archbiſhop to his Majeſty within other ſix weeks after he hath received the ſaid preſentments.

115. *Miniſters and Church-wardens not to be ſued for preſenting.*

WHEREAS for the reformation of criminous perſons and diſorders in every pariſh, the Church-wardens, Queſtmen, Side-men, and ſuch other Church Officers are ſworn, and the Miniſter charged to preſent as well the crimes and diſorders committed by the ſaid criminous perſons, as alſo the common fame which is ſpread abroad of them, whereby they are often maligned, and ſometimes troubled by the ſaid delinquents, or their friends; we do admoniſh and exhort all Judges, both Eccleſiaſtical and Temporal, as they regard and reverence the fearful judgment-ſeat of the higheſt Judge, that they admit not in

in any of their courts any complaint, plea, ſuit, or ſuits, againſt any ſuch Church-wardens, Queſt-men, Side-men, or other Church Officers, for making any ſuch preſentments, nor againſt any Miniſter for any preſentment that he ſhall make; all the ſaid preſentments tending to the reſtraint of ſhameleſs impiety, and conſidering that the rules both of charity and government do preſume, that they did nothing therein of malice, but for the diſcharge of their conſciences.

116. *Church-wardens not bound to preſent oftener than twice a Year.*

NO Church-wardens, Queſt-men, or Side-men of any pariſh ſhall be inforced to exhibit their preſentments to any having eccleſiaſtical juriſdiction, above once in every year, where it hath been no oftener uſed, nor above twice in any dioceſe whatſoever, except it be at the Biſhop's Viſitation. For the which preſentments of every Pariſh-church or Chapel, the Regiſtrar of any court, where they are to be exhibited, ſhall not receive in one year above fourpence, under pain, for every offence therein, of ſuſpenſion from the execution of his office for the ſpace of a month, *toties quoties*. Provided always, That, as good occaſion ſhall require, it ſhall be lawful for every Miniſter, Church-wardens, and Side-men to preſent offenders as oft as they ſhall think meet; and likewiſe for any godly diſpoſed perſon, or for any Eccleſiaſtical Judge, upon knowledge, or notice given unto him or them of any enormous crime within his juriſdiction, to move the Miniſter, Church-wardens, or Side-men, as they tender the glory of God and reformation of ſin, to preſent the ſame, if they ſhall find ſufficient cauſe to induce them thereunto, that it may be in due time puniſhed and reformed. Provided, That for theſe voluntary preſentments there be no fee required or taken of them, under the pain aforeſaid.

117. *Church-wardens not to be troubled for not preſenting oftener than twice a Year.*

NO Church-wardens, Queſt-men, or Side-men, ſhall be called or cited, but only at the ſaid time or times before limited, to appear before any Eccleſiaſtical Judge whoſoever, for refuſing at other times to preſent any faults committed in their pariſhes, and puniſhable by Eccleſiaſtical Laws. Neither ſhall they, nor any of them, after their preſentments exhibited at any of thoſe times, be any

any further troubled for the ſame, except upon manifeſt and evident proof it may appear, that they did then willingly and wittingly omit to preſent ſome ſuch public crime or crimes as they knew to be committed, or could not be ignorant that there was then a public fame of them; or unleſs there be very juſt cauſe to call them for the explanation of their former preſentments. In which caſe of wilful omiſſion, their Ordinaries ſhall proceed againſt them in ſuch ſort, as in cauſes of wilful perjury in a Court Eccleſiaſtical it is already by law provided.

118. *The old Church-wardens to make their Preſentments before the new be ſworn.*

THE office of all Church-wardens and Side-men ſhall be reputed ever hereafter to continue until the new Church-wardens that ſhall ſucceed them be ſworn, which ſhall be the firſt week after Eaſter, or ſome week following, according to the direction of the Ordinary. Which time ſo appointed ſhall always be one of the two times in every year, when the Miniſter, and Church-wardens, and Side-men of every pariſh ſhall exhibit to their ſeveral Ordinaries the preſentments of ſuch enormities as have happened in their pariſhes ſince their laſt preſentments. And this duty they ſhall perform, before the newly choſen Church-wardens and Side-men be ſworn, and ſhall not be ſuffered to paſs over the ſaid preſentments to thoſe that are newly come into office, and are by intendment ignorant of ſuch crimes; under pain of thoſe cenſures which are appointed for the reformation of ſuch dalliers and diſpenſers with their own conſciences and oaths.

119. *Convenient time to be aſſigned for framing Preſentments.*

FOR the avoiding of ſuch inconveniences as heretofore have happened by the haſty making of bills of preſentments upon the days of the Viſitation and Synods, it is ordered, That always hereafter every Chancellor, Archdeacon, Commiſſary, and Official, and every other perſon having eccleſiaſtical juriſdiction, at the ordinary time when the Church-wardens are ſworn; and the Archbiſhop and Biſhops, when he or they do ſummon their Viſitation, ſhall deliver, or cauſe to be delivered to the Church-wardens, Queſt-men, and Side-men of every pariſh, or to ſome of them, ſuch books of articles as they or any of them ſhall require, for the year following, the ſaid Church-wardens, Queſt-men, and Side-men to ground their preſentments upon, at ſuch times as they are to exhibit them.

them. In which book ſhall be contained the form of the oath, which muſt be taken immediately before every ſuch preſentment; to the intent that, having beforehand time ſufficient, not only to peruſe and conſider what their ſaid oath ſhall be, but the articles alſo whereupon they are to ground their preſentments, they may frame them at home both adviſedly and truly, to the diſcharge of their own conſciences, after they are ſworn, as becometh honeſt and godly men.

120. *None to be cited into Eccleſiaſtical Courts by proceſs of* Quorum Nomina.

NO Biſhop, Chancellor, Archdeacon, Official, or other Eccleſiaſtical Judge, ſhall ſuffer any general proceſſes of *Quorum Nomina* to be ſent out of his court; except the names of all ſuch as thereby are to be cited ſhall be firſt expreſsly entered by the hand of the Regiſtrar, or his Deputy, under the ſaid proceſſes, and the ſaid proceſſes and names be firſt ſubſcribed by the Judge, or his Deputy, and his ſeal thereto affixed.

121. *None to be cited into ſeveral Courts for one Crime.*

IN places where the Biſhop and Archdeacon do by preſcription or compoſition viſit at ſeveral times in one and the ſame year, leſt for one and the ſelf-ſame fault any of his Majeſty's ſubjects ſhould be challenged and moleſted in divers Eccleſiaſtical Courts; we order and appoint, That every Archdeacon, or his Official, within one month after the Viſitation ended that year, and the preſentments received, ſhall certify under his hand and ſeal to the Biſhop, or his Chancellor, the names and crimes of all ſuch as are detected and preſented in his ſaid Viſitation, to the end the Chancellor ſhall thenceforth forbear to convent any perſon for any crime or cauſe ſo detected or preſented to the Archdeacon. And the Chancellor within the like time after the Biſhop's Viſitation ended, and preſentments received, ſhall under his hand and ſeal ſignify to the Archdeacon, or his Official, the names and crimes of all ſuch perſons which ſhall be detected or preſented unto him in that Viſitation, to the ſame intent as is aforeſaid. And if theſe officers ſhall not certify each other, as is here preſcribed, or after ſuch certificate ſhall intermeddle with the crimes or perſons detected and preſented in each other's Viſitation; then every of them ſo offending ſhall be ſuſpended from all exerciſe of his juriſdiction by the

the Biſhop of the dioceſe, until he ſhall repay the coſts and expences which the parties grieved have been at by that vexation.

122. *No Sentence of Deprivation or Depoſition to be pronounced againſt a Miniſter, but by the Biſhop.*

WHEN any Miniſter is complained of in any Eccleſiaſtical Court belonging to any Biſhop of his province, for any crime, the Chancellor, Commiſſary, Official, or any other having eccleſiaſtical juriſdiction, to whom it ſhall appertain, ſhall expedite the cauſe by proceſſes and other proceedings againſt him: and upon contumacy, for not appearing, ſhall firſt ſuſpend him; and afterward, his contumacy continuing, excommunicate him. But if he appear, and ſubmit himſelf to the courſe of law, then the matter being ready for ſentence, and the merits of his offence exacting by law either deprivation from his living, or depoſition from the miniſtry, no ſuch ſentence ſhall be pronounced by any perſon whoſoever, but only by the Biſhop, with the aſſiſtance of his Chancellor, the Dean, (if they may conveniently be had,) and ſome of the Prebendaries, if the court be kept near the Cathedral Church, or of the Archdeacon, if he may be had conveniently, and two other at the leaſt grave Miniſters and Preachers, to be called by the Biſhop, when the court is kept in other places.

123. *No Act to be ſped but in open Court.*

NO Chancellor, Commiſſary, Archdeacon, Official, or any other perſon uſing eccleſiaſtical juriſdiction whoſoever, ſhall ſpeed any judicial act, either of contentious or voluntary juriſdiction, except he have the ordinary Regiſtrar of that Court, or his lawful Deputy: or if he or they will not, or cannot, be preſent, then ſuch perſons as by law are allowed in that behalf to write or ſpeed the ſame, under pain of ſuſpenſion *ipſo facto*.

124. *No Court to have more than one Seal.*

NO Chancellor, Commiſſary, Archdeacon, Official, or any other exerciſing eccleſiaſtical juriſdiction, ſhall without the Biſhop's conſent have any more ſeals than one, for the ſealing of all matters incident to his office: which ſeal ſhall always be kept either by himſelf, or by his lawful Subſtitute exerciſing juriſdiction for him, and remaining within the juriſdiction of the ſaid Judge, or in the city or principal town of the county. This ſeal ſhall contain

contain the title of that juriſdiction, which every of the ſaid Judges or their Deputies do execute.

125. *Convenient Places to be choſen for the keeping of Courts.*

ALL Chancellors, Commiſſaries, Archdeacons, Officials, and all other exerciſing eccleſiaſtical juriſdiction, ſhall appoint ſuch meet places for the keeping of their courts, by the aſſignment or approbation of the Biſhop of the dioceſe, as ſhall be convenient for entertainment of thoſe that are to make their appearance there, and moſt indifferent for their travel. And likewiſe they ſhall keep and end their courts in ſuch convenient time, as every man may return homewards in as due ſeaſon as may be.

126. *Peculiar and inferior Courts to exhibit the original Copies of Wills into the Biſhop's Regiſtry.*

WHEREAS Deans, Archdeacons, Prebendaries, Parſons, Vicars, and others, exerciſing eccleſiaſtical juriſdiction, claim liberty to prove the laſt wills and teſtaments of perſons deceaſed within their ſeveral juriſdictions, having no known or certain Regiſtrars, nor public place to keep their records in; by reaſon whereof many wills, rights, and legacies, upon the death or change of ſuch perſons, and their private Notaries, miſcarry and cannot be found, to the great prejudice of his Majeſty's ſubjects; we therefore order and enjoin, That all ſuch poſſeſſors and exerciſers of peculiar juriſdiction ſhall once in every year exhibit into the public regiſtry of the Biſhop of the dioceſe, or of the Dean and Chapter, under whoſe juriſdiction the ſaid peculiars are, every original teſtament of every perſon in that time deceaſed, and by them proved in their ſeveral peculiar juriſdictions, or a true copy of every ſuch teſtament, examined, ſubſcribed, and ſealed by the peculiar Judge and his Notary. Otherwiſe, if any of them fail ſo to do, the Biſhop of the dioceſe, or Dean and Chapter, unto whom the ſaid juriſdictions do reſpectively belong, ſhall ſuſpend the ſaid parties, and every of them, from the exerciſe of all ſuch peculiar juriſdiction, until they have performed this our Conſtitution.

Judges Eccleſiaſtical and their Sufrogates.

127. *The Quality and Oath of Judges.*

NO man ſhall hereafter be admitted a Chancellor, Commiſſary, or Official, to exerciſe any eccleſiaſtical juriſdiction, except he be of the full age of ſix and twenty years

years at the leaſt, and one that is learned in the Civil and Eccleſiaſtical Laws, and is at the leaſt a Maſter of Arts, or Bachelor of Law, and is reaſonably well practiſed in the courſe thereof, as likewiſe well affected, and zealouſly bent to religion, touching whoſe life and manners no evil example is had; and except, before he enter into or execute any ſuch office, he ſhall take the oath of the King's ſupremacy in the preſence of the Biſhop, or in the open court, and ſhall ſubſcribe to the Articles of Religion agreed upon in the Convocation in the year one thouſand five hundred ſixty and two, and ſhall alſo ſwear that he will, to the uttermoſt of his underſtanding, deal uprightly and juſtly in his office, without reſpect or favour of reward; the ſaid oaths and ſubſcription to be recorded by a Regiſtrar then preſent. And likewiſe all Chancellors, Commiſſaries, Officials, Regiſtrars, and all other that do now poſſeſs or execute any places of eccleſiaſtical juriſdiction, or ſervice, ſhall before Chriſtmas next, in the preſence of the Archbiſhop, or Biſhop, or in open court, under whom or where they exerciſe their offices, take the ſame oaths, and ſubſcribe, as before is ſaid; or, upon refuſal ſo to do, ſhall be ſuſpended from the execution of their offices, until they ſhall take the ſaid oaths, and ſubſcribe as aforeſaid.

128. *The Quality of Surrogates.*

NO Chancellor, Commiſſary, Archdeacon, Official, or any other perſon uſing eccleſiaſtical juriſdiction, ſhall at any time ſubſtitute in their abſence any to keep any court for them, except he be either a grave Miniſter and a Graduate, or a licenſed public Preacher, and a beneficed man near the place where the courts are kept, or a Bachelor of Law, or a Maſter of Arts at leaſt, who hath ſome ſkill in the Civil and Eccleſiaſtical Law, and is a favourer of true Religion, and a man of modeſt and honeſt converſation; under pain of ſuſpenſion, for every time that they offend therein, from the execution of their offices, for the ſpace of three months, *toties quoties:* and he likewiſe that is deputed, being not qualified as is before expreſſed, and yet ſhall preſume to be a Subſtitute to any Judge, and ſhall keep any court, as is aforeſaid, ſhall undergo the ſame cenſure in manner and form as is before expreſſed.

Proctors.

129. *Proctors not to retain Cauſes without the lawful Aſſignment of the Parties.*

NONE ſhall procure in any cauſe whatſoever, unleſs he be thereunto conſtituted and appointed by the party himſelf, either before the Judge, and by act in court, or unleſs, in the beginning of the ſuit, he be by a true and ſufficient proxy thereunto warranted and enabled. We call that proxy ſufficient, which is ſtrengthened and confirmed by ſome authentical ſeal, the party's approbation, or at leaſt his ratification therewithal concurring. All which proxies ſhall be forthwith by the ſaid Proctors exhibited into the court, and be ſafely kept and preſerved by the Regiſtrar in the public regiſtry of the ſaid court. And if any Regiſtrar or Proctor ſhall offend herein, he ſhall be ſecluded from the exerciſe of his office for the ſpace of two months, without hope of releaſe or reſtoring.

130. *Proctors not to retain Cauſes without the Counſel of an Advocate.*

FOR leſſening and abridging the multitude of ſuits and contentions, as alſo for preventing the complaints of ſuitors in Courts Eccleſiaſtical, who many times are overthrown by the overſight and negligence, or by the ignorance and inſufficiency of Proctors; and likewiſe for the furtherance and increaſe of learning, and the advancement of Civil and Canon Law, following the laudable cuſtoms heretofore obſerved in the Courts pertaining to the Archbiſhop of Canterbury; we will and ordain, that no Proctor exerciſing in any of them ſhall entertain any cauſe whatſoever, and keep and retain the ſame for two court-days, without the counſel and advice of an Advocate, under pain of a year's ſuſpenſion from his practice; neither ſhall the Judge have power to releaſe or mitigate the ſaid penalty, without expreſs mandate and authority from the Archbiſhop aforeſaid.

131. *Proctors not to conclude in any Cauſe without the knowledge of an Advocate.*

NO Judge in any of the ſaid courts of the Archbiſhop ſhall admit any libel, or any other matter, without the advice of an Advocate admitted to practiſe in the ſame court, or without his ſubſcription; neither ſhall any Proctor conclude any cauſe depending without the knowledge of

of the Advocate retained and feed in the cauſe: which if any Proctor ſhall do, or procure to be done, or ſhall by any colour whatſoever defraud the Advocate of his duty or fee, or ſhall be negligent in repairing to the Advocate, and requiring his advice what courſe is to be taken in the cauſe, he ſhall be ſuſpended from all practice for the ſpace of ſix months, without hope of being thereunto reſtored before the ſaid term be fully complete.

132. *Proctors prohibited the Oath,* In animam domini ſui.

FORASMUCH as in the probate of teſtaments and ſuits for adminiſtration of the goods of perſons dying inteſtate, the oath uſually taken by Proctors of courts, *In animam conſtituentis,* is found to be inconvenient; we do therefore decree and ordain, That every executor, or ſuitor for adminiſtration, ſhall perſonally repair to the Judge in that behalf, or his Surrogate, and in his own perſon (and not by Proctor) take the oath accuſtomed in theſe caſes. But if by reaſon of ſickneſs, or age, or any other juſt let or impediment, he be not able to make his perſonal appearance before the Judge, it ſhall be lawful for the Judge (there being faith firſt made by a credible perſon of the truth of his ſaid hindrance or impediment) to grant a commiſſion to ſome grave Eccleſiaſtical Perſon, abiding near the party aforeſaid, whereby he ſhall give power and authority to the ſaid Eccleſiaſtical Perſon, in his ſtead, to miniſter the accuſtomed oath abovementioned to the executor, or ſuitor for ſuch adminiſtration, requiring his ſaid ſubſtitute, that by a faithful and truſty meſſenger he certify the ſaid Judge truly and faithfully what he hath done therein. Laſtly, we ordain and appoint, That no Judge or Regiſtrar ſhall in any wiſe receive for the writing, drawing, or ſealing of any ſuch commiſſion, above the ſum of ſix ſhillings and eight pence; whereof one moiety to be for the Judge, and the other for the Regiſtrar of the ſaid court.

133. *Proctors not to be clamorous in Court.*

FORASMUCH as it is found by experience, that the loud and confuſed cries and clamours of Proctors in the courts of the Archbiſhop are not only troubleſome and offenſive to the Judges and Advocates, but alſo give occaſion to the ſtanders by, of contempt and calumny toward the court itſelf; that more reſpect may be had to the dignity of the Judge than heretofore, and that cauſes may more eaſily and commodiouſly be handled and diſpatched,

we charge and enjoin, That all Proctors in the ſaid courts do eſpecially intend, that the acts be faithfully entered and ſet down by the Regiſtrar, according to the advice and direction of the Advocate; that the ſaid Proctors refrain loud ſpeech and babbling, and behave themſelves quietly and modeſtly: and that when either the Judges or Advocates, or any of them, ſhall happen to ſpeak, they preſently be ſilent, upon pain of ſilencing for two whole terms then immediately following every ſuch offence of theirs. And if any of them ſhall the ſecond time offend herein, and after due monition ſhall not reform himſelf, let him be for ever removed from his practice.

Regiſtrars.

134. *Abuſes to be reformed in Regiſtrars.*

IF any Regiſtrar, or his Deputy or Subſtitute whatſoever, ſhall receive any certificate without the knowledge and conſent of the Judge of the court, or willingly omit to cauſe any perſon cited to appear upon any court-day, to be called; or unduly put off and defer the examination of witneſſes to be examined by a day ſet and aſſigned by the Judge; or do not obey and obſerve the judicial and lawful monition of the ſaid Judge; or omit to write, or cauſe to be written, ſuch citations and decrees as are to be put in execution, and ſet forth before the next court-day; or ſhall not cauſe all teſtaments exhibited into his office to be regiſtered within a convenient time; or ſhall ſet down or enact, as decreed by the Judge, any thing falſe, or conceited by himſelf, and not ſo ordered or decreed by the Judge; or, in the tranſmiſſion of proceſſes to the Judge *ad quem*, ſhall add or inſert any falſehood or untruth, or omit any thing therein, either by cunning, or by groſs negligence; or in cauſes of inſtance, or promoted of office, ſhall receive any reward in favour of either party; or be of counſel directly or indirectly with either of the parties in ſuit; or in the execution of their office ſhall do aught elſe maliciouſly, or fraudulently, whereby the ſaid Eccleſiaſtical Judge, or his proceedings, may be ſlandered or defamed; we will and ordain, That the ſaid Regiſtrar, or his Deputy or Subſtitute, offending in all or any of the premiſes, ſhall by the Biſhop of the dioceſe be ſuſpended from the exerciſe of his office for the ſpace of one, two, or three months, or more, according to the quality

quality of his offence; and that the ſaid Biſhop ſhall aſſign ſome other Public Notary to execute and diſcharge all things pertaining to his office, during the time of his ſaid ſuſpenſion.

135. *A certain Rate of Fees due to all Eccleſiaſtical Officers.*

NO Biſhop, Suffragan, Chancellor, Commiſſary, Archdeacon, Official, nor any other exerciſing eccleſiaſtical juriſdiction whatſoever, nor any Regiſtrar of any Eccleſiaſtical courts, nor any Miniſter belonging to any of the ſaid offices or courts, ſhall hereafter, for any cauſe incident to their ſeveral offices, take or receive any other or greater fees, than ſuch as were certified to the moſt reverend Father in God, John, late Archbiſhop of Canterbury, in the year of our Lord God one thouſand five hundred ninety and ſeven, and were by him ratified and approved; under pain, that every ſuch Judge, Officer, or Miniſter offending herein, ſhall be ſuſpended from the exerciſe of their ſeveral offices for the ſpace of ſix months, for every ſuch offence. Always provided, That if any queſtion ſhall ariſe concerning the certainty of the ſaid fees, or any of them, then thoſe fees ſhall be held for lawful, which the Archbiſhop of Canterbury for the time being ſhall under his hand approve, except the ſtatutes of this realm before made do in any particular caſe expreſs ſome other fees to be due. Provided furthermore, That no fee or money ſhall be received either by the Archbiſhop, or any Biſhop, or Suffragan, either directly or indirectly, for admitting of any into ſacred orders; nor that any other perſon or perſons under the ſaid Archbiſhop, Biſhop, or Suffragan, ſhall for parchment, writing, wax, ſealing, or any other reſpect thereunto appertaining, take above ten ſhillings, under ſuch pains as are already by law preſcribed.

136. *A Table of the Rates and Fees to be ſet up in Courts and Regiſtries.*

WE do likewiſe conſtitute and appoint, That the Regiſtrars belonging to every ſuch Eccleſiaſtical Judge ſhall place two tables, containing the ſeveral rates and ſums of all the ſaid fees; one in the uſual place or conſiſtory where the court is kept, and the other in his regiſtry; and both of them in ſuch ſort, as every man, whom it concerneth, may without difficulty come to the view and peruſal thereof, and take a copy of them: the ſame tables to be ſet up before the Feaſt of the Nativity next enſuing. And if any Regiſtrar ſhall fail to place the ſaid

tables according to the tenor hereof, he ſhall be ſuſpended from the execution of his office, until he cauſe the ſame to be accordingly done: and the ſaid tables being once ſet up, if he ſhall at any time remove, or ſuffer the ſame to be removed, hidden, or any way hindered from ſight, contrary to the true meaning of this Conſtitution, he ſhall for every ſuch offence be ſuſpended from the exerciſe of his office for the ſpace of ſix months.

137. *The whole Fees for ſhewing Letters of Orders, and other Licences, due but once in every Biſhop's time.*

FORASMUCH as the chief and principal cauſe and uſe of Viſitation is, that the Biſhop, Archdeacon, or other aſſigned to viſit, may get ſome good knowledge of the ſtate, ſufficiency, and ability of the Clergy, and other perſons whom they are to viſit; we think it convenient, that every Parſon, Vicar, Curate, Schoolmaſter, or other perſon licenſed whoſoever, do at the Biſhop's firſt Viſitation, or at the next Viſitation after his admiſſion, ſhew and exhibit unto him his Letters of Orders, Inſtitution, and Induction, and all other his Diſpenſations, Licences, or Faculties whatſoever, to be by the ſaid Biſhop either allowed, or (if there be juſt cauſe) diſallowed and rejected: and being by him approved, to be, as the cuſtom is, ſigned by the Regiſtrar; and that the whole fees accuſtomed to be paid in the Viſitations in reſpect of the premiſes, be paid only once in the whole time of every Biſhop, and afterwards but half of the ſaid accuſtomed fees in every other Viſitation, during the ſaid Biſhop's continuance.

Apparitors.

138. *The Number of Apparitors reſtrained.*

FORASMUCH as we are deſirous to redreſs ſuch abuſes and aggrievances as are ſaid to grow by Somners or Apparitors, we think it meet that the multitude of Apparitors be (as much as is poſſible) abridged or reſtrained: wherefore we decree and ordain, That no Biſhop or Archdeacon, or their Vicars, or Officials, or other inferior Ordinaries, ſhall depute or have more Apparitors to ſerve in their juriſdictions reſpectively, than either they or their predeceſſors were accuſtomed to have thirty years before the publiſhing of theſe our preſent Conſtitutions. All which Apparitors ſhall by themſelves faithfully execute their

their offices; neither ſhall they, by any colour or pretence whatſoever, cauſe or ſuffer their mandates to be executed by any Meſſengers or Subſtitutes, unleſs it be upon ſome good cauſe to be firſt known and approved by the Ordinary of the place. Moreover they ſhall not take upon them the office of Promoters or Informers for the Court, neither ſhall they exact more or greater fees than are in theſe our Conſtitutions formerly preſcribed. And if either the number of the Apparitors deputed ſhall exceed the aforeſaid limitation, or any of the ſaid Apparitors ſhall offend in any of the premiſes; the perſons deputing them, if they be Biſhops, ſhall, upon admonition of their ſuperior, diſcharge the perſons exceeding the number ſo limited; if inferior Ordinaries, they ſhall be ſuſpended from the execution of their office, until they have diſmiſſed the Apparitors by them ſo deputed; and the parties themſelves ſo deputed ſhall for ever be removed from the office of Apparitors; and if, being ſo removed, they deſiſt not from the exerciſe of their ſaid offices, let them be puniſhed by eccleſiaſtical cenſures, as perſons contumacious. Provided, That if upon experience the number of the ſaid Apparitors be too great in any dioceſe in the judgment of the Archbiſhop of Canterbury for the time being, they ſhall by him be ſo abridged, as he ſhall think meet and convenient.

Authority of Synods.

139. *A National Synod the Church Repreſentative.*

WHOSOEVER ſhall hereafter affirm, That the ſacred Synod of this nation, in the name of Chriſt and by the King's authority aſſembled, is not the true Church of England by repreſentation, let him be excommunicated, and not reſtored, until he repent, and publicly revoke that his wicked error.

140. *Synods conclude as well the abſent as the preſent.*

WHOSOEVER ſhall affirm, That no manner of perſon, either of the Clergy or Laity, not being themſelves particularly aſſembled in the ſaid ſacred Synod, are to be ſubject to the decrees thereof in cauſes eccleſiaſtical, (made and ratified by the King's Majeſty's ſupreme authority,) as not having given their voices unto them, let him be excommunicated, and not reſtored, until he repent, and publicly revoke that his wicked error.

141. *Depravers of the Synod cenſured.*

WHOSOEVER ſhall hereafter affirm, That the ſacred Synod, aſſembled as aforeſaid, was a company of ſuch perſons as did conſpire together againſt godly and religious profeſſors of the Goſpel; and that therefore both they and their proceedings in making of Canons and Conſtitutions in cauſes eccleſiaſtical by the King's authority, as aforeſaid, ought to be deſpiſed and contemned, the ſame being ratified, confirmed, and enjoined by the ſaid regal power, ſupremacy, and authority; let them be excommunicated, and not reſtored, until they repent and publicly revoke that their wicked error.

WE of our princely inclination and royal care for the maintenance of the preſent eſtate and government of the Church of England, by the Laws of this our Realm now ſettled and eſtabliſhed, having diligently, with great contentment and comfort, read and conſidered of all theſe their ſaid Canons, Orders, Ordinances, and Conſtitutions, agreed upon, as is before expreſſed; and finding the ſame ſuch as we are perſuaded will be very profitable, not only to our Clergy, but to the whole Church of this our Kingdom, and to all the true Members of it, if they be well obſerved; have therefore for us, our Heirs, and lawful Succeſſors, of our eſpecial grace, certain knowledge, and mere motion, given, and by theſe preſents do give our royal aſſent, according to the form of the ſaid Statute or Act of Parliament aforeſaid, to all and every of the ſaid Canons, Orders, Ordinances, and Conſtitutions, and to all and every thing in them contained, as they are before written.

And furthermore, we do not only by our ſaid Prerogative Royal, and ſupreme Authority in Cauſes eccleſiaſtical, ratify, confirm, and eſtabliſh, by theſe our Letters Patent, the ſaid Canons, Orders, Ordinances, and Conſtitutions, and all and every thing in them contained, as is aforeſaid; but do likewiſe propound, publiſh, and ſtraightway enjoin and command by our ſaid Authority, and by theſe our Letters Patent, the ſame to be diligently obſerved, executed, and equally kept by all our loving ſubjects of this our Kingdom, both within the Provinces of Canterbury and York, in all points wherein they do or may concern every or any of them, according to this our will and pleaſure hereby ſignified and expreſſed; and that likewiſe, for the better obſervation of them, every Miniſter, by what name or title ſoever he be called, ſhall in the Pariſh Church

Church or Chapel where he hath charge, read all the ſaid Canons, Orders, Ordinances, and Conſtitutions, once every year, upon ſome Sundays or Holy-days, in the Afternoon, before Divine Service, dividing the ſame in ſuch ſort, as that the one half may be read one day, and the other another day: the Book of the ſaid Canons to be provided at the charge of the Pariſh, betwixt this and the Feaſt of the Nativity of our Lord God next enſuing: ſtraitly charging and commanding all Archbiſhops, Biſhops, and all other that exerciſe any Eccleſiaſtical Juriſdiction within this Realm, every man in his place, to ſee, and procure (ſo much as in them lieth) all and every of the ſame Canons, Orders, Ordinances, and Conſtitutions, to be in all points duly obſerved; not ſparing to execute the penalties in them ſeverally mentioned, upon any that ſhall wittingly or wilfully break or neglect to obſerve the ſame, as they tender the honour of God, the peace of the Church, the tranquillity of the Kingdom, and their duties and ſervice to us their King and Sovereign.

In witneſs, &c.

The Table of the Conſtitutions and Canons Eccleſiaſtical.

Of the Church of England.

1. THE King's Supremacy over the Church of England, in Cauſes Eccleſiaſtical, to be maintained.
2. Impugners of the King's Supremacy cenſured.
3. The Church of England a true and apoſtolical Church.
4. Impugners of the public Worſhip of God, eſtabliſhed in the Church of England, cenſured.
5. Impugners of the Articles of Religion, eſtabliſhed in the Church of England, cenſured.
6. Impugners of the Rites and Ceremonies, eſtabliſhed in the Church of England, cenſured.
7. Impugners of the Government of the Church of England by Archbiſhops, Biſhops, &c. cenſured.
8. Impugners of the Form of conſecrating and ordering Archbiſhops, Biſhops, &c. in the Church of England, cenſured.
9. Authors of Schiſm in the Church of England cenſured.
10. Maintainers of Schiſmatics in the Church of England cenſured.
11. Maintainers of Conventicles cenſured.
12. Maintainers of Conſtitutions made in Conventicles cenſured.

Of Divine Service, and Adminiſtration of the Sacraments.

13. Due Celebration of Sundays and Holy-days.
14. The preſcript Form of Divine Service to be uſed on Sundays and Holy-days.
15. The Litany to be read on Wedneſdays and Fridays.
16. Colleges to uſe the preſcript Form of Divine Service.
17. Students in Colleges to wear Surplices in time of Divine Service.
18. A reverence and attention to be uſed within the Church in time of Divine Service.
19. Loiterers not to be ſuffered near the Church in time of Divine Service.
20. Bread and Wine to be provided againſt every Communion.
21. The Communion to be thrice a Year received.
22. Warning to be given beforehand for the Communion.
23. Students in Colleges to receive the Communion four times a Year.
24. Copes to be worn in Cathedral Churches by thoſe that adminiſter the Communion.
25. Surplices and Hoods to be worn in Cathedral Churches, when there is no Communion.
26. Notorious Offenders not to be admitted to the Communion.

27. Schiſ-

27. Schiſmatics not to be admitted to the Communion.
28. Strangers not to be admitted to the Communion.
29. Fathers not to be Godfathers in Baptiſm, and Children not Communicants.
30. The lawful uſe of the Croſs in Baptiſm explained.

Miniſters, their Ordination, Function, and Charge.

31. Four ſolemn times appointed for the making of Miniſters.
32. None to be made Deacon and Miniſter both in one day.
33. The Titles of ſuch as are to be made Miniſters.
34. The Quality of ſuch as are to be made Miniſters.
35. The Examination of ſuch as are to be made Miniſters.
36. Subſcription required of ſuch as are to be made Miniſters.
The Articles of Subſcription.
The Form of Subſcription.
37. Subſcription before the Dioceſan.
38. Revolters after Subſcription cenſured.
39. Cautions for Inſtitution of Miniſters into Benefices.
40. An Oath againſt Simony at Inſtitution into Benefices.
41. Licences for Plurality of Benefices limited, and Reſidence enjoined.
42. Reſidence of Deans in their Churches.
43. Deans and Prebendaries to preach during their Reſidence.
44. Prebendaries to be reſident upon their Benefices.
45. Beneficed Preachers, being reſident upon their Livings, to preach every Sunday.
46. Beneficed Men, not Preachers, to procure monthly Sermons.
47. Abſence of Beneficed Men to be ſupplied by Curates that are allowed Preachers.
48. None to be Curates but allowed by the Biſhop.
49. Miniſters, not allowed Preachers, may not expound.
50. Strangers not admitted to preach without ſhewing their Licence.
51. Strangers not admitted to preach in Cathedral Churches without ſufficient Authority.
52. The Names of ſtrange Preachers to be noted in a Book.
53. No public Oppoſition between Preachers.
54. The Licences of Preachers refuſing Conformity to be void.
55. The Form of a Prayer to be uſed by all Preachers before their Sermons.
56. Preachers and Lecturers to read Divine Service, and adminiſter the Sacraments twice a Year at the leaſt.
57. The Sacraments not to be refuſed at the hands of unpreaching Miniſters.
58. Miniſters reading Divine Service, and adminiſtering the Sacraments, to wear Surplices, and Graduates therewithal Hoods.
59. Miniſters to catechize every Sunday.
60. Confirmation to be performed once in three Years.
61. Miniſters to prepare Children for Confirmation.

62. Miniſters

62. Miniſters not to marry any Perſons without Banns or Licence.
63. Miniſters of exempt Churches not to marry without Banns or Licence.
64. Miniſters ſolemnly to bid Holy-Days.
65. Miniſters ſolemnly to denounce Recuſants and Excommunicates.
66. Miniſters to confer with Recuſants.
67. Miniſters to viſit the Sick.
68. Miniſters not to refuſe to chriſten or bury.
69. Miniſters not to defer Chriſtening, if the Child be in danger.
70. Miniſters to keep a Regiſter of Chriſtenings, Weddings, and Burials.
71. Miniſters not to preach, or adminiſter the Communion, in private Houſes.
72. Miniſters not to appoint public or private Faſts or Prophecies, or to exorciſe, but by Authority.
73. Miniſters not to hold private Conventicles.
74. Decency in Apparel enjoined to Miniſters.
75. Sober Converſation required in Miniſters.
76. Miniſters at no time to forſake their Calling.

Schoolmaſters.

77. None to teach School without Licence.
78 Curates deſirous to teach, to be licenſed before others.
79. The Duty of Schoolmaſters.

Things appertaining to Churches.

80. The Great Bible, and Book of Common Prayer, to be had in every Church.
81. A Font of Stone for Baptiſm in every Church.
82. A decent Communion-Table in every Church.
83. A Pulpit to be provided in every Church.
84. A Cheſt for Alms in every Church.
85. Churches to be kept in ſufficient Reparations.
86. Churches to be ſurveyed, and the Decays certified to the high Commiſſioners.
87. A Terrier of Glebe-lands, and other Poſſeſſions belonging to Churches.
88. Churches not to be profaned.

Church-wardens or Queſt-men, and Side-men or Aſſiſtants.

89. The choice of Church-wardens, and their Account.
90. The choice of Side-men, and their joint office with Church-wardens.

Pariſh-Clerks.

91. Pariſh-Clerks to be choſen by the Miniſter.

Eccleſiaſtical Courts belonging to the Archbiſhop's Juriſdiction.

92. None to be cited into divers Courts for Probate of the ſame Will.

93. The

93. The Rate of *Bona notabilia* liable to the Prerogative Court.
94. None to be cited into the Arches or Audience, but dwellers within the Archbiſhop's Dioceſe, or Peculiars.
5. The Reſtraint of double Quarrels.
96. Inhibitions not to be granted without the Subſcription of an Advocate.
97. Inhibitions not to be granted, until the Appeal be exhibited to the Judge.
98. Inhibitions not to be granted to factious Appellants, unleſs they firſt ſubſcribe.
99. None to marry within the Degrees prohibited.
100. None to marry under Twenty-one Years, without their Parents' conſent.
101. By whom Licences to marry without Banns ſhall be granted, and to what ſort of Perſons.
102. Security to be taken at the granting of ſuch Licences, and under what Conditions.
103. Oaths to be taken for the Conditions.
104. An Exception for thoſe that are in Widowhood.
105. No Sentence for Divorce to be given upon the ſole confeſſion of the parties.
106. No Sentence for Divorce to be given but in open Court.
107. In all Sentences for Divorce, Bond to be taken for not marrying during each other's life.
108. The Penalty for Judges offending in the Premiſes.

Eccleſiaſtical Courts belonging to the Juriſdiction of Biſhops and Archdeacons, and the Proceedings in them.

109. Notorious Crimes and Scandals to be certified into Eccleſiaſtical Courts by Preſentment.
110. Schiſmatics to be preſented.
111. Diſturbers of Divine Service to be preſented.
112. Non-Communicants at Eaſter to be preſented.
113. Miniſters may preſent.
114. Miniſters ſhall preſent Recuſants.
115. Miniſters and Church-wardens not to be ſued for preſenting.
116. Church-wardens not bound to preſent oftener than twice a Year.
117. Church-wardens not to be troubled for not preſenting oftener than twice a Year.
118. The old Church-wardens to make their Preſentments before the new be ſworn.
119. Convenient time to be aſſigned for framing Preſentments.
120. None to be cited into Eccleſiaſtical Courts by proceſs of *Quorum Nomina*.
121. None to be cited into ſeveral Courts for one Crime.
122. No Sentence of Deprivation or Depoſition to be pronounced againſt a Miniſter, but by the Biſhop.

123. No

123. No Act to be ſped but in open Court.
124. No Court to have more than one Seal.
125. Convenient Places to be choſen for the keeping of open Courts.
126. Peculiar and inferior Courts to exhibit the original Copies of Wills into the Biſhop's Regiſtry.

Judges Eccleſiaſtical, and their Surrogates.

127. The Quality and Oath of Judges.
128. The Quality of Surrogates.

Proctors.

129. Proctors not to retain Cauſes without the lawful Aſſignment of the Parties.
130. Proctors not to retain Cauſes without the Counſel of an Advocate.
131. Proctors not to conclude in any Cauſe without the Knowledge of an Advocate.
132. Proctors prohibited the Oath, *In animam domini ſui.*
133. Proctors not to be clamorous in Court.

Regiſtrars.

134. Abuſes to be reformed in Regiſtrars.
135. A certain Rate of Fees due to all Eccleſiaſtical Officers.
136. A Table of the Rates and Fees to be ſet up in Courts and Regiſtries.
137. The whole Fees for ſhewing Letters of Orders, and other Licences, due but once in every Biſhop's time.

Apparitors.

138. The Number of Apparitors reſtrained.

Authority of Synods.

139. A National Synod the Church Repreſentative.
140. Synods conclude as well the abſent as the preſent.
141. Depravers of the Synod cenſured.

ARTICLES

ARTICLES

OF

RELIGION.

ARTICLES

Agreed upon by the Archbiſhops and Biſhops of both Provinces, and the whole Clergy, in the Convocation holden at London in the Year 1562, for the avoiding of Diverſities of Opinions, and for the ſtabliſhing of Conſent touching true Religion: Reprinted by his Majeſty's Commandment, with his Royal Declaration prefixed thereunto.

His Majeſty's Declaration.

BEING by God's Ordinance, according to our juſt Title, Defender of the Faith, and Supreme Governor of the Church, within theſe our Dominions, we hold it moſt agreeable to this our kingly Office, and our own religious zeal, to conſerve and maintain the Church committed to our charge, in the unity of true Religion, and in the bond of Peace; and not to ſuffer unneceſſary Diſputations, Altercations, or Queſtions to be raiſed, which may nouriſh faction both in the Church and Commonwealth. We have therefore, upon mature deliberation, and with the advice of ſo many of our Biſhops as might conveniently be called together, thought fit to make this Declaration following:

That the Articles of the Church of England (which have been allowed and authorized heretofore, and which our Clergy generally have ſubſcribed unto) do contain the true Doctrine of the Church of England, agreeable to God's Word: which we do therefore ratify and confirm, requiring all our loving ſubjects to continue in the uniform profeſſion thereof, and prohibiting the leaſt difference from the ſaid Articles; which to that end we command to be new printed, and this our Declaration to be publiſhed therewith.

That we are Supreme Governor of the Church of England: and that if any difference ariſe about the external policy, concerning the Injunctions, Canons, and other Conſtitutions whatſoever thereto belonging, the Clergy in their Convocation is to order and ſettle them, having firſt obtained leave

under our Broad Seal ſo to do, and we approving their ſaid Ordinances and Conſtitutions; providing that none be made contrary to the Laws and Cuſtoms of the Land.

That out of our princely care, that the Churchmen may do the work which is proper unto them, the Biſhops and Clergy, from time to time in Convocation, upon their humble deſire, ſhall have Licence under our Broad Seal to deliberate of, and to do all ſuch things, as being made plain by them, and aſſented unto by us, ſhall concern the ſettled continuance of the Doctrine and Diſcipline of the Church of England now eſtabliſhed; from which we will not endure any varying or departing in the leaſt degree.

That for the preſent, though ſome differences have been ill raiſed, yet we take comfort in this, that all Clergymen within our Realm have always moſt willingly ſubſcribed to the Articles eſtabliſhed; which is an argument to us, that they all agree in the true, uſual, literal meaning of the ſaid Articles; and that even in thoſe curious points, in which the preſent differences lie, men of all ſorts take the Articles of the Church of England to be for them; which is an argument again, that none of them intend any deſertion of the Articles eſtabliſhed.

That therefore in theſe both curious and unhappy differences, which have for ſo many hundred years, in different times and places, exerciſed the Church of Chriſt, we will, that all further curious ſearch be laid aſide, and theſe diſputes ſhut up in God's promiſes, as they be generally ſet forth to us in the holy Scriptures, and the general meaning of the Articles of the Church of England, according to them. And that no man hereafter ſhall either print or preach to draw the Article aſide any way, but ſhall ſubmit to it in the plain and full meaning thereof; and ſhall not put his own ſenſe or comment to be the meaning of the Article, but ſhall take it in the literal and grammatical ſenſe.

That if any Public Reader in either of our Univerſities, or any Head or Maſter of a College, or any other perſon reſpectively in either of them, ſhall affix any new ſenſe to any Article, or ſhall publicly read, determine, or hold any public diſputation, or ſuffer any ſuch to be held either way, in either the Univerſities or Colleges reſpectively; or if any Divine in the Univerſities ſhall preach or print any thing either way, other than is already eſtabliſhed in Convocation with our Royal Aſſent; he or they the offenders ſhall be liable to our diſpleaſure, and the Church's cenſure in our Commiſſion Eccleſiaſtical, as well as any other: and we will ſee there ſhall be due execution upon them.

ARTICLES

ARTICLES OF RELIGION.

I. *Of Faith in the Holy Trinity.*

THERE is but one living and true God, everlaſting, without body, parts, or paſſions; of infinite power, wiſdom, and goodneſs; the Maker and Preſerver of all things both viſible and inviſible. And in unity of this Godhead there be three perſons, of one ſubſtance, power, and eternity; the Father, the Son, and the Holy Ghoſt.

II. *Of the Word or Son of God, which was made very Man.*

THE Son, which is the Word of the Father, begotten from everlaſting of the Father, the very and eternal God, of one ſubſtance with the Father, took man's nature in the womb of the bleſſed Virgin, of her ſubſtance: ſo that two whole and perfect natures, that is to ſay, the Godhead and Manhood, were joined together in one Perſon, never to be divided, whereof is one Chriſt, very God, and very Man; who truly ſuffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a ſacrifice, not only for original guilt, but alſo for actual ſins of men.

III. *Of the going down of Chriſt into Hell.*

AS Chriſt died for us, and was buried; ſo alſo is it to be believed that he went down into hell.

IV. *Of the Reſurrection of Chriſt.*

CHRIST did truly riſe again from death, and took again his body, with fleſh, bones, and all things appertaining to the perfection of man's nature; wherewith he aſcended into heaven, and there ſitteth, until he return to judge all men at the laſt day.

V. *Of the Holy Ghoſt.*

THE Holy Ghoſt, proceeding from the Father and the Son, is of one ſubſtance, majeſty, and glory with the Father and the Son, very and eternal God.

VI. *Of the Sufficiency of the holy Scriptures for Salvation.*

HOLY Scripture containeth all things neceſſary to Salvation: ſo that whatſoever is not read therein, nor may be proved thereby, is not to be required of any man, that it ſhould be believed as an article of the faith, or be

thought requiſite or neceſſary to ſalvation. In the name of the holy Scripture we do underſtand thoſe Canonical Books of the Old and New Teſtament, of whoſe authority was never any doubt in the Church.

Of the Names and Number of the Canonical Books.

GENESIS,
Exodus,
Leviticus,
Numbers,
Deuteronomy,
Joſhua,
Judges,
Ruth,
The Firſt Book of Samuel,
The Second Book of Samuel,
The Firſt Book of Kings,
The Second Book of Kings,
The Firſt Book of Chronicles,
The Second Book of Chronicles,
The Firſt Book of Eſdras,
The Second Book of Eſdras,
The Book of Eſther,
The Book of Job,
The Pſalms,
The Proverbs,
Eccleſiaſtes, or Preacher,
Cantica, or Songs of Solomon,
Four Prophets the greater,
Twelve Prophets the leſs.

And the other Books (as Hierome ſaith) the Church doth read for example of life and inſtruction of manners; but yet doth it not apply them to eſtabliſh any doctrine: ſuch are theſe following:

The Third Book of Eſdras,
The Fourth Book of Eſdras,
The Book of Tobias,
The Book of Judith,
The reſt of the Book of Eſther,
The Book of Wiſdom,
Jeſus the Son of Sirach,
Baruch the Prophet,
The Song of the Three Children,
The Story of Suſannah,
Of Bel and the Dragon,
The Prayer of Manaſſes,
The Firſt Book of Maccabees,
The Second Book of Maccabees,

All the Books of the New Teſtament, as they are commonly received, we do receive, and account them Canonical.

VII. *Of the Old Teſtament.*

THE Old Teſtament is not contrary to the New: for both in the Old and New Teſtament everlaſting life is offered to mankind by Chriſt, who is the only Mediator between God and man, being both God and man. Wherefore they are not to be heard, which feign that the old Fathers did look only for tranſitory promiſes. Although the Law given from God by Moſes, as touching ceremonies and rites, do not bind Chriſtian men, nor the civil

civil precepts thereof ought of neceſſity to be received in any commonwealth; yet notwithſtanding, no Chriſtian man whatſoever is free from the obedience of the Commandments which are called moral.

VIII. *Of the three Creeds.*

THE three Creeds, Nicene Creed, Athanaſius's Creed, and that which is commonly called the Apoſtles' Creed, ought thoroughly to be received and believed: for they may be proved by moſt certain warrants of holy Scripture.

IX. *Of Original or Birth Sin.*

ORIGINAL ſin ſtandeth not in the following of Adam, (as the Pelagians do vainly talk;) but it is the fault and corruption of the nature of every man, that naturally is ingendered of the offspring of Adam; whereby man is very far gone from original righteouſneſs, and is of his own nature inclined to evil, ſo that the fleſh luſteth always contrary to the Spirit; and therefore in every perſon born into this world, it deſerveth God's wrath and damnation. And this infection of nature doth remain, yea, in them that are regenerated: whereby the luſt of the fleſh, called in Greek, φρόνημα σαρκὸς, which ſome do expound the wiſdom, ſome ſenſuality, ſome the affection, ſome the deſire of the fleſh, is not ſubject to the law of God. And although there is no condemnation for them that believe and are baptized, yet the Apoſtle doth confeſs, that concupiſcence and luſt hath of itſelf the nature of ſin.

X. *Of Free-will.*

THE condition of man after the fall of Adam is ſuch, that he cannot turn and prepare himſelf by his own natural ſtrength and good works to faith, and calling upon God: wherefore we have no power to do good works pleaſant and acceptable to God, without the grace of God by Chriſt preventing us, that we may have a good will, and working with us when we have that good will.

XI. *Of the Juſtification of Man.*

WE are accounted righteous before God, only for the merit of our Lord and Saviour Jeſus Chriſt by faith, and not for our own works or deſervings: wherefore, that we are juſtified by faith only, is a moſt whole-

ſome doctrine, and very full of comfort, as more largely is expreſſed in the Homily of Juſtification*.

XII. *Of good Works.*

ALBEIT that good works, which are the fruits of faith, and follow after juſtification, cannot put away our ſins, and endure the ſeverity of God's judgment: yet are they pleaſing and acceptable to God in Chriſt, and do ſpring out neceſſarily of a true and lively faith; inſomuch that by them a lively faith may be as evidently known, as a tree diſcerned by the fruit.

XIII. *Of Works before Juſtification.*

WORKS done before the grace of Chriſt, and the inſpiration of his Spirit, are not pleaſant to God; foraſmuch as they ſpring not of faith in Jeſus Chriſt, neither do they make men meet to receive grace, or (as the School-Authors ſay) deſerve grace of congruity: yea, rather for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of ſin.

XIV. *Of Works of Supererogation.*

VOLUNTARY works beſides, over and above God's commandments, which they call Works of Supererogation, cannot be taught without arrogancy and impiety: for by them men do declare, That they do not only render unto God as much as they are bound to do, but that they do more for his ſake, than of bounden duty is required: whereas Chriſt ſaith plainly, When ye have done all that are commanded to you, ſay, We are unprofitable ſervants.

XV. *Of Chriſt alone without Sin.*

CHRIST in the truth of our nature was made like unto us in all things, ſin only except, from which he was clearly void, both in his fleſh, and in his ſpirit. He came to be the Lamb without ſpot, who, by ſacrifice of himſelf once made, ſhould take away the ſins of the world: and ſin (as St. John ſaith) was not in him. But all we the reſt (although baptized and born again in Chriſt) yet offend in many things; and if we ſay we have no ſin, we deceive ourſelves, and the truth is not in us.

* The Homily here referred to is that entitled, "Of the Salvation of all Mankind," Book i. Num. 3.

XVI.

XVI. *Of Sin after Baptiſm.*

NOT every deadly ſin, willingly committed after baptiſm, is ſin againſt the Holy Ghoſt, and unpardonable. Wherefore the grant of repentance is not to be denied to ſuch as fall into ſin after baptiſm. After we have received the Holy Ghoſt, we may depart from grace given, and fall into ſin, and by the grace of God we may ariſe again, and amend our lives. And therefore they are to be condemned, which ſay, they can no more ſin as long as they live here, or deny the place of forgiveneſs to ſuch as truly repent.

XVII. *Of Predeſtination and Election.*

PREDESTINATION to life is the everlaſting purpoſe of God, whereby (before the foundations of the world were laid) he hath conſtantly decreed by his counſel, ſecret to us, to deliver from curſe and damnation thoſe whom he hath choſen in Chriſt out of mankind, and to bring them by Chriſt to everlaſting ſalvation, as veſſels made to honour. Wherefore they which be endued with ſo excellent a benefit of God, be called according to God's purpoſe by his Spirit working in due ſeaſon: they through grace obey the calling: they be juſtified freely: they be made ſons of God by adoption: they be made like the image of his only begotten Son Jeſus Chriſt: they walk religiouſly in good works, and at length, by God's mercy, they attain to everlaſting felicity.

As the godly conſideration of Predeſtination, and our Election in Chriſt, is full of ſweet, pleaſant, and unſpeakable comfort to godly perſons, and ſuch as feel in themſelves the working of the Spirit of Chriſt, mortifying the works of the fleſh, and their earthly members, and drawing up their mind to high and heavenly things; as well becauſe it doth greatly eſtabliſh and confirm their faith of eternal ſalvation, to be enjoyed through Chriſt, as becauſe it doth fervently kindle their love towards God: ſo, for curious and carnal perſons, lacking the Spirit of Chriſt, to have continually before their eyes the ſentence of God's Predeſtination, is a moſt dangerous downfall, whereby the Devil doth thruſt them either into deſperation, or into wretchleſſneſs of moſt unclean living, no leſs perilous than deſperation.

Furthermore, we muſt receive God's promiſes in ſuch wiſe, as they be generally ſet forth to us in holy Scripture: and in our doings, that will of God is to be followed,

lowed, which we have expreſsly declared unto us in the Word of God.

XVIII. *Of obtaining eternal Salvation only by the Name of Chriſt.*

THEY alſo are to be had accurſed, that preſume to ſay, that every man ſhall be ſaved by the law or ſect which he profeſſeth, ſo that he be diligent to frame his life according to that law, and the light of nature. For holy Scripture doth ſet out unto us only the name of Jeſus Chriſt, whereby men muſt be ſaved.

XIX. *Of the Church.*

THE viſible Church of Chriſt is a congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly miniſtered according to Chriſt's ordinance, in all thoſe things that of neceſſity are requiſite to the ſame.

As the Church of Jeruſalem, Alexandria, and Antioch, have erred; ſo alſo the Church of Rome hath erred, not only in their living and manner of ceremonies, but alſo in matters of faith.

XX. *Of the Authority of the Church.*

THE Church hath power to decree rites or ceremonies, and authority in controverſies of faith: and yet it is not lawful for the Church to ordain any thing that is contrary to God's Word written, neither may it ſo expound one place of Scripture, that it be repugnant to another. Wherefore although the Church be a witneſs and a keeper of holy Writ, yet as it ought not to decree any thing againſt the ſame, ſo beſides the ſame ought it not to enforce any thing to be believed for neceſſity of ſalvation.

XXI. *Of the Authority of General Councils.*

GENERAL Councils may not be gathered together without the commandment and will of princes. And when they be gathered together, (foraſmuch as they be an aſſembly of men, whereof all be not governed with the Spirit and Word of God,) they may err, and ſometimes have erred, even in things pertaining unto God. Wherefore things ordained by them as neceſſary to ſalvation have neither ſtrength nor authority, unleſs it may be declared that they be taken out of holy Scripture.

XXII.

XXII. *Of Purgatory.*

THE Romiſh doctrine concerning purgatory, pardons, worſhipping, and adoration, as well of images, as of reliques, and alſo invocation of Saints, is a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.

XXIII. *Of miniſtering in the Congregation.*

IT is not lawful for any man to take upon him the office of public preaching, or miniſtering the Sacraments in the congregation, before he be lawfully called and ſent, to execute the ſame. And thoſe we ought to judge lawfully called and ſent, which be choſen and called to this work by men who have public authority given unto them in the congregation, to call and ſend Miniſters into the Lord's vineyard.

XXIV. *Of ſpeaking in the Congregation in ſuch a Tongue as the People underſtandeth.*

IT is a thing plainly repugnant to the Word of God, and the cuſtom of the primitive Church, to have public Prayer in the Church, or to miniſter the Sacraments, in a tongue not underſtanded of the people.

XXV. *Of the Sacraments.*

SACRAMENTS ordained of Chriſt be not only badges or tokens of Chriſtian men's profeſſion; but rather they be certain ſure witneſſes, and effectual ſigns of grace, and God's good will towards us, by the which he doth work inviſibly in us, and doth not only quicken, but alſo ſtrengthen and confirm our faith in him.

There are two Sacraments ordained of Chriſt our Lord in the Goſpel, that is to ſay, Baptiſm, and the Supper of the Lord.

Thoſe five commonly called Sacraments, that is to ſay, Confirmation, Penance, Orders, Matrimony, and extreme Unction, are not to be counted for Sacraments of the Goſpel, being ſuch as have grown, partly of the corrupt following of the Apoſtles, partly are ſtates of life allowed in the Scriptures; but yet have not like nature of Sacraments with Baptiſm and the Lord's Supper, for that they have not any viſible ſign or ceremony ordained of God.

The Sacraments were not ordained of Chriſt to be gazed upon, or to be carried about; but that we ſhould duly uſe them. And in ſuch only as worthily receive the ſame, they have a wholeſome effect or operation: but they

they that receive them unworthily, purchaſe to themſelves damnation, as St. Paul ſaith.

XXVI. *Of the Unworthineſs of the Miniſters, which hinders not the effect of the Sacraments.*

ALTHOUGH in the viſible Church the evil be ever mingled with the good, and ſometimes the evil have chief authority in the miniſtration of the Word and Sacraments; yet foraſmuch as they do not the ſame in their own name, but in Chriſt's, and do miniſter by his commiſſion and authority, we may uſe their miniſtry, both in hearing the Word of God, and in receiving of the Sacraments. Neither is the effect of Chriſt's ordinance taken away by their wickedneſs, nor the grace of God's gifts diminiſhed from ſuch, as by faith and rightly do receive the Sacraments miniſtered unto them; which be effectual, becauſe of Chriſt's inſtitution and promiſe, although they be miniſtered by evil men.

Nevertheleſs, it appertaineth to the diſcipline of the Church, that inquiry be made of evil Miniſters, and that they be accuſed by thoſe that have knowledge of their offences; and finally being found guilty, by juſt judgment be depoſed.

XXVII. *Of Baptiſm.*

BAPTISM is not only a ſign of profeſſion, and mark of difference, whereby Chriſtian men are diſcerned from others that be not chriſtened; but it is alſo a ſign of regeneration or new birth, whereby, as by an inſtrument, they that receive Baptiſm rightly are grafted into the Church: the promiſes of forgiveneſs of ſin, and of our adoption to be the ſons of God by the Holy Ghoſt, are viſibly ſigned and ſealed; faith is confirmed, and grace increaſed by virtue of prayer unto God. The Baptiſm of young children is in any wiſe to be retained in the Church, as moſt agreeable with the inſtitution of Chriſt.

XXVIII. *Of the Lord's Supper.*

THE Supper of the Lord is not only a ſign of the love that Chriſtians ought to have among themſelves one to another; but rather is a Sacrament of our redemption by Chriſt's death: inſomuch that to ſuch as rightly, worthily, and with faith receive the ſame, the bread which we break is a partaking of the body of Chriſt; and likewiſe the cup of bleſſing is a partaking of the blood of Chriſt.

Tranſub-

Tranſubſtantiation (or the change of the ſubſtance of bread and wine) in the Supper of the Lord, cannot be proved by holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occaſion to many ſuperſtitions.

The body of Chriſt is given, taken, and eaten in the Supper, only after an heavenly and ſpiritual manner. And the mean, whereby the body of Chriſt is received and eaten in the Supper, is Faith.

The Sacrament of the Lord's Supper was not by Chriſt's ordinance reſerved, carried about, lifted up, or worſhipped.

XXIX. *Of the Wicked which eat not the Body of Chriſt in the uſe of the Lord's Supper.*

THE wicked, and ſuch as be void of a lively faith, although they do carnally and viſibly preſs with their teeth, as St. Auguſtine ſaith, the Sacrament of the body and blood of Chriſt, yet in no wiſe are they partakers of Chriſt, but rather to their condemnation do eat and drink the ſign or Sacrament of ſo great a thing.

XXX. *Of both Kinds.*

THE Cup of the Lord is not to be denied to the Lay-people: for both the parts of the Lord's Sacrament, by Chriſt's ordinance and commandment, ought to be miniſtered to all Chriſtian men alike.

XXXI. *Of the one Oblation of Chriſt finiſhed upon the Croſs.*

THE offering of Chriſt once made, is that perfect redemption, propitiation, and ſatisfaction for all the ſins of the whole world, both original and actual; and there is none other ſatisfaction for ſin, but that alone. Wherefore the ſacrifices of Maſſes, in the which it was commonly ſaid, that the Prieſt did offer Chriſt for the quick and the dead, to have remiſſion of pain or guilt, were blaſphemous fables, and dangerous deceits.

XXXII. *Of the Marriage of Prieſts.*

BISHOPS, Prieſts, and Deacons, are not commanded by God's Law, either to vow the eſtate of ſingle life, or to abſtain from marriage: therefore it is lawful for them, as for all other Chriſtian men, to marry at their own diſcretion, as they ſhall judge the ſame to ſerve better to godlineſs.

XXXIII

XXXIII. *Of Excommunicate Perſons, how they are to be avoided.*

THAT perſon, which, by open denunciation of the Church, is rightly cut off from the unity of the Church, and excommunicated, ought to be taken of the whole multitude of the faithful, as an Heathen and Publican, until he be openly reconciled by penance, and received into the Church by a judge that hath authority thereunto.

XXXIV. *Of the Traditions of the Church.*

IT is not neceſſary that traditions and ceremonies be in all places one, or utterly like; for at all times they have been diverſe, and may be changed according to the diverſity of countries, times, and men's manners, ſo that nothing be ordained againſt God's Word. Whoſoever, through his private judgment, willingly and purpoſely doth openly break the traditions and ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly, (that others may fear to do the like,) as he that offendeth againſt the common order of the Church, and hurteth the authority of the Magiſtrate, and woundeth the conſciences of the weak brethren.

Every particular or national Church hath authority to ordain, change, and aboliſh ceremonies or rites of the Church, ordained only by man's authority, ſo that all things be done to edifying.

XXXV. *Of the Homilies.*

THE ſecond Book of Homilies, the ſeveral titles whereof we have joined under this Article, doth contain a godly and wholeſome doctrine, and neceſſary for theſe times, as doth the former Book of Homilies, which were ſet forth in the time of Edward the Sixth; and therefore we judge them to be read in Churches by the Miniſters, diligently and diſtinctly, that they may be underſtanded of the people.

¶ *Of the Names of the Homilies.*

1. *Of the Right Uſe of the Church.*
2. *Againſt Peril of Idolatry.*
3. *Of repairing and keeping clean of Churches.*
4. *Of good Works; firſt, of Faſting.*

5. *Againſt*

5. *Againſt Gluttony and Drunkenneſs.*
6. *Againſt Exceſs of Apparel.*
7. *Of Prayer.*
8. *Of the Place and Time of Prayer.*
9. *That Common Prayers and Sacraments ought to be miniſtered in a known tongue.*
10. *Of the reverend Eſtimation of God's Word.*
11. *Of Alms-doing.*
12. *Of the Nativity of Chriſt.*
13. *Of the Paſſion of Chriſt.*
14. *Of the Reſurrection of Chriſt.*
15. *Of the worthy receiving of the Sacrament of the Body and Blood of Chriſt.*
16. *Of the Gifts of the Holy Ghoſt.*
17. *For Rogation-days.*
18. *Of the State of Matrimony.*
19. *Of Repentance.*
20. *Againſt Idleneſs.*
21. *Againſt Rebellion.*

XXXVI. *Of Conſecration of Biſhops and Miniſters.*

THE Book of Conſecration of Archbiſhops and Biſhops, and Ordering of Prieſts and Deacons, lately ſet forth in the time of Edward the Sixth, and confirmed at the ſame time by authority of Parliament, doth contain all things neceſſary to ſuch conſecration and ordering: neither hath it any thing that of itſelf is ſuperſtitious and ungodly. And therefore whoſoever are conſecrated or ordered according to the rites of that book, ſince the ſecond year of the forenamed King Edward, unto this time, or hereafter ſhall be conſecrated or ordered according to the ſame rites, we decree all ſuch to be rightly, orderly, and lawfully conſecrated and ordered.

XXXVII. *Of the Civil Magiſtrates.*

THE King's Majeſty hath the chief power in this realm of England, and other his dominions, unto whom the chief government of all eſtates of this realm, whether they be eccleſiaſtical or civil, in all cauſes doth appertain, and is not, nor ought to be, ſubject to any foreign juriſdiction.

Where we attribute to the King's Majeſty the chief government, by which titles we underſtand the minds of ſome ſlanderous folks to be offended, we give not to our Princes the miniſtering either of God's Word, or of the Sacra-

Sacraments, the which thing the Injunctions alſo lately ſet forth by Elizabeth our Queen do moſt plainly teſtify; but that only prerogative, which we ſee to have been given always to all godly Princes in holy Scriptures by God himſelf; that is, that they ſhould rule all eſtates and degrees committed to their charge by God, whether they be eccleſiaſtical or temporal, and reſtrain with the civil ſword the ſtubborn and evil doers.

The Biſhop of Rome hath no juriſdiction in this realm of England.

The laws of the realm may puniſh Chriſtian men with death, for heinous and grievous offences.

It is lawful for Chriſtian men, at the commandment of the Magiſtrate, to wear weapons, and ſerve in the wars.

XXXVIII. *Of Chriſtian Men's Goods, which are not common.*

THE riches and goods of Chriſtians are not common, as touching the right, title, and poſſeſſion of the ſame, as certain Anabaptiſts do falſely boaſt. Notwithſtanding every man ought, of ſuch things as he poſſeſſeth, liberally to give alms to the poor, according to his ability.

XXXIX. *Of a Chriſtian Man's Oath.*

AS we confeſs that vain and raſh ſwearing is forbidden Chriſtian men by our Lord Jeſus Chriſt, and James his Apoſtle; ſo we judge that Chriſtian Religion doth not prohibit, but that a man may ſwear when the Magiſtrate requireth, in a cauſe of faith and charity, ſo it be done according to the Prophet's teaching, in juſtice, judgment, and truth.

THE RATIFICATION.

THIS Book of Articles before rehearſed is again approved, and allowed to be holden and executed within the realm, by the aſſent and conſent of our Sovereign Lady Elizabeth, by the Grace of God, of England, France, and Ireland, Queen, Defender of the Faith, &c. Which Articles were deliberately read, and confirmed again by the Subſcription of the hands of the Archbiſhop and Biſhops of the Upper Houſe, and by the Subſcription of the whole Clergy of the Nether Houſe, in their Convocation, in the year of our Lord 1571.

THE

THE TABLE.

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4. *Of his Reſurrection.*
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39. *Of a Chriſtian Man's Oath.*

The Ratification.

THE END.

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